













# Encyclopedic History

of the

## CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

By Andrew Jenson

*ASSISTANT CHURCH HISTORIAN*

Author of Church Chronology, "Historical Record," Biographical Encyclopedia, History of the Scandinavian Mission, Autobiography of Andrew Jenson, Joseph Smith Levnetsløb, Kirkens Historie, "Morgenstjernen," Jorden Rundt, Zions Lejr, etc.



Printed by

Deseret News Publishing Company

Salt Lake City, Utah

1941

PRINTED IN U. S. A.

■

**Copyright, 1941**  
**by**  
**Corporation of the President**  
**of the Church of Jesus Christ**  
**of Latter-day Saints**

■

## PREFACE

Happy is the man who finds himself doing that in which his heart delights and which harmonizes with his natural ability and desires, but unhappy is he who through force of circumstances, over which he has no control, is compelled through his sojourn in mortality, to do something that is in opposition to his nature and ability. A man who enjoys his work finds life sweet and pleasant and every moment of it gives him joy and satisfaction, while the man who is forced to do things which he dislikes finds life a drudgery indeed.

With this conviction in mind I think that I, after sojourning in mortality ninety years, have a right to express an opinion.

Being of foreign birth, and having to learn a new language, and study the manners and habits of the people inhabiting my adopted country, I was handicapped in various ways early in life, and circumstances compelled me to perform labor that was distasteful to me; but when, finally, through the blessings of God and the exercise of my own will-power, associated with hard work, I "broke the ice" I found that my handicap counted more to my advantage than disadvantage. It qualified me to become a historian with the privilege of recording the actions of a God-fearing people, including many nationalities and races—a people destined to present the restored gospel of Jesus Christ to an unbelieving world.

I did not realize at first why I found myself doing the work, which a kind Providence seemingly had destined me to do, yet that work has filled my soul with joy and satisfaction.

I have become convinced that historians, like poets, are born as such, and that this enables them to make their life's labor successful.

With this belief I can think of the beginning when God stood in the midst of the intelligences or His spiritual children and found among them many who were noble and good. So, in connection with the creating of an earth on which to place His offspring, God chose these noble spirits as leaders and rulers. Abraham, who in mortality became the Father of the Faithful, was chosen as one of them; Jeremiah also was chosen to be a prophet before he was born, and many others, undoubtedly, were chosen for different positions on the earth. I am impressed with the thought that certain spirits were selected to come down and mingle with these leaders and rulers in mortality as poets and historians to record the work to be done by these great and noble ones.

My dreams and imaginations carry me still further, and I can conceive of the Lord, who saw and understood the workmanship of His hands from beginning to end, knowing beforehand what his sons and daughters would do. He, no doubt, planned the different gospel dispensations which from the beginning have connected the heavens with the earth, and in possession of that knowledge He chose Joseph Smith as an instrument in His hands to restore unto the earth the dispensation of the fulness of times, in which the true plan of salvation should be proclaimed to every nation, kindred, tongue and people. A special message was sent to the House of Israel, which is mixed with the gentiles in different lands and climes and speaking different languages in various parts of the world.

In the course of time one of God's chosen Apostles, in the last days, was called to open the mission among the Scandinavians in northern Europe, and I was chosen and sent down to record the doings of that servant of God,

Erasmus Snow, and the thousands of missionaries who followed in his wake, in founding the most successful mission established by the Church among a non-speaking English people. Is this a dream only, or is it a fact?

When I was filling my first mission to Scandinavia, in 1873-1875, I found myself writing a history of the conference in which I was laboring. This, later, prompted me to write the history of the Scandinavian Mission, and still later to write the histories of all the missions of the Church and the organized stakes of Zion, with their wards and branches.

My original thought of writing an introduction to the Encyclopedic History of the Church was to preface it with a brief general history, but realizing that several such general histories have already been written and published, it has been suggested by the Church authorities that the "Essentials of Church History", written and published by Joseph Fielding Smith, Church Historian, might be consistently used in connection with my historical works, such as Church Chronology, the "Historical Record", the Biographical Encyclopedia, and now the Encyclopedic History of the Church. In these works most of the students and writers of Church history will find the material needed for research work. The general history of the Church and the manuscript histories of the stakes and missions can, by permission, be consulted for additional helps.

With the publication of the Encyclopedic History of the Church I feel that my life's work is nearly done, so far as the writing of books and historical articles are concerned. I shall soon pass on to the great beyond, leaving behind a great work yet to be done and plenty of able men and women to do it. I have done my best to contribute to the history of the Church, covering the first century of its existence, but a greater work will be done by future historians as the Church grows.

While my labors have been a labor of love throughout, I have, however, one selfish thought in mind: *I desire to live after I am dead.* In this connection I think of the righteous Abel of whom the Apostle Paul said "He being dead yet speaketh". Now I humbly but earnestly apply the words "He being dead yet speaketh" to myself when I shall say good-bye to mortality.

ANDREW JENSON

Salt Lake City, Utah,  
March, 1941.

## Letter of Commendation

Andrew Jenson, Assistant Church Historian, was born in Torslev parish, Hjørring amt, Denmark, December 11, 1850, the son of Christian and Kirsten Andersen Jenson. When he was four years of age his parents joined the Church, being among the first converts from that country. In May, 1866, he left his native land for America, arriving in New York, July 17, of that same year. He crossed the plains in Captain Andrew H. Scott's ox train arriving in the Salt Lake Valley in October 1866. After spending seven years in hard labor on farms, the railroads and in other occupations he was ordained a Seventy by President George Q. Cannon and went on a mission to his native land, where he labored for two years. Elder Jenson's mind had a natural historical turn, and in 1876, he began the compilation of a Danish translation of the history of the Prophet Joseph Smith. In 1879-1881, he filled another mission to Denmark and there commenced a monthly paper which continued for eight years. Returning home he commenced the publication of a monthly periodical in Danish called "Morgenstjernen," the name was later changed to "Historical Record" and the publication continued in the English language. His interest in the history of the Church led to his appointment in the Historian's Office in April 1891, and in this capacity for four years he visited nearly every settlement of the Church gathering historical information. It was through his efforts that a copy of John Whitmer's history, which had been stolen, was secured for the Church. In 1895-1897 he filled an important mission to all the missions of the Church and gathered many records and a vast amount of historical data, and later a similar mission in all parts of the world. One of his important works was the compilation of "Church Chronology," the value of which has never been properly appreciated. The historical information gathered by Elder Jenson during his many years as an Historian in the service of the Church forms the foundation of this very valuable work the Encyclopedic History of the Church.

As associates of Elder Andrew Jenson, we heartily recommend this volume to the members of the Church and those who are interested in Church development and history.

JOSEPH FIELDING SMITH,  
A. WM. LUND.

Salt Lake City, Utah, March 19, 1941.





# Encyclopedic History of The Church

---

## A

**AALBORG BRANCH**, Danish Mission, consists of Latter-day Saints residing in the city of Aalborg, which, in point of population, is the fourth city in size in the little kingdom of Denmark. The city had about 20,000 inhabitants in 1850, and 50,000 in 1930.

Soon after Apostle Erastus Snow and his associates had established themselves permanently as the founders of the Scandinavian Mission, and the first branch of the Church had been organized in Copenhagen Sept. 15, 1850, attention was paid to the city of Aalborg, where there was a large branch of Baptists. To these Elder George P. Dykes commenced to preach the gospel in October, 1850, baptized his first converts (all Baptists) Oct. 27, 1850 and organized them into the second branch of the Church in Denmark, Nov. 8, 1850, with Hans Peter Jensen, later a resident of Brigham City, Utah, as president. This branch has had a continued existence ever since, and has produced thousands of Latter-day Saints, among whom was the late Pres. Anthon H. Lund. The missionaries in Aalborg met with considerable opposition in the beginning and in 1851-52 the saints in Aalborg were subject to much persecution and mobbing. On one occasion their meeting hall was almost destroyed and many of the local saints were ill-treated by the mob. Nearly all the windows in the private dwellings of the saints were broken. From Aalborg missionaries were sent into all the surrounding country districts, where a number of branches were established. When the Aalborg Conference was organized in 1851, the city of Aalborg was made

its headquarters, and the branch was for many years one of the most flourishing branches of the Church in Europe.

**AALBORG CONFERENCE**, Danish Mission, consists of Latter-day Saints residing in the northern part of the Jutland peninsula, Denmark, and contains four organized branches of the Church, namely, Aalborg, Brønderslev, Frederikshavn and Hjørring, with headquarters in Aalborg. Aalborg Conference was organized Nov. 16, 1851, with Christian Christiansen as president; it consisted of the northern half of the Jutland peninsula, but when the Vendsyssel Conference was organized in 1852, and the Aarhus and Skive conferences were organized in the summer of 1857, the boundaries of the Aalborg Conference were changed. About New Year, 1864, the Skive Conference was discontinued, and its former membership partly added to the Aalborg Conference, while all of Vendsyssel was added to the Aalborg Conference in 1868. Since that time the Aalborg Conference has consisted of all that part of North Jutland which lies north of the Limfjord, as well as the islands in said fjord and also the so-called Himmerland which extends south as far as Hobro and the Mariager Fjord. Aalborg Conference constituted a part of the Scandinavian Mission until 1905, when it became a part of the Danish-Norwegian Mission; since 1920 it has belonged to the Danish Mission.

**AARHUS BRANCH**, Aarhus Conference, Danish Mission, consists of Latter-day Saints residing in the city of Aarhus, Denmark, and surrounding country districts, including a number of smaller cities. Aarhus is the second city in Denmark in point of population; it

had 24,831 inhabitants in 1880, and 76,226 in 1930. The Aarhus Branch was organized Sept. 10, 1854, and has had a continued existence ever since. For a number of years it was one of the most prosperous and flourishing branches of the Church in Scandinavia and since 1876 it has had a meeting hall and conference property of its own, it being the headquarters of the Aarhus Conference. Many faithful Latter-day Saints have emigrated from Aarhus to Zion, where they and their descendants are numbered among the faithful members of the Church.

**AARHUS CONFERENCE**, Danish Mission, consists of Latter-day Saints residing in the southern part of the Jutland peninsula, Denmark, and also northern Slesvig, the island of Fyen, and other smaller adjacent islands. The conference dates back to July 5, 1857, when it was organized with four branches (Aarhus, Skanderborg, Ravnholt and Tvede) which had formerly belonged to the Aalborg and Fredericia conferences. In 1868 the remnant of the Fredericia Conference was added to the Aarhus Conference, and in 1870 the Fyen part of the Øernes Conference was also added; besides this the saints in Slesvig, later a part of Germany, belonged occasionally to the Aarhus Conference, which in point of area now is the largest conference in Denmark. For a long time the gospel gained considerable ground in the Aarhus Conference, and for a number of years more persons were added to the Church in that conference than in any other part of Scandinavia; it is still a prosperous field of labor, containing three branches, namely, Aarhus, Odense, and Randers. Aarhus Conference constituted a part of the Scandinavian Mission until 1905 when it became a part of the Danish-Norwegian Mission, and since 1920 it has belonged to the Danish Mission.

**AARONIC PRIESTHOOD**, also called the "Lesser Priesthood" and the "Levitical Priesthood," was restored to the earth May 15, 1829, when Joseph

Smith and Oliver Cowdery were ordained by John the Baptist on the banks of the Susquehanna River near Harmony, Pennsylvania. Among the offices in the lesser Priesthood are those of Bishop, Priest, Teacher and Deacon which are distributed throughout the entire Church wherever branches or wards have been organized. (See Doc. and Cov., Sec. 13.)

**ABERDEEN WARD**, in Blackfoot Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in a growing settlement of that name in the Snake River Valley. Aberdeen is the terminus of a branch of the Oregon Short Line Railroad and is located in the midst of a rich and fertile farming district, 14 miles north of American Falls, 39 miles southwest of Blackfoot and 42 miles northwest of Pocatello, Idaho. The farms are irrigated from the Aberdeen-Springfield Canal, which taps the Snake River about eight miles above Blackfoot. Aberdeen is one of the largest wool-shipping points in the West.

In 1915 there were only about eight or ten Latter-day Saint settlers in the newly surveyed town of Aberdeen and vicinity, namely, Samuel Neville, Nils A. Pehrson, Alma Rigby, John F. Monson, Wilhelm Carlson and Leonard H. Elias and Roy Phillips, with their respective families and for the benefit of the children of these settlers a Sunday school was organized July 11, 1915, with John Frederick Monson as superintendent. These families were members of the Sterling Ward, but on Oct. 3, 1915, they were organized as the Aberdeen Branch of said ward with Nils A. Pehrson as presiding Elder, and regular meetings were commenced in private houses. On Dec. 3, 1916, the branch was organized as a so-called "independent" branch (reporting directly to the presidency of the Blackfoot Stake) with John F. Monson as president. He acted until Feb. 3, 1918, when the Aberdeen Ward was organized with Marion Clinger as Bishop. Bishop Clinger was succeeded in 1925

by John F. Monson, who was succeeded in 1929 by David A. Stone, who presided as Bishop Dec. 31, 1930. On that date the Aberdeen Ward had 528 members including 135 children. The total population of the Aberdeen Precinct was 1,761 in 1930; of these 646 resided in the town of Aberdeen.

Soon after the organization of the Sunday school, the saints in Aberdeen purchased a building site and a frame building which had previously been used as a store. This was moved on to their land and served as a meeting house until 1928, when a modern brick chapel was erected at a cost of \$25,000. This edifice has an auditorium capable of seating 300 persons, a baptismal font, eight class rooms and other conveniences.

**ABRAHAM WARD**, Deseret Stake, Millard Co., Utah, consists of Latter-day Saints residing in the great Pahvant Valley, 10 miles northwest of Deseret, and 12 miles northwest of Oasis, the nearest railroad station on the Los Angeles and Salt Lake Railroad. Nearly all the inhabitants are Latter-day Saint farmers, who irrigate their lands from canals tapping the Sevier River about eight miles above the village of Abraham.

The settlement of Abraham dates back to 1890 when Bishop Joseph S. Black of Deseret brought under cultivation 1000 acres of land for a colonization company, the members of which included Presidents Wilford Woodruff, George Q. Cannon and other Church authorities. A farmhouse having four rooms was erected on the northeast corner of Section 2, Township 17 South, Range 8 West, Salt Lake Meridian. This section of land belonged to Pres. Wilford Woodruff. In 1891 a few members of the company clubbed together for farming purposes and raised about 2,500 bushels of grain. The actual settlement of Abraham took place in 1892, when several families located on the survey. A branch of the Church was organized at Abraham, April 30, 1893, as a part of the Hinckley Ward,

and named Abraham, honoring Apostle Abraham H. Cannon, who was one of the main promoters in establishing the settlement. Several other names had been suggested for the new settlement, including those of Zarahemla and Montezuma. Millard F. Eakle was chosen as president of the branch. He was succeeded in 1894 by Oscar M. Fullmer, who was succeeded Feb. 17, 1900, by George A. Seamon as Bishop of the Abraham Ward, which was organized on that day. Bishop Seamon was succeeded in 1903 by Oscar Myron Fullmer as its Bishop. Most of the settlers became discouraged because of the failure of their crops and moved away and the ward organization was discontinued May 12, 1907. The few families of saints remaining in the settlement were then transferred to the Hinckley Ward. Bishop Oscar M. Fullmer, however, took charge of the few saints left at Abraham for about two years. On Feb. 2, 1909, the saints at Abraham were organized as a branch of the Hinckley Ward with John H. Hilton as presiding Elder. He was succeeded in 1910 by Charles E. Hogan. On Dec. 19, 1912, the Abraham Branch was organized as a Bishop's Ward, with Charles E. Hogan as Bishop; he was succeeded in 1914 by Donald Hogan, who in 1918 was succeeded by John W. Fullmer, who in 1927 was succeeded by George Q. Wilcken, who on March 9, 1930, was succeeded by Eleazer H. Asay, who acted as Bishop Dec. 31, 1930. On that date the Church membership of the Abraham Ward was 232, including 66 children. The total population of the Abraham Precinct was 255 in 1930.

**ACEQUIA WARD**, Minidoka Co., Idaho, consists of Latter-day Saints residing at Acequia, a station on the Twin Falls branch of the Oregon Short Line Railroad and in other adjacent parts of the Minidoka project, lying about six miles northeast of Rupert, the headquarters of the stake, and eight miles southwest of Minidoka, a railroad station on the Oregon Short Line Railroad.

In 1904 the United States government opened for entry 182,000 acres of land in the Snake River Valley, and the United States Reclamation Service began the construction of the Mimidoka Dam in 1905, and of the great system of canals which now (1930) waters the beautiful and fertile Snake River Valley. Herman Peter Fails (later a member of the Mimidoka Stake presidency), then a young man 21 years old, hailing from Ogden, Utah, homesteaded in the district now included in the Acequia Ward in January, 1905. A few days later, David R. Langlois (later president of the Burley Stake) opened a store for the benefit of the settlers who began to come in. In July, 1905, meetings for the settlers were commenced at the home of Bro. Langlois, and a Sunday School was organized at Acequia with David R. Langlois as superintendent. In the spring of 1906 a branch organization was effected with David R. Langlois as presiding Elder. He was succeeded in 1910 by Herman P. Fails, who was succeeded in 1915 by Mormon Cragun.

A cheese factory, a co-operative concern, was commenced by the Latter-day Saints in 1915. Among the chief promoters of this enterprise were John E. Anderson and Herman Peter Fails. They built a factory on the present site of Acequia which ran successfully for several years.

In 1917 the saints at Acequia were organized as a ward of the Boise Stake with John E. Anderson as Bishop. He was succeeded in 1920 by John L. Butler, who was succeeded in 1922 by C. Albert Brewerton, who presided over the ward Dec. 31, 1930. On that date the ward had a membership of 232, including 40 children. The population of the Acequia district was 665 in 1930.

The saints of Acequia have a comfortable frame meeting house with a seating capacity of 200. This building was erected in 1916 at a cost of \$2,000.

Acequia Ward was transferred to the Blaine Stake in 1919 and became a part of the Mimidoka Stake in 1924.

**ADAIR BRANCH** (Showlow Ward), Snowflake Stake, Navajo Co., Arizona, consisted (in 1894) of a little village situated about half a mile up the so-called Fool's Hollow, which opens into the Showlow Creek below. There were only a dozen families living there (all Latter-day Saints) in 1894. All the farming was done without irrigation, and corn, sugar cane and vegetables were the principal products raised.

The settlement dates back to 1879, when Thomas Adair and family located there. A school house was built; a Sunday school, and, later, a Relief Society were organized. For several years there was a mail station at Adair, 18 miles south of Snowflake, the stake headquarters.

**ADAIRVILLE**, Kanab Stake, Kane Co., Utah, is a defunct settlement situated in a snug little valley where the Paria Canyon opens out to the width of about half a mile, eight miles below the former settlement of Paria, 30 miles north of Lee's Ferry (in Arizona), and 49 miles east of Kanab, Utah. Both below and above the settlement the Paria Creek flows through box canyons. This creek is a tributary of the Colorado River and rises immediately south of the Rim of the Basin in Garfield County, Utah, near Bryce Canyon. It flows in a southerly direction until it enters the Colorado River at Lee's Ferry, or about five miles east of the new bridge which now (1930) spans said river.

Adairville was first settled in the spring of 1873 by Thomas Adair and family and others, but the settlement was broken up in 1878 owing to the scarcity of water. Nothing whatsoever remained of Adairville in 1930.

**ADAM-ONDI-AHMAN**, in Daviess County, Missouri, once a settlement of the saints was situated on Grand River, about 25 miles north of Far West, Caldwell Co., Missouri. It is the place where according to revelation Father Adam three years previous to his death blessed his posterity, when they rose up and called him Michael, the Prince, the

Archangel, and he, being full of the Holy Ghost, predicted what should befall his posterity to the latest generation. (Doc. and Cov., Sec. 107:53, 56 ) After the arrival of the Prophet Joseph Smith in Missouri in the spring of 1838 he began to plan for new locations for the gathering of the saints, whose numbers continually increased in Caldwell and surrounding counties, and on May 19, 1838, in company with other Elders, he visited a place on Grand River near Wight's Ferry, Daviess Co., Missouri, where they laid claim to a city plat which was surveyed. They called the place Spring Hill, but "by the mouth of the Lord it was named Adam-ondi-Ahman," because "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet." Later the saints secured considerable land on Grand River and in the region of country lying between the new location and Far West. On June 28, 1838, a stake of Zion was organized at Adam-ondi-Ahman, with John Smith, an uncle of the Prophet Joseph Smith, as president. Immediately after this the saints commenced to gather there from all parts of the country, including Canada, the larger company arriving from Kirtland, Ohio, in the so-called Kirtland Camp, which traveled from Kirtland to Missouri in 1838, and arrived at Adam-ondi-Ahman Oct. 4, 1838. (See Kirtland Camp.) Adam-ondi-Ahman indicated from the beginning success and prosperity, but under the exterminating order of Gov. Lilburn W. Boggs, the saints who had settled in Caldwell, Daviess and other counties were compelled to leave Missouri in the spring of 1839. The stake of Adam-ondi-Ahman was the third stake of Zion organized in this dispensation. (For details see "Historical Record," Vol. 1:45-48.)

**ADAMS COUNTY**, Illinois, where the exiled saints from Missouri in 1839 received a friendly reception from the inhabitants, is situated in the west part of Illinois, bounded by the Mississippi River on the west and by Hancock

County on the north. Quincy is the county seat of Adams County. A temporary stake of Zion, called Mount Hope, was organized at the steam mills in Adams County Oct. 27, 1839, consisting mostly of saints who had been expelled from Missouri, with Abel Lamb as president. This stake, however, was discontinued in 1841, as most of the saints who had belonged to it removed to Nauvoo and vicinity.

**ADAMSVILLE WARD**, Beaver Co., Utah, consists of Latter-day Saints residing in the village of Adamsville and surrounding farming districts. The village is located on the right bank of Beaver Creek, 9 miles west of Beaver, 9 miles northeast of Minersville and 23 miles southeast of Milford, the nearest railroad station. Nearly all the inhabitants of Adamsville are farmers who irrigate their lands principally from the Beaver River, which they tap about two miles above the settlement. Most of the people reside in the village, while the remainder live on their farms both above and below. Most of the farming land is rich and productive and good crops are raised as a rule.

Adamsville was settled in 1862 by David B. Adams and family and three other families who built houses that spring and commenced farming. Other settlers soon arrived and in 1867 the population was increased by about a dozen families arriving from the Sevier county which they had vacated because of Indian troubles. The Adamsville townsite was surveyed in 1867 and named Adamsville in honor of the pioneer David B. Adams. A meeting house was built in 1868, and when the Beaver Stake of Zion was organized in 1869, David B. Adams was chosen as Bishop of the Beaver 3rd Ward to comprise the villages of Adamsville and Greenville. In 1877 Greenville was separated from Adamsville to become a separate ward, after which the 3rd Ward ceased to exist and Adamsville and Greenville were continued as separate wards. Following is a list of the Bishops of the Adamsville Ward: Joseph Henry Jos-

eph, 1876-1886; Fred T. Gunn, 1886-1906; Thomas O. Griffiths, 1906-1911; David J. Reese, 1911-1914; Samuel Johnson, 1914; Wm U. Stewart, 1914-1919; Willard A. Reese, 1919-1923; Ross B. Cutler, 1923-1924; George A. Parkinson, 1924-1925, and Charles Johnson, 1925-1930. Adamsville Precinct had 179 inhabitants in 1870 and 121 in 1930.

**ADAMS WARD**, Los Angeles Stake, Los Angeles Co., Cal., consists of Latter-day Saints residing in that part of the city of Los Angeles which is bounded on the north by 6th St, on the east by the Los Angeles River, on the south by 54th Street, on the west by Vernon Avenue. The headquarters of the ward are at 153 West Adams Street. This location is also the headquarters of the California Mission. Meetings and Sunday school sessions are held in the commodious chapel at 153 West Adams Street, which has a seating capacity of about 800.

Adams Ward was organized March 11, 1923, with saints who had formerly belonged to the Los Angeles Branch of the California Mission, with Hans D. Nielsen as Bishop. He was succeeded in 1925 by David P. Howells, who in 1927 was succeeded by Joseph A. West, who presided Dec. 31, 1930. On that date the membership of the ward was 893 souls, including 165 children.

**AETNA WARD**, Alberta Stake, the second settlement founded by Latter-day Saints in Alberta, Canada, consists of saints residing on a tract of country lying southeast of Cardston. Most of the inhabitants live in a scattered condition on or near St Mary's River. The townsite of Aetna is about seven miles southeast of Cardston, nine miles north of the boundary line between Canada and Montana, and 50 miles southwest of Lethbridge, Alberta. The country surrounding Aetna consists of a grass-covered, undulating prairie.

The settlement of Aetna was founded in 1888 by William Aldridge of Garden City, Rich Co., Utah. Other colon-

ists soon afterwards arrived. These early settlers at first belonged to the Cardston Ward, but in the spring of 1893, they were organized into a branch of the Church with Richard Pilling as presiding Elder. This branch was organized as the Aetna Ward, Dec 17, 1893, by Apostle John W. Taylor, with Richard Pilling as Bishop, who served until 1899. His successor was Niels Hansen, who died Dec. 13, 1902. Nathan W. Tanner served from 1903 to 1918, James Henry Tanner in 1918-1920. Andrew C Jensen, presided as Bishop at the close of 1930.

A meeting house—a log building 24x 42 feet—was dedicated in Aetna, Sept. 6, 1894. A townsite was surveyed about 1893, near the present settlement, but the location being found undesirable a new townsite was surveyed in 1898 at its present location in Section 23, Township 2, Range 25, west of the Fourth principal Meridian. The meeting house was moved to the new location. The total membership of the Aetna Ward Dec 31, 1930, was 179 souls, including 43 children.

**AFTON**, Star Valley Stake, Lincoln Co., Wyoming, the principal town in Star Valley, and the headquarters of the Star Valley Stake, is pleasantly situated on high ground at the mouth of Swift Creek Canyon. It is 120 miles north northeast of Evanston, in Wyoming, and 210 miles by nearest road northeast of Salt Lake City, Utah. A stake tabernacle and other public buildings ornament the growing town of Afton, which in 1930, had about 2,000 inhabitants.

Charles D. Cazier acted as presiding Elder in Afton from 1885 to Sept. 21, 1887, when he was ordained a Bishop and set apart to preside over the Afton Ward. He was succeeded in that capacity in 1894 by George Waite, who in 1899 was succeeded by Osborn Low, who acted as Bishop of Afton until 1919, when Afton was divided into two wards, namely, the Afton North Ward and the Afton South Ward. On Dec. 31, 1930, the total membership of the

two Afton wards was 1104, including 253 children.

**AFTON NORTH WARD**, Star Valley Stake, consists of the north half of the town of Afton, and was organized June 22, 1919, with Franklin R. Gardner as Bishop. He still presided over the ward Dec 31, 1930. Afton North Ward, among many other improvements, can boast of a fine meeting house. An elevated cove at the mouth of the canyon, according to the views of many of the local saints, would be an ideal place for the erection of a temple. On Dec 31, 1930, the membership of the Afton North Ward was 529, including 108 children.

**AFTON SOUTH WARD** was organized June 22, 1919, and consists of the south half of Afton. Gilbert Tayson was the first Bishop, he was succeeded in 1921 by Christian J. Call, who in 1926 was succeeded by George S. Kennington who presided on December 31, 1930. On that date the Afton South Ward had a membership of 575, including 145 children.

**ALABAMA CONFERENCE**, or District, of the Southern States Mission, consists of Latter-day Saints residing in the state of Alabama. It includes three organized branches of the Church, namely, Bradleyton, Falco and Lamison. Besides these, there are L. D. S. Sunday schools at Bessemer, Birmingham, Camden, Clayton, Decatur, Dothan, Elmont, McCalla, Mobile, Pine Hill, Selma and Sneed. The numerical strength of the Alabama District of the Southern States Mission Dec 31, 1930, was 2,516, including 33 Elders, 35 Priests, 4 Teachers, 21 Deacons, 2,141 lay members and 282 children under eight years of age.

As early as 1813 Latter-day Saint missionaries were called from Nauvoo, Ill., to labor in the state of Alabama. Among the first of these missionaries were Peter Haws, James Brown, John Brown (later Bishop of Pleasant Grove, Utah), and Hayden W. Church. The first branch of the Church in Alabama was organized in Tuscaloosa County in

1843, and called the Cybry Branch. Other branches were raised up soon afterwards and at a conference held in Tuscaloosa County (the first gathering of its kind ever held in Alabama) Feb 10, 1844, the Cybry Branch was reported with 57 members, Bogue-Chitto Branch (Perry Co.) with 43 members and Buthalchy Branch with 23 members. At the next conference, held April 12, 1844, seven branches were represented with a total membership of 192. This, however, included some members in the state of Mississippi. Missionary work has been carried on in Alabama with more or less success at intervals since 1843, and when the Southern States Mission was organized in 1876, Alabama was included within its boundaries as the Alabama Conference and became part of said mission. In 1898 Alabama was divided into the North Alabama and the South Alabama conferences and continued thus until 1903, when these two conferences were amalgamated into one conference named Alabama, which organization has been continued as part of the Southern States Mission until the present time, Dec 31, 1930.

Alabama was the ninth state admitted into the American Union after the original thirteen states. The Territory of Alabama was created from a part of the Territory of Mississippi in 1819, and was admitted into the Union as a state Dec 14, 1819. The population of Alabama was 309,527 in 1830, 590,756 in 1840, 771,623 in 1850; 964,201 in 1860, 996,992 in 1870, 1,262,505 in 1880, 1,513,017 in 1890, 1,828,697 in 1900, 2,138,093 in 1910; 2,348,174 in 1920, and 2,646,248 in 1930. The area of Alabama is 51,279 square miles.

**ALAMO WARD**, Moapa Stake, Lincoln Co., Nevada, consists of Latter-day Saints residing in a scattered condition in the Pahranagat Valley. The village of Alamo, which is situated somewhat centrally in said valley, is about 50 miles west of Caliente, the nearest railroad point on the Los Angeles and Salt Lake Railroad. Alamo is also 90 miles



north of Las Vegas, and about the same distance northwest of Overton. The saints of the Alamo Ward own a small meeting house, a frame building, (which is also used for social purposes), a modern school house built of cement blocks, two small stores, and a number of comfortable private residences. Only about 50 per cent of the inhabitants in the Pahrnagat Valley are Latter-day Saints.

Pahrnagat Valley was known in the early days as a fine stockraising country, and also as the scene of various mining activities. Among the first L. D. S. settlers in the valley were William T. Stewart (formerly president of the Australasian Mission), and James L. Allen, who later acted as Bishop of the Alamo Ward. Brother Stewart having a herd of cattle, bought out some of the non-Mormon ranchmen and founded the town of Alamo. Other settlers arrived later and located at different points in the valley. Some of these were members of the Church and others non-Mormons. As the Church population increased in that part of Nevada the saints there were organized into a regular bishop's ward Sept. 25, 1906, with James L. Allen as Bishop. He was succeeded in 1913 by William Udall Schofield, who in 1914 was succeeded by William T. Stewart, jun., who in 1929 was succeeded by J. Alfred Hansen, who presided Dec. 31, 1930. At that time the membership of the Alamo Ward was 206, including 54 children. The total population of the Alamo Precinct was 289 in 1930.

**ALASKA.** Occasionally since 1907 missionary work in the Territory of Alaska has been done by L. D. S. missionaries laboring in the Northwestern States. At the close of 1930, Elders were laboring in Alaska under the direction of the presidency of the Northwestern States Mission, but no branch of the Church had been organized there.

As early as 1907 two L. D. S. Elders, residing at Nome, where they were engaged in mining operations, invited

their friends, and all who would listen to their testimonies, to meet together from time to time to have the gospel preached to them. Edward G. Cannon, one of these Elders (a prominent resident of Nome) maintained a chapel on wheels, which he called a tabernacle, in which meetings were held in various camps in the province. Elder Cannon died at Nome in 1911, after which no further missionary work was reported in Alaska for many years.

In 1913, Pres. Melvin J. Ballard, of the Northwestern States Mission, sent two Elders to Alaska, who did some missionary labor there.

In 1928, under the direction of Pres. Wm. R. Sloan of the Northwestern States Mission, another effort was made to open up a missionary field in Alaska, and four Elders, namely, Heber Meeks, Alvin Englestead, James Judd and Lowell Plowman, were sent to investigate conditions. They reported favorably, particularly in regard to the Indians.

The Territory of Alaska, occupying the extreme northwest part of North America, and adjacent islands, was secured to the United States by purchase from Russia in 1867, for the sum of \$7,200,000. It became a Territory, with a somewhat limited charter, in 1912. The population of Alaska was 33,126 in 1880, 32,052 in 1890; 63,592 in 1900; 64,356 in 1910; 55,036 in 1920 and 59,278 in 1930. It has an area of 590,884 square miles.

**ALBANY CONFERENCE,** or District of the Eastern States Mission, comprises the Latter-day Saints residing in the city of Albany, the capital of the state of New York, where there is a branch of the Church. The conference also embraces a branch of the Church at Schenectady. There is a total Church membership in the conference of 74, including 13 children.

**ALBERTA STAKE** consists (1930) of Latter-day Saints residing in the southwestern part of the province of Alberta, Canada. It includes a rich, fertile, agricultural country, mostly

open prairie bordering on foot hills and extending to the international boundary lines, and interspersed by a number of rivers and creeks; the general course of most of the streams is in a northeasterly direction, finally emptying into Hudson Bay, through Nelson River. The Alberta Stake, with headquarters at Cardston, consists of eleven organized bishop's wards and two independent branches. The names of the wards are: Aetna, Beazer, Cardston 1st, Cardston 2nd, Glenwood, Hill-spring, Kimball, Leavitt, Mountain View, Taylorville and Woolford. The branches are Rinard (Del Bonita) and Hartley. Besides the Alberta Stake, the Province of Alberta contains two other stakes of Zion, namely, the Taylor Stake and the Lethbridge Stake. The total Church membership of the Alberta Stake at the close of 1930 was 3,966, including 927 children under eight years of age.

The Latter-day Saints founded their first colony in the province of Alberta in 1887, at the time that the anti-polygamy raid was at its height in the United States. In order to avoid the officers of the law who were searching for polygamists, some of the families thus endangered took refuge in old Mexico, where they founded a number of settlements, while others turned their attention to the north and planted colonies in Alberta, where the civil authorities showed no vindictiveness against the Latter-day Saints, but rather encouraged the immigration into the province of that class of people which had made Utah and surrounding states so prosperous in bygone years. Hence, the first colony of saints was established in Alberta, under the direction of Chas. O. Card in 1887, and the first settlement founded in the province was that of Cardston, thus named in honor of Charles O. Card. Other settlements or wards sprang into existence in different parts of Canada, namely, Aetna and Mountain View in 1893 and Leavitt in 1895.

The increase of L. D. S. settlers in

the province of Alberta suggested the organization of a stake of Zion, the first stake organized outside of the United States—and such an organization was effected June 9, 1895, with Charles O. Card as president. And as the membership of the Church continued to increase, new settlements were formed, namely, Magrath, Sterling and Caldwell in 1899; Kimball, Taylor and Beazer in 1900 and Raymond in 1901. After that, it was deemed best to divide the Alberta Stake and organize its eastern part into the Taylor Stake, which was done in 1903. This took away three wards and one branch from the Alberta Stake, namely, Magrath, Raymond and Sterling wards and the Welling Branch (a part of the Raymond Ward). After this division, the following new wards came into existence in the Alberta Stake: Frankburg and Claesholm in 1904, Pine Cooley (Staveley) and Orton in 1905, Gleichen Branch in 1908, Star Line and Glenwood wards in 1909, Hill Spring in 1910, Woolford and Calgary in 1913, Cardston 1st Ward and Cardston 2nd Ward in 1914, and Rosemary Branch in 1915.

The further growth of the Church membership in Alberta necessitated another division of the original Alberta Stake and thus Claesholm, Frankburg, Orton, Pine Cooley (Staveley) and Star Line wards and Calgary, Champion, Gleichen and Rosemary branches were taken from the Alberta Stake and made part of a new stake of Zion called the Lethbridge Stake, which was organized in 1921. Since this last change, two new branches have been organized in the Alberta Stake, namely, Del Bonita (now Rinard) in 1922, and Hartley in 1929.

Charles O. Card was succeeded in the presidency of the Alberta Stake in 1902 by Heber S. Allen, who in 1903 was succeeded by Edward J. Wood, who presided at the close of 1930.

Besides the presidents of the Alberta Stake we may note other presiding officers as follows: First counselors in

the stake presidency, John A. Woolf, 1895-1899; Thomas Duce, 1899-1902; Theodore Brandley, 1902-1903; Thomas Duce (serving a second term), 1903-1925; Walter Herbert Caldwell, 1925-1930, and Zebulon Wm. Jacobs, who acted at the close of 1930. Second counselors, Sterling Williams, 1895-1900, Orson A. Woolley, 1900-1902; Edward J. Wood, 1902-1903; Sterling Williams (serving a second term), 1903-1925; John F. Parish, 1925-1928; Zebulon Wm. Jacobs, 1928-1930, and John S. Smith, who acted at the close of 1930. Stake clerks of the Alberta Stake; Sylvester Low, 1895-1908; Martin Woolf, 1908-1909; Lycurgus A. Wilson, 1909-1910; Wm. T. Merridew, 1910-1919, and Wm. J. Gooding, 1919, who acted at the close of 1930.

**ALBERTA TEMPLE.** The Alberta Temple is the eighth temple erected by the Latter-day Saints and the first on the continent of America outside of the United States.

A colony of Latter-day Saints arrived on Lees Creek, Alberta, Canada, in 1887, in charge of Pres. Charles Ora Card, of Cache Stake, to make settlements. Their numbers have increased until there are three stakes of Zion in Alberta, with a Church membership of nearly 11,000. For their benefit and for the benefit of members of the Church in the northwestern part of the United States, a temple was erected in Cardston, the largest L. D. S. settlement in Alberta. The site for this temple was dedicated by Pres. Joseph F. Smith, July 27, 1915, and the building was dedicated Aug. 26, 1923, by Pres. Heber J. Grant. This temple, constructed in the form of a Maltese Cross, is built of stone, hauled from quarries 200 miles distant. It is a very massive edifice, 110 ft high and measuring 118 ft. square. That such a building should have been erected where 35 years previously an almost uninhabited prairie had existed, speaks well for these pioneers, who are classed by Canadian officials, among the most progressive colonists in the British Dominion in

America. The erection of the Canadian temple cost about \$800,000, of which the colonists contributed generously and the Church provided the balance.

**ALBION WARD,** Raft River Stake, Cassia Co., Idaho, consists of Latter-day Saints residing in the town of Albion, which is located in the so-called Marsh Basin, with its adjacent farming district. This basin or valley constitutes an opening in the Goose Creek Mountains and measures about six miles from northeast to southwest with an average width of four miles. The town of Albion is 11 miles south of the Snake River, 25 miles northeast of Oakley, and 21 miles northwest of Malta, the stake headquarters.

The town of Albion was founded by non-Mormons about the year 1873 and called Marsh Basin. James S. Lewis of Brigham City, Utah, was the first L. D. S. settler there. He arrived with his family in May, 1875. In September, 1882, when Apostle Francis M. Lyman and other brethren visited Albion, they found about half a dozen families of saints located in and near the settlement, and Elder Lyman appointed James S. Lewis presiding Priest to hold meetings and preside over them. On Nov. 23, 1887, after quite a number of Latter-day Saints had settled in the basin a ward was organized, called the Albion Ward, with William Taylor Harper as Bishop. As early as 1886 the saints at Albion had erected a log meeting house that served until 1916, when a more modern building was erected, which has an auditorium with a seating capacity of 500 persons. It also has an amusement hall and seven class rooms. Bishop William T. Harper was succeeded in 1900 by Thomas E. Harper, who in 1915 was succeeded by Thomas Loveland, who was succeeded in 1923 by Melvin Earl Phippen, who presided Dec. 31, 1930, at which time the ward had a membership of 170 including 84 children. The Albion Precinct had a population of 560 in 1930; of these, 262 resided on the townsite. Albion Ward belonged to the Cassia

Stake until 1915, when it became a part of the Raft River Stake.

**ALDRIDGE BRANCH**, Wayne Stake, Wayne Co., Utah, consisted of about half a dozen families of saints residing at different points along the Fremont River, including also a few families on Pleasant Creek. Mosiah Behunin was the first settler in the Aldridge district locating there in 1882. After the arrival of other settlers in the same neighborhood, the saints there were organized as a branch of the Church March 26, 1891, and made a part of the Carneville Ward with Richard Crowther as presiding Elder. Elias Johnson was president of the branch at the close of 1900, but soon after that the branch organization was discontinued and the saints in the Aldridge district became a part of the Carneville Ward.

**ALHAMBRA WARD**, Hollywood Stake, Los Angeles Co., California, consists of Latter-day Saints residing in the municipality of Alhambra and the towns of San Gabriel, Wilmer and El Monte. The headquarters of the ward are at 38 North 1st West St., Alhambra, where the L. D. S. chapel, a frame building, is located. This place is about 15 miles northeast of the center of Los Angeles.

The Alhambra Ward was organized June 10, 1923, with Andrew O. Larson as Bishop. The chapel, which had recently been purchased from the Baptists, was dedicated Dec. 5, 1926. Bishop Larson was released Jan. 29, 1928, and Marriner W. Roskelley was sustained as Bishop in his stead, he acted Dec. 31, 1930. On that date the membership of the Alhambra Ward was 344 souls, including 35 children.

**ALICEL WARD**, Union Stake, Union Co., Oregon, consisted of Latter-day Saints residing in the village of Alicel, a small railroad town on the Oregon Short Line Railroad, situated in the Grande Ronde Valley, about eight miles northeast of La Grande. The Alicel meeting house stood in the village about a quarter of a mile south

of the railroad station, and the saints (mostly farmers) lived in a scattered condition between Grande Ronde River on the west and the railroad on the east.

Among the first I. D. S. settlers in that part of Grande Ronde Valley were Ellis Salisbury and others, who, together with their families, arrived there in March, 1900. Most of the first settlers came from Utah. At a meeting held May 13, 1900, attended by Mission President Franklin S. Bramwell, the saints who had settled at and near Alicel, were organized as a branch of the Church with Leonard James Jordan as presiding Elder. This branch was organized as a regular bishop's ward June 9, 1901, with Ellis D. Salisbury as Bishop. He presided until Dec. 9, 1906, when the Alicel Ward organization was discontinued and the few remaining members of the Church who still resided in the Alicel district were added to the La Grande Ward.

**ALLRED BRANCH** was one of the forty L. D. S. branches of the Church organized in Pottawattamie County, Iowa, in 1846 and continued until 1852. The center of the branch was about five miles east of Council Bluffs. In 1848 the saints of the Allred Branch raised crops of wheat, corn, buckwheat, turnips, etc.; one year they sowed 294 acres of wheat for spring harvest. The Allred Branch, or as it was sometimes called, Allred's Camp, is frequently mentioned in the "Frontier Guardian." The settlement was broken up in 1852, when nearly all the saints who had temporarily located in Pottawattamie County, Iowa, migrated to Utah.

**ALMA WARD**, Maricopa Stake, Maricopa Co., Arizona, consisted of Latter-day Saints residing in a certain part of the great Salt River Valley lying west of Mesa. The ward embraced a strip of country two miles wide running north and south. Northward it extended to Salt River and southward as far as any inhabitants were found in Maricopa County, Arizona. The inhabited part of this strip extended

north and south about four miles. Alma was also called Stringtown and the people all lived on their respective farms in a scattered condition. The population was a mixture of Mormons and non-Mormons. The Alma meeting house, which still stands, is located near the northwest corner of Sec. 28, Township 1 north, of Range 5 east, Gila and Fall River Meridian. Most of the farmers and horticulturalists irrigate their lands from the Mesa and Utah Canal, the water from this canal runs south and west. The same facilities for raising cereals, vegetables and fruit that characterize the flourishing town of Mesa, also existed at Alma, the latter being practically a suburb of Mesa. A gradual and gentle slope of the land, which is fertile and rich, produces a novelty, the water running east on one side of the street and west on the other. Southward the land has a fall of about 11 feet to the mile.

Alma Ward was an outgrowth of the Mesa Ward. The first settlers in that section of country later embraced in the Alma Ward were Henry Standage, of the Mormon Battalion, Hyrum W. Pugh, Chauncey F. Rogers and Wm. M. Standage with their families. These four families came from Lewiston and Richmond, Cache Co., Utah, and arrived at Mesa, Dec. 19, 1880. In January, 1881, they moved into that district of country later included in the Alma Ward and all located in Sec. 20 of Township 1 north of Range 5 east, Gila and Salt River Meridian. The first settlers made a ditch tapping the Mesa Canal to bring water out upon the land which they had claimed. They commenced work on this ditch in December, 1880, and moved their tents out upon their lands Jan. 2, 1881. Other settlers who arrived in 1881 located near the first settlers, and they all planted trees, put in grain and raised a good crop that year. In 1882 Henry Standage and Hyrum W. Pugh built the first houses on their lands and all the settlers raised good crops that year. In fact, good crops have been raised in that part of Salt River Valley ever since.

At a stake conference of the Maricopa Stake held June 16, 1885, the Alma Ward was organized from a part of the Mesa Ward, with Oscar Marion Stewart as Bishop. He was succeeded in 1889 by Alexander Hunsaker, who in 1906 was succeeded by Edgar Hunsaker who presided until Nov. 7, 1920, when the Alma Ward was disorganized, and the saints who had formerly constituted the membership of said ward, as well as other saints who had belonged to the Mesa 3rd Ward were organized as the Mesa 4th Ward with Lafayette Hill as Bishop.

**ALMO WARD**, Raft River Stake, Cassia Co., Idaho, consists of Latter-day Saints residing in the upper Raft River Valley. In the vicinity is Mount Independence 10,500 feet above sea level, one of the loftiest peaks in Idaho. The saints in the Alma Ward live in a very scattered condition along Grape Creek, Edwards Creek, Alamo Creek, George Creek and Raft River. The center of the ward, or the village of Almo, is 28 miles south of Albion and 50 miles northwest of Kelton on the Southern Pacific Railroad. Almo has an elevation of 5,550 feet above sea level. The ward owns a fine, modern, well equipped meeting house and nearly all the people in the district are members of the Church. Within the limits of the ward are the celebrated Almo Springs which afford excellent facilities for a bathing resort.

The Upper Raft River Valley was known to overland travelers at an early day and the so-called Sublett Cut-off, an emigrant road, passed along Sublett Canyon through what is now the Almo Ward, and crossed Raft River about three miles above the present site of Malta. Later the valley was a herd ground, and Governor Emery of Utah in 1878 owned a ranch there, known as the Emery Ranch. For some time previous this district was considered a part of Utah. Thomas O. King, a member of the Church, was in charge of the Emery Ranch, and in 1878 Myron B. Durfee came into the valley and raised

some good gram. These two families were the first L. D. S. settlers in the district. In 1881, a postoffice was established in the upper Raft River Valley called Alamo, a Spanish word for the cottonwood tree which abounded in the district (The name later was contracted to Almo )

In 1882 there were fifteen families of saints in the district who were organized that year as a branch of the Church with Myron B. Durfee as president. He acted until Nov. 25, 1887, when the Almo Branch was organized as the Almo Ward with Thomas O. King as Bishop. He was succeeded in 1907 by David O. Allen, who was succeeded in 1912 by Lorenzo Durfee, who in 1918 was succeeded by Walter M. Johns, who was succeeded in 1921 by John T. Horne, who was succeeded in 1926 by Asael E. Ward, who presided Dec. 31, 1930. At that time the ward had a membership of 245, including 74 children. The total population of the Almo Precinct in 1930 was 316. Almo Ward belonged to Box Elder Stake until 1887, when it became part of the Cassia Stake, and in 1915 was transferred to the newly organized Raft River Stake.

**ALMY BRANCH,** Woodruff Stake, Uinta Co., Wyoming, once a large and flourishing ward, consists of a few Latter-day Saint families residing in or near the mining camp of Almy, which is situated on the right bank of Bear River, about five miles north of Evanston. The camp was named in honor of Thomas J. Almy, a leading official of the Union Pacific Coal Mine. Prospectors had discovered coal in the mountains near the present site of Almy as early as 1868, before the advent of the railroad, and the first coal mine afterwards known as Mine No. 1 was opened by the Rocky Mountain Coal and Iron Company in 1869. Said company shipped the first coal that year, but it was not until 1870 that the real coal traffic was inaugurated.

Among the men employed to open the mines and later to operate them

were a number of L. D. S. coal-miners, who in the summer of 1870 met in the so-called "Old Wyoming Camp," near Mine No. 1, about three miles north of Evanston, and with common consent appointed John Jolley, one of their number to preside over them in an ecclesiastical capacity. They then commenced to hold regular meetings and auxiliary organizations were also organized. John Jolley was succeeded as president of the branch in 1871 by Samuel L. Pike, who in 1875 was succeeded by John Crowther, who on June 27, 1877, was succeeded by James Bowns. Up to that time Almy belonged to the Bear Lake Stake of Zion, but as the communication with the settlements in Bear Lake Valley was difficult, owing to the long distance and the bad mountain roads, the saints at Almy and Evanston were transferred to the Summit Stake of Zion. The presidency of that stake organized the Almy Branch into a regular bishop's ward Dec. 9, 1877, with James Bowns as Bishop. He presided until 1900, when he was succeeded by William Bell as presiding Elder, the ward organization being discontinued owing to the closing down of the coal mines. Following are the names of the successors to William Bell as the presidents of the Almy Branch: William Beveridge, 1901-1905; James Weir, 1905; James Blight, 1905-1907; Benjamin Bell, 1907-1908; James Blight (serving a second term), 1908-1915; James Bowns, 1915-1920; Alonzo Hutchinson, 1920; George A. Neville, 1920-1922; Alvin Thompson, 1922-1924; Lyman Brown, 1924, and Jared H. Bowns, 1924-1930. On Dec. 31, 1930, the Almy Branch had 75 members, including 18 children. The total population of the Almy Precinct was 239 in 1930.

Several mining disasters occurred in the Almy coal mines from time to time, but the most disastrous one was the explosion on March 20, 1895, whereby 62 of the brethren, employed at the coal mines, lost their lives. Among those killed were the following: Henry Burton, Benjamin Coles, Edmond Cox,

William Sellers, Hugh Sloan, William Sellers, jun., John Lester, Aaron Buttle, John L. Morris, William Grieves, Jr., Thomas Hutchinson, Willard J. Brown, Joseph Hyden, James B. Bruce, John Lock and son, James Clark, John Clark, Samuel Hutchinson, James Woodhouse, Andrew Maisson, Jeremiah Crawford, John Pheby, and George Hardy

The first meeting house erected by the Latter-day Saints in Almy in 1889-1890 was destroyed by fire. Soon afterwards, a large and commodious house of worship was erected, which still stands, though unoccupied as a meeting house. In 1930 meetings and Sunday school sessions were held in the district school house.

**ALPINE BRANCH**, Star Valley Stake, Lincoln Co., Idaho, consisted of Latter-day Saints residing in the lower end of Salt River Valley, bordering on Snake River. The center of the branch was about a mile east of where Salt River empties into Snake River and was 38 miles north of Afton, and 75 miles southeast of Idaho Falls. The name Alpine was given to the settlement on account of its altitude, 5,200 feet above sea level. In the early days there was a ferry used for crossing Snake River at the point where the little settlement was later established. Some years later a bridge replaced the ferry. When the lower end of Salt River Valley or Grand Valley was opened for entry in 1907, a few Latter-day Saints located at Alpine, where a postoffice of that name had already been established. For the benefit of these settlers a branch organization was effected in 1921 with William Fawson as presiding Elder. Later he was succeeded by William Adams, who moved away about 1926. After that no branch president was appointed as most of the people had moved away.

**ALPINE STAKE OF ZION** consists of Latter-day Saints residing in the northeast part of Utah County, Utah, north of the Utah lake, with headquarters in American Fork.

Alpine Stake came into existence in 1901, when the Utah Stake was divided into three stakes, the northern part of Utah County being included in Alpine Stake, the southern part in the new Nebo Stake, and the central part retaining the old name of Utah Stake. The Alpine Stake was organized at a quarterly conference of the Utah Stake held in Provo, Sunday, Jan. 13, 1901, attended by Pres. Joseph F. Smith and Apostles George Teasdale, Heber J. Grant, Abraham O. Woodruff and Reed Smoot. The Alpine Stake, at the time of its organization, consisted of the following wards: American Fork, Lehi, Pleasant Grove, Lindon, Manila, Alpine and Cedar Valley. Stephen L. Chipman was chosen as president of the Alpine Stake, with James H. Clark as his first and Abel John Evans as his second counselor. Soon after the organization of the Alpine Stake, Charles G. Patterson was chosen as stake clerk.

Between 1901 and 1928, the following new wards were organized, mostly by dividing American Fork, Lehi and Pleasant Grove: American Fork 1st, 2nd, 3rd and 4th wards in 1901; Lehi 1st, 2nd, 3rd and 4th wards in 1903; Pleasant Grove 1st, 2nd and 3rd wards in 1909; Highland and Lindon 2nd ward (later Windsor), in 1915, and Lehi 5th ward in 1920.

The presidency of the Alpine Stake stood intact for 28 years, or until July 1, 1928, when the Alpine Stake was divided into three stakes, the east part of the same being organized as the Timpanogos Stake, and the west part as the Lehi Stake. The central part, with American Fork as headquarters, was continued as the Alpine Stake, over which Clifford E. Young was chosen president, with Earl S. Greenwood as his first and Jesse M. Walker as his second counselor. After the division, the Alpine Stake consisted of the following wards: American Fork 1st, American Fork 2nd, American Fork 3rd, American Fork 4th, Alpine and Highland. The Church membership of the stake Dec. 31, 1930, was 4,730, including 1,070 children.

**ALPINE WARD**, Alpine Stake, is situated in the extreme northeast corner of Utah Valley, Utah Co., Utah, six miles east of American Fork, the nearest railway station, 19 miles by nearest road northwest of Provo, the county seat, and 36 miles by a round-about road southeast of Salt Lake City. Most of the inhabitants are farmers and irrigate their gardens and fields from Dry Creek and Fort Canyon Creek, which both rise in the mountains a short distance north and northeast of the settlement. About three-fourths of the people live on the townsite, the rest in a scattered condition on their farms. Alpine is supposed to be the smallest incorporated city in the United States, the townsite entry containing only 160 acres of land, while the unincorporated limits contain two miles square. All kinds of grain and vegetables, which grow in Utah County, also flourish in Alpine. The place is especially well adapted for orchards and is known for its excellent quality of potatoes and strawberries.

In 1849, Wm. H. Hooper and Quincy Knowlton located a cattle ranch on the present site of Alpine (originally called Mountainville), but the real settlement was founded in 1850 by ten or twelve families who spent the winter of 1850-1851 there. During the first winter the settlers, who were all Latter-day Saints, held prayer meetings at the house of William Wordsworth. In the spring of 1851 six of the families moved to other settlements, the rest remained to plow and sow and realized that year a good crop. Other settlers arrived during the spring and summer and cast their lot with the first settlers. During the year the settlers built a small log school house on the bench north of the present townsite of Alpine, which was finished Jan. 1, 1852.

At a meeting held Feb. 10, 1852, the saints at Mountainville were organized as a branch of the Church with Charles S. Peterson as presiding Elder, but on Sept. 18, 1852, Isaac Houston, who had

recently arrived in Utah from the States, was ordained a Bishop by Apostle George A. Smith and appointed to preside at Mountainville, which, on that occasion, was organized as a regular ward.

The first settlers of Alpine located at various points along the creeks, some of them building small log cabins and others making dug-outs for shelter, but when the Indian war (generally known as the Walker War) broke out in 1853 the settlers were forced to move together for self protection. Consequently they built a little fort called Wordsworth Fort by hurriedly throwing up some earth works enclosing an area about 40 yards square. This fort was built on rising ground about 150 yards northwest of the present ward center. But, later the same year, a fort containing ten acres of land was surveyed, and during the summer of 1854 a wall was built around the fort about 30 feet from the houses. It was built of mud made by plowing the ground and then running water on to it and making it a part of the wall. After the wall had been built five feet high, the mud was taken up in wheelbarrows. Most of this wall was built 12 feet high, six feet thick at the bottom and sloping to two feet at the top. Each family planted a few acres of land in wheat and garden vegetables just outside the wall. The log school house was moved into the enclosure. By legislative act Mountainville was incorporated as the city of Alpine in 1855. That year a better wall enclosing ten acres of ground was built, 14 feet high and six feet thick at the base. This second wall was built some distance outside of the other wall; the gates were hung at the north and south centers, the present main street of Alpine running through, from north to south. At that time there were 40 families of saints in the settlement. During the hard winter of 1855-1856 nearly all the stock belonging to the settlers perished, after grasshoppers had destroyed nearly all the crops. Bishop Isaac Houston died Aug. 23,



1856, and he was succeeded Nov. 15, 1856, by Thomas J. McCullough. At the time of the Johnston Army trouble the Alpine brethren responded, with the rest, going into the mountains to meet the army, and during the so-called "move" in 1858 a number of families from the northern settlements located temporarily at Alpine.

In 1861, 1863, 1864, 1866 and 1868 the saints at Alpine showed great liberality in responding to the call on the part of Church authorities in sending teams to bring emigrants from the Missouri River to Utah.

In 1863 a rock meeting house, 21x32 feet, was erected on the Alpine public square. This building served for all public purposes until 1872, when a stone meeting house 32x50 feet was erected. This building was destroyed by fire in 1929. Bishop McCullough was succeeded as Bishop of Alpine in 1893, by Albert Marsh, who was succeeded in 1907 by Benjamin F. Fullmer, who was succeeded in 1913 by James W. Vance, who was succeeded in 1928 by Edward W. Burgess, who presided until Dec. 31, 1930, at which time the ward had a membership of 637, including 162 children.

Alpine belonged to the Utah Stake until 1901, when it became a part of the Alpine Stake, where it still belonged in 1930.

**ALPINE WARD**, St. Johns Stake, Apache Co., Arizona, consists of Latter-day Saints residing in the so-called Bush Valley. The little town of Alpine is centrally located in said valley, about four miles in an airline west of the boundary line between New Mexico and Arizona, 11 miles west northwest of Luna Valley, in New Mexico, about 10 miles from Nutriosa, Arizona, and about 50 miles southeast of St. Johns, the headquarters of the St. Johns Stake and the county seat of Apache County. Alpine, or Bush Valley, is strictly a stock-raising country, but farming is also carried on quite successfully, considering the high altitude (nearly 8,000 feet above the level of the sea). Grain

can be raised without irrigation, but does better if watered. Timber for building and fuel purposes is plentiful in the neighboring mountains. Bush Valley is about 6½ miles long with an average width of two miles. It narrows down to a mere canyon in the upper end. The townsite is five miles from the "divide," which separates the headwaters of the San Francisco River and those falling into the Little Colorado River. Most of the people reside on the townsite and only a few on their farms and ranches in different parts of the valley.

Among the first settlers in Alpine, or Bush Valley, was Anderson Bush (who located there in 1877), and Elias Gibbs, both non-Mormons. Early in 1879, William B. Maxwell, Abraham Winsor and Fred Hamblin, and other Latter-day Saints, bought out the non-Mormon settlers (with the exception of one) and located there with their families. These first Mormon families moved all the houses which had been built by the non-Mormons on to their chosen townsite. Other settlers arrived and a crop of cereals and vegetables was raised in 1879. A fort consisting of about a dozen log cabins was built about a mile below or southeast of the present townsite, which was selected in 1880. James Black Owens acted as presiding Elder in 1879 and was succeeded later the same year by Frederick Hamblin. The saints in Bush Valley were organized as a ward by Apostles Erastus Snow and Brigham Young, jun., Sept. 26, 1880, with Edward A. Noble as Bishop. The successors to the Bishop were the following: Fred Hamblin (presiding Elder), 1890-1891; Joseph L. Haywood (as Bishop), 1891-1896; Thomas L. Hatch, 1896-1900; Edward A. Noble (serving a second term) 1900-1902; Brigham F. Stewart, 1902-1905; Isaiah Burk, 1905; Warren M. Tenney, 1905-1921; and John Jeppson, 1921, who still acted in that position Dec. 31, 1930, on which date the ward had 122 members, including 24 children. The total population of the Alpine Precinct was 139 in 1930.

**ALTERRA WARD**, Roosevelt Stake, Utah, consists of the Latter-day Saints residing in parts of Duchesne and Uintah counties, Utah, or on the so-called Indian Bench, lying between Roosevelt and Fort Duchesne. The center of the ward is two miles east of the city of Roosevelt on the state highway, and extends west to Roosevelt in Duchesne County and east to Moffatt on the Uintah River, in Uintah County. The ward has a fine, modern meeting house, erected in 1929-1930, at a cost of about \$25,000.

When the Uintah Indian Reservation was opened for settlement in 1905 a number of Latter-day Saints were among those who took up land in the district. For their benefit a branch of the Church called the Indian Bench Branch was organized Sept. 22, 1907, with Enoch C. Lybbert as presiding Elder. He was succeeded soon afterwards by Alonzo A. Mitchell, who acted under the direction of the bishopric of the Roosevelt Ward, and later reported to the bishopric of the Bennett Ward. In 1918 Josiah P. Rudy was sustained as presiding Elder of the Indian Bench Branch. On Sept. 22, 1918, this branch was organized as the Alterra Ward (*alta* = high, and *terra* = land) with Josiah P. Rudy as Bishop. He was succeeded in 1920 by Charles P. Bingham, who was succeeded in 1926 by Andrew J. Wahlquist, who was succeeded in 1927 by Elmer H. Jorgensen, who presided until his death April 19, 1929. Bishop Jorgensen was succeeded by William Russell Todd, who presided Dec. 31, 1930, at which time the ward had a membership of 366, including 93 children. Alterra Ward belonged to Duchesne Stake until 1920, when it became part of the Roosevelt Stake.

**ALTON WARD**, Kanab Stake, Kane Co., Utah, consists of Latter-day Saints residing in the mountain settlement of Alton, which is situated immediately south of the Rim of the Basin, about three miles northeast of the neighborhood formerly known as Ranch, 28 miles north of Kanab, the stake head-

quarters, and 18 miles southwest of Hatch in Garfield County. It is also 13 miles northeast of Glendale, in Long Valley, and 35 miles southwest of Panguitch. Most of the inhabitants are engaged in farming and stock raising. Cereals of different kinds and the hardier fruits are raised, notwithstanding the high altitude.

The east part of the former Graham Ward was first settled in 1865 by Lorenzo W. Roundy and others, who hailed from different parts of the country seeking homes in southern Utah. Brother Roundy built two log houses that year; others also made preparations to build cabins. The place was known at the beginning as Upper Kanab. Most of the first settlers had their families with them, but owing to danger from Indians, and also on account of deep snow in the mountains, all the people moved to Lower Kanab to spend the winter of 1865-1866. In the spring of 1866 all the settlers who had located at Upper Kanab were called by Apostle Erastus Snow to strengthen the settlements in Long Valley, where two small villages known respectively as Berryville (the present Glendale), and Winsor (the present Mount Carmel), had been founded. After the Indian war, Upper Kanab was resettled in the spring of 1872, when a dairy company called the Canaan Co-op bought out nearly all the old claims at Upper Kanab and located a dairy. They also built several houses and made many other improvements near the first location. Among these settlers was Byron D. Roundy, the first presiding Elder of the branch which was organized about 1876 consisting of the saints living in Upper Kanab. He was succeeded by Richard S. Robinson. The branch belonged to the Glendale Ward. About the same time that Upper Kanab was settled, in the spring of 1872, Gustavus Williams located a ranch on the Upper Rio Virgen, in what later became part of the Graham Ward. Joseph W. Young built a sawmill, which was moved from the Buckskin

Mountains. Other settlers arrived, a school house was built, and John Whitehead Seamon took local charge of the saints at West Graham. The two branches, namely, Upper Kanab and Ranch (west part of Graham) belonged to the Glendale Ward, until 1887 when the saints on the Upper Rio Virgen and Upper Kanab were organized as the Graham Ward with Graham Duncan McDonald as Bishop. He was succeeded in 1907 by Jonathan B. Heaton, who in 1928 was succeeded by Quimby Roundy, who presided Dec. 31, 1930. About 1908 the name of the Graham Ward was changed to that of Alton, the new name being suggested due to its high altitude. The Church membership of the Alton Ward, Dec. 31, 1930, was 194, including 49 children. The total population of the Alton Precinct was 193 in 1930.

**ALTONAH WARD**, Duchesne Stake, Duchesne Co., Utah, consists of Latter-day Saints residing in the upper part of what is generally called the Bluebell country, lying east of Lake Fork Creek. The center of the ward, or the townsite of Altonah, is situated at an elevation of 6,700 feet above sea level, six miles east (across Lake Fork) of Mountain Home, three miles east of Lake Fork, 32 miles northeast of Fort Duchesne, 24 miles northwest of Roosevelt and Myton, and 24 miles northeast of Duchesne City. On the Altonah townsite there is a substantial brick meeting house, school houses, etc. The lands of the settlement are irrigated from the Farmers' Canal, originally called Class A Canal, which taps the Yellowstone Branch of Lake Fork about seven miles above the townsite. Some of the settlers also irrigate from the government canal, which taps Lake Fork just below the junction of the Yellowstone Creek with Lake Fork. Still other farms are irrigated from the Dry Gulch Canal No. 1.

When the Uintah Indian Reservation was opened for white settlers, attention was at once drawn to that part of the same which was known as the

Bluebell country, east of Lake Fork, and settlements were commenced there in 1906. Other settlers followed in 1907 and 1908 and on Jan. 28, 1912, a branch of the Bluebell Ward was organized named Altonah, with Heber Willard Bowden as president. He was succeeded in 1913 by Lot Powell, who presided until April 23, 1915, when the Altonah and West Bluebell branches were organized into a ward named Altonah, with Owen Bennion as Bishop. He was succeeded in 1916 by Peter I. Akelund, who in 1924 was succeeded by Lot Powell, who presided Dec. 31, 1930. On that date the Church membership of the Altonah Ward was 397, including 107 children. The total population of the Altonah Precinct was 528 in 1930.

Altonah Ward was divided Sept. 10, 1916, and the south part of the same organized as the Mount Emmons Ward.

**ALTRINCHAM CONFERENCE**, British Mission, consisted of Latter-day Saints residing in and near the town of Altrincham, Cheshire, England; Altrincham is 28 miles east of Liverpool. The Altrincham Conference was organized in 1840 and was first represented Oct. 6, 1840, with a reported membership of 82. At the time of its organization it consisted of four branches of the Church, namely, Middlewich, Northwich, Peover and Altrincham. The conference was disorganized early in 1841 and the branches of the same made a part of the Macclesfield Conference.

**AMALGA WARD**, Benson Stake, Cache Co., Utah, consists of Latter-day Saints residing in a fertile farming district surrounding a sugar factory belonging to the Amalgamated Sugar Company, which factory stands on the right, or west bank of Bear River, about three miles west of Smithfield and nine miles southwest of Richmond. The factory and village is the center of a district in which the chief industry of the inhabitants is the raising of sugar beets to supply the factory. The saints at Amalga worship in a fine, modern chapel (a brick building) erect-

ed in 1919 at a cost of \$11,000. On March 10, 1918, the saints at Amalga, who, prior to this, had belonged to the Smithfield 1st and 2nd wards, and Newton and Trenton wards, were organized into a regular bishop's ward with Jesse L. Mortensen as Bishop, and named Amalga; this name was suggested by the Amalgamated Sugar Company, whose factory activities were the main cause of the ward being organized. Bishop Mortensen was succeeded in 1925 by George S. Noble, who presided Dec. 31, 1930.

On Dec. 31, 1930, the Amalga Ward had a total membership of 197, including 46 children, out of a total population of 229.

AMBROSIA, Lee Co., Iowa, is a small settlement where a number of the saints resided from 1840 to 1846. A post-office was established there in 1840 with George W. Gee as postmaster. Ambrosia was a scattered settlement of Latter-day Saints extending westward from Montrose, as far as Sugar Creek, which stream is reached about seven miles west of Montrose. This part of Iowa was included in the so-called "Half-Breed Tract" and also in the purchase which the Church made of lands on which it was intended to build a city called Zarahemla. Among the settlers who had homes in Ambrosia were John Smith, who at that time presided over the Church in Iowa, Elias Smith (afterwards prominent in Utah), George W. Gee and others. At a conference held in Zarahemla in August, 1841, George W. Gee represented 109 members of the Church residing in Ambrosia.

Ambrosia continued as a branch of the Church until the general exodus of the saints in the early part of 1846 took place. When the first company of exiles left Nauvoo early in February, 1846, they traveled seven miles in a north-westerly direction from Montrose until they reached Sugar Creek, somewhere in Ambrosia Township, where they found plenty of timber and water. On Feb. 21, 1846, Capt. Steph-

en Markham of the Pioneers was instructed by the authorities of the Church to cause all the tithing wheat and rye at the Ambrosia tithing office to be ground immediately, and also 100 bushels of corn, in order to provide food-stuffs for the exiled saints. A partial organization of the "Camps of Israel" took place on Sugar Creek, or in Ambrosia, and the advanced companies of the exiled saints took up their line of march westward from Sugar Creek March 1, 1846.

AMERICAN FALLS WARD, Pocatello Stake, Power County, Idaho, consists of Latter-day Saints residing in and near the city of American Falls, which is an important station on the Oregon Short Line Railroad, 20 miles southwest of Pocatello, and 195 miles northwest of Salt Lake City, Utah. American Falls Ward also includes the defunct ward of Neeleyville.

As a number of Latter-day Saint families had located at American Falls and vicinity, some of them being farmers, and others employed by the railroad company, these members of the Church were organized into a bishop's ward Dec. 22, 1907, with Charles Johnson as Bishop. He was succeeded in 1915 by William W. Beckstead, who in 1917 was succeeded by H. Charles Allen, who in 1920 was succeeded by James Wesley Collings, who presided Dec. 31, 1930. On that date the American Falls Ward had a membership of 256, including 33 children. The total population of the American Falls Precinct was 1,888 in 1930, of which 1,280 resided in the City of American Falls.

AMERICAN FORK, Alpine Stake, Utah Co., Utah, is an incorporated city, situated in the north end of Utah County, 14 miles northwest of Provo, the county seat, and 33 miles south of Salt Lake City. It is a growing and important city and the center of business in that part of Utah County lying north of Utah Lake. The center of American Fork is about  $3\frac{1}{4}$  miles southwest of the mouth of American Fork Canyon and about a mile north of Utah Lake.

surrounding farm land is irrigated from Snake River through canals of the Progressive Irrigation District. The townsite, surveyed into 10-acre blocks, is about half a mile east of Big Sand Creek. The L. D. S. meeting house, a fine brick building, containing a recreation hall, was erected in 1912-1913, at a cost of \$15,000. Only a part of the inhabitants reside on the townsite; the majority of the people live in a scattered condition on their respective farms.

Ammon Ward is an outgrowth of Iona and was originally known as South Iona. The name Ammon was suggested by the Book of Mormon, honoring Ammon, the son of King Mosiah, and a great missionary to the Lamanites. As the Snake River Valley filled up with Latter-day Saints, and a number of families located south of Iona, these were organized into a branch of the Church, Nov. 26, 1889, called South Iona Branch, with Arthur M. Rawson as presiding Elder. This branch was organized as a ward in 1891, with Arthur M. Rawson as Bishop. Bishop Rawson was succeeded in 1899 by Christian Anderson, who in 1913 was succeeded by Leonard G. Ball, who in 1929 was succeeded by Lyle M. Anderson, who presided Dec. 31, 1930, when the membership of the Ammon Ward was 739, including 198 children. The total population of the Ammon Precinct in 1930 was 1,103, of whom 270 resided in the Ammon village.

**AMSTERDAM CONFERENCE** of the Netherlands Mission consists of the Latter-day Saints residing in the city of Amsterdam (population 750,000 in 1930) and vicinity. Amsterdam is the capital of the Netherlands, the Hague being the government seat, and the residence of the royal family.

The Amsterdam Conference or District in 1930 included the Amsterdam I, Amsterdam II, Haarlem, Ymuiden, Alkmaar, Den Helder and Hilversum branches. Amsterdam has always been one of the best proselyting districts in the Netherlands Mission.

The first baptisms in Amsterdam were performed by Elder Paul A. Schettler, Dec. 23, 1861, one of the candidates being Hendrik van Steeter, who performed a good mission in the Netherlands before emigrating to Utah.

On May 10, 1862, a branch of the Church was organized in Amsterdam with 14 members. In September of that year Apostle George Q. Cannon, while visiting the mission, spent a few days in Amsterdam and attended several meetings.

In 1872, the so-called Palestine party in charge of Elder Geo. A. Smith, and including Lorenzo Snow and his sister Eliza R. Snow, visited Amsterdam.

In 1895 there were about 150 members of the Church in Holland's capital. Elder Ruurt E. Beima was branch president, with Elders Eiso van Boerum and Jan B. Bernards as counselors—all local men.

For several years, prior to June, 1891, the headquarters of the mission were located at Amsterdam.

The Amsterdam Conference was organized Nov. 1, 1897, Elder Richard N. Hill being the first conference president. The conference went through a series of changes and included at different times the following branches: Amsterdam No. I and No. II, Haarlem, Ymuiden, Alkmaar, Den Helder, Utrecht, Hilversum and Amersfoort. Utrecht in due time became the headquarters of the Utrecht Conference, while Amersfoort also was added to the latter division.

The total Church membership in the conference in 1930 was 619, including 40 children.

**ANGLESEY CONFERENCE**, Wales, British Mission, consisted of the Latter-day Saints residing on the Island of Anglesey in the Irish Sea, off the northwest coast of Wales. Anglesey was organized as a conference July 29, 1849, and continued until Dec. 29, 1855, when it was discontinued to become a part of the Dyffryn Conway and Anglesey Conference.

**ANNABELLA WARD**, South Sevier Stake, Sevier Co., Utah, consists of Latter-day Saints residing in the Annabella Precinct, which includes that part of Sevier Valley that lies southeast of Richfield and northeast of Monroe, on the east side of the Sevier River. It includes the village of Annabella and the scattered settlers living north and south of the same. The village is six miles southeast of Richfield, six miles by nearest road across the mountains southwest of Glenwood, and six miles northeast of Monroe, the headquarters of the South Sevier Stake. The gardens and farms in Annabella are mostly irrigated from the Annabella Canal which taps the Sevier River about six miles southwest of Annabella. Irrigation water is also obtained from two small mountain streams (Cottonwood and Red Butte), which rise in springs in the mountains southeast of the village. The ward owns a neat modern chapel.

Annabella was named after Ann S. Roberts, wife of Edward K. Roberts, and Isabella Dalton, wife of Harry Dalton, two of the first women settlers of the place. Harry Dalton settled in the Sevier Valley in the spring of 1871, taking up the springs (with adjacent land) which afterwards became known as Annabella Springs. Brother Dalton built the first log cabin there in the summer of 1871, and soon afterwards brought his family out. Other settlers arrived the same year. An irrigation ditch was commenced and many improvements made, though only a limited crop of grain was raised in 1871 by irrigating from the Annabella Springs. This, formerly known as Omni Point, was organized into an irrigation district in 1871, when the Annabella Precinct was also created. When the Sevier Stake was fully organized in 1877 Annabella was made a part of the Inverury Ward, and Tora Thurston was appointed presiding Elder of the Annabella district. He presided until May 24, 1885, when the saints belonging to the Annabella district, and who had belonged to the Inverury Ward, were organized into a

regular bishop's ward with Joseph S. Staker as Bishop. On the same occasion a school house, which had been moved to the townsite, and also the townsite itself, was dedicated. Bishop Staker was succeeded in 1893 by Joseph W. Fairbanks, who in 1911 was succeeded by William Spafford Daniels, who in 1920 was succeeded by Herbert F. Roberts, who in 1930, was succeeded by Glen W. Thurston, who presided Dec. 31, 1930. On that date the Annabella Ward had 352 members, including 60 children. The whole population of the Annabella Precinct in 1930 consisted of Latter-day Saints, of which 180 lived in the village of Annabella.

**ANNIS WARD**, Rigby Stake, Jefferson Co., Idaho, consists of Latter-day Saints residing in that part of Poole's Island, which is bounded on the north by the south fork of Snake River, east by the Lorenzo Ward, south by the dry bed of Snake River and west by Menan Ward. The center of the ward is a townsite consisting of 40 acres of land, on which there is a commodious meeting house, a school house, a store and private residences. The meeting house is a black sandstone building, erected in 1906. Nearly all the inhabitants are L. D. S. farmers.

Annis Ward is an outgrowth of the Menan Ward. The first settlers on that part of Poole's Island which is now included in Annis Ward were Joseph C. and Oliver Fisher, who settled there with their families in March, 1879, and built a house one mile west of the present Annis meeting house. Other settlers came in soon afterwards, who, like the Fisher brothers, originally belonged to the Menan Ward, which was the first L. D. S. settlement founded in Snake River Valley. As the settlers in Menan Ward increased in number, the saints in what is now the Annis Ward were organized in the summer of 1900 as a branch of the Church, belonging to the Menan Ward, with George A. Browning as president. This branch was organized as a regular bishop's ward Oct. 23, 1904, with George A.

Browning as Bishop. He acted until 1916, when he was succeeded by Edwin M. Carr, who in 1924 was succeeded by Wallace Campbell, who in 1928 was succeeded by Hubert F. Hall, who still presided Dec. 31, 1930. On that date the Annis Ward had 252 members, including 44 children. The total population of the Annis Precinct was 465 in 1930.

**ANTIMONY WARD**, Garfield Stake, Garfield Co., Utah, consists of Latter-day Saints residing in the lower part of Grass Valley known as Clover Flat, as well as those residing on Coyote Creek, and in the East Fork Valley locally called John's Valley. The ward extends from the narrows on Otter Creek (also called the north fork of the Sevier River) to Holt's Ranch, in Black Canyon. The center of the ward is the village of Antimony, where the ward meeting house stands. This place is  $1\frac{1}{2}$  miles north of the point where Coyote Creek empties into the east fork of the Sevier River, or two miles south of the north boundary of Garfield County. Antimony is about 19 miles southeast of Junction, the county seat of Piute County, 55 miles by way of Circleville northwest of Panguitch, 51 miles northwest of Escalante, and 35 miles southwest of Koosharem, Sevier Co., Utah.

The first white settler known to have located on Coyote Creek was Albert Guiser, a non-Mormon who located a ranch on said creek in 1873. He was followed by others the same year, but previous to that there were settlers on Otter Creek, where trouble occurred between the Indians and the whites. In his endeavor to settle this difficulty the late Jacob Hamblin nearly lost his life. The first L. D. S. settlers, who entered the district of country now included in the Antimony Ward, were Isaac Riddle and family who located ranches on the east fork of the Sevier in 1875. Other L. D. S. settlers followed later. These pioneer settlers belonged to the Kingston Ward in the Panguitch Stake until Feb. 8, 1880, when the saints who had settled on the

east fork of the Sevier and its tributaries were organized as a branch of the Church called the Wilmot Branch with John D. Wilcox as presiding Elder. A school house was built in the district in 1883, and on Sept. 23, 1883, the Wilmot Branch was organized as a ward with Culbert King as Bishop. The new ward was named Marion in honor of Apostle Francis Marion Lyman. Culbert King was succeeded temporarily in 1886 by John D. Wilcox, but resumed his former responsibilities later and acted until 1900, when he was succeeded by Culbert L. King, whose successors were the following: George Black, 1908-1917; Marion King, 1917-1920; Lawrence Gates, 1920-1922; Daniel Ray, 1922-1927, and Lawrence Gates (serving a second term), 1927-1930. Bro. Gates acted as Bishop Dec. 31, 1930. On that date the Church membership of the Antimony Ward was 259 souls, including 66 children. The total population of the Antimony Precinct was 281 in 1930. The name of the ward was changed in 1927 from Marion to Antimony. It belonged to Panguitch Stake until 1920 when it was transferred to the Garfield Stake.

**ANTONITO**, Conejos Co., Colorado, is a railroad station on the Denver & Rio Grande Railroad,  $5\frac{1}{2}$  miles north of the boundary line between Colorado and New Mexico and 10 miles southwest of Manassa.

The town of Antonito dates back to 1880, when the Denver & Rio Grande Railroad was completed from Alamosa to a station named Antonito. Duncan G. Campbell, a Latter-day Saint, built the first house in Antonito in the fall of 1880. Other members of the Church who were employed on a contract for the railroad taken by Francis A. Hammond of Utah joined him later in erecting houses on the Antonito townsite. In 1881-1882 the Mormons constituted the majority of the population of Antonito, and Elder Campbell commenced a small Sunday school there for children of all denominations, over which he presided about five years. The saints at An-

tonito belonged to the Manassa Ward of the San Luis Stake in 1930.

**ANTWERP CONFERENCE**, Belgium, consisted of Latter-day Saints residing in the city of Antwerp (population about 1,000,000 in 1930) and vicinity. Antwerp is the English name for the large Belgium harbor city called Anvers by the French, and Antwerpen by the Flemish and Dutch.

Antwerp conference existed from January, 1913, to May, 1914, with Elders John W. Jones and Estel L. Wright presiding successively. It included the city of Antwerp in northern Belgium, and the cities of Breda and Middelburg in southern Holland.

Antwerp was known to Latter-day Saint missionaries at an early day, but is not specially mentioned in Church literature until September, 1888, when Elder Mischa Markow, a Serbian by birth, arrived in Antwerp, where he made the acquaintance of a family named Esselman. Through this family a number of persons joined the Church. Before returning to his native land, Elder Markow reported his labors in Antwerp to the presidency of the Swiss and German Mission. As early as January, 1891, there was a branch of the Church in Antwerp composed partly of German and Netherland saints, who had moved there from Holland. It was in this city that Paul Roelofs was baptized, Nov. 15, 1891, by Elder Jacob Grimm. Elder Roelofs subsequently filled two missions to the Netherlands and assisted in editing the mission paper, "De Ster," and also in publishing a hymn book in both the Dutch and French languages.

Elder Edwin Bennion, who became president of the Netherlands-Belgian Mission in May, 1893, labored in Antwerp during the years 1892 and 1893, Belgium having been added to the Netherlands Mission in 1891.

During the year 1892, Elder Henry G. Gelderblom published a Dutch hymn book in Antwerp, a small collection of sacred songs, the second one published in the mission.

During the World War (1914-1918) missionary work in Belgium was dormant. On August 27, 1914, a Sister Kleinman and four children arrived at Rotterdam from Antwerp. They had previously been advised by Pres. Le-Grand Richards to come to Holland, they being, so far as was known, the only family of saints in Antwerp at that time.

In 1930 there were only a few saints in Antwerp who were visited occasionally by Elders of the French mission laboring in Brussels.

**APOSTATE ORGANIZATIONS** are names given to various factions which arose in the Church, especially after the martyrdom of the Prophet Joseph Smith. Brief histories of some of these organizations will be found under the captions: Bickertonites, Brewsterites, Cutlerites, Emmett's Company, Hedrickites, Millerites, Morrisites, Reorganites, Strangites, Wightites, Whitmerites and a number of others of more or less significance.

**APOSTLES.** In a revelation, given through Joseph the Prophet, in June, 1829, at Fayette, Seneca Co., New York, the Lord made known that twelve Apostles should be called in this dispensation (Doc & Cov. Sec. 18). Nearly six years later, on Feb. 14, 1835, at a special meeting held in Kirtland, Ohio, Joseph the Prophet, in accordance with that revelation, blessed Oliver Cowdery, David Whitmer and Martin Harris, the Three Witnesses to the Book of Mormon to select 12 men who should constitute the Council of the Twelve Apostles. They were chosen by the Three Witnesses in the following order: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, William E. McLellin, John F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh, and Parley P. Pratt. Most of these brethren the previous year (1834) had proved their faithfulness and integrity to the Church as members of Zion's Camp, who journeyed from Kirtland, Ohio, to Missouri and back,



subject to much suffering and many privations. They were ordained to the Apostleship under the hands of Oliver Cowdery, David Whitmer and Martin Harris as follows: Lyman E. Johnson, Brigham Young and Heber C. Kimball on Feb. 14, 1835; Orson Hyde, David W. Patten, Luke S. Johnson, William E. McLellin, John F. Boynton, and William Smith, on the following day (Feb. 15th); Parley P. Pratt on Feb. 21st, and Thomas B. Marsh and Orson Pratt, who had been absent on missions in April, 1835. At a grand council held at Kirtland, Ohio, May 2, 1835, at which the First Presidency were in attendance, the Twelve were arranged according to their age, after which they stood as follows, commencing with the oldest; Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

Following are the names of the Apostles chosen later, as vacancies in the quorum have occurred. John E. Page, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, Lyman Wight, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, Brigham Young, jun., Albert Carrington, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Abraham H. Cannon, Matthias F. Cowley, Abraham Owen Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, jun., James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard and John A. Widtsoe.

**ARBON WARD**, Curlew Stake, Power Co., Idaho, consists of Latter-day Saints residing in Bannock Valley. The

ranches and farms occupied by the Latter-day Saints extend up and down said valley for a distance of eight miles. The center of the ward is the little village of Arbon which is situated in Sec. 12, of Township 11 south, Range 33 east, Boise Meridian, 35 miles (by way of the Rocky Ridge road) over the mountains northwest of Malad, 40 miles south southwest of Pocatello, 40 miles southeast of American Falls, the nearest railroad station and 25 miles north of Holbrook. Bannock Valley is about 35 miles long from north to south with an average width of four miles. The valley extends from the Rim of the Basin (Bull Canyon) on the south to Snake River Valley on the north. A low ridge of mountains separates it from Malad and Marsh Valleys on the east and the higher mountains on the west from Rock Creek Valley.

Bannock Valley was used by stockmen as summer ranches for a number of years until it became the home of more permanent settlers. An unsuccessful attempt was made to raise grain in the valley at an early day, the altitude (nearly 5,000 feet) above sea level being considered too high. Until 1889 the valley was included in the Fort Hall Indian Reservation, but when the valley was opened to settlers in June, 1892, David John Bowen and Samuel D. Davis of Samaria, Oneida Co., Idaho, came over the mountains into Bannock Valley to look for land and water. This led to the settling of the valley in 1893 and 1894, and successful farming was commenced after irrigation ditches had been dug. Good crops were raised in 1897, in which year a post office was established in Bannock Valley, named Arbon, in honor of George Arbon, one of the first settlers in the valley. On August 19, 1900, the saints in Arbon Valley were organized into the Arbon Branch of the Samaria Ward, with David J. Bowen as presiding Elder. In 1907 the Arbon Branch was made a branch of the Holbrook Ward with Joseph Nichols Arbon as presiding Elder. The branch was or-

ganized as a regular bishop's ward July 19, 1908, with Bro. Arbon as Bishop. His successors were Edward H. Davis, 1914-1916; David J. Bowen, 1916-1923; Lorenzo B. Evans, 1923-1924; Thomas S. Toyn, 1924-1925, and Joseph N. Arbon, serving a second term, 1925-1930. The Church membership of the Arbon Ward on Dec. 31, 1930, was 203 souls, including 42 children. The total population of the Arbon Precinct was 222 in 1930. Originally the ward belonged to the Malad Stake, but since 1915 to the Curlew Stake

**ARCADIA WARD**, Duchesne Stake, Duchesne Co., Utah, consists of Latter-day Saints residing in a farming district, being a part of an extensive country lying between Lake Fork on the east and Blue Bench on the west. The center of the ward, or the surveyed townsite, containing 40 acres surveyed into 9 four-acre blocks, is six miles northwest of Midview, four miles by nearest road south of Upalco, 10 miles northwest of Myton, 14 miles northeast of Duchesne, and 10 miles southeast of Mount Emmons. All kinds of grain are raised in Arcadia, and the lands are irrigated from canals or water ditches which tap Lake Fork at different points.

The first settlers in that part of the Uintah Basin now included in the Arcadia Ward were Michael Knudsen and others, who in 1907 located on different quarter sections which had not been allotted to the Indians. Other settlers arrived in 1908 and 1909. These early settlers of Arcadia became identified with the Midview Branch which was organized July 10, 1910. When the Midview Branch was organized as a ward, Feb. 15, 1914, the north end of the same was organized as a branch of the Church called North Midview, with Alma A. Burgener as presiding Elder. He was succeeded in that position in 1914 by Solomon O. Solomonson, and on Sept. 14, 1917, the North Midview Branch was organized as a ward with Bro. Solomonson as Bishop. Prior to this a post office had been establish-

ed in this part of the Uintah Reservation called Redcap Postoffice, but which was changed to Arcadia when the ward was organized. Arcadia was named for the ancient Arcadia in Greece. Bishop Solomonson was succeeded in 1923 by Thomas M. Gilbert, who presided Dec. 31, 1930, on which date the Arcadia Ward had a membership of 134, including 36 children.

**ARCHER WARD**, Fremont Stake, Madison Co., Idaho, consists of Latter-day Saints residing in that part of Snake River Valley through which the south fork of Snake River enters Snake River Valley. The townsite is located about eight miles northeast of Rigby and 10 miles south of Rexburg, the headquarters of the stake. The meeting house is a fine white sandstone building, erected in 1913, at a cost of \$7,500, it has a seating capacity of 350. The stone for the erection of this building was quarried in the hills about six miles southeast of the townsite.

On March 2, 1902, the Lyman ward of the Fremont Stake was divided and its south part organized as the Archer Ward, so named in honor of Sylpha Archer Young. George Briggs was appointed Bishop. He was succeeded in 1907 by George Briggs, jun., who in 1912 was succeeded by Olaf P. Johanson, who, after serving for sixteen years, was succeeded in 1928 by James Ray Smith, who presided Dec. 31, 1930, at which time the ward had a membership of 475, including 110 children. The total population of the Archer Precinct in 1930 was 632. The Archer Ward contained the original Lyman Ward, which, however, had been abandoned.

**ARCO WARD**, Lost River Stake, Butte Co., Idaho, consists of Latter-day Saints residing in the town of Arco and vicinity. Arco is a railroad town on the Mackay Branch of the Oregon Short Line Railroad, situated in the lower end of the Big Lost River Valley, nine miles southeast of Moore, 26 miles southeast of Mackay, and 60

miles northwest of Blackfoot. The majority of the saints reside in a scattered condition in the country districts surrounding Arco. Parts of the lands in the ward are irrigated and other parts dry-farmed. Arco Ward extends north to Lost River Ward and south to the desert indefinitely. Arco Ward has a fine brick meeting house, built in 1917, at a cost of about \$9,000.

In 1878 a trading post known as the Kennedy Crossing, also called the Lower Crossing of Lost River, was established about four miles south of the present town of Arco. The little hamlet consisted of a store and a boarding house for the accommodation of travelers. In 1879 a mail station was established about three miles below the present Arco, on the road running from Blackfoot to Salmon City. In due course of time everything was moved down to the Kennedy Crossing, which place was then called Arco. In 1901 a railroad was built from Blackfoot to Mackay. When Otto B. Fleischer arrived in Arco in April, 1883, the Lost River Valley was a howling desert, with nothing in the shape of human habitation except the Arco mail station. From that time, however, settlers began to arrive, among whom were several Latter-day Saints. They were visited by missionaries from the Northwestern States Mission, who organized a Sunday school in the valley. A small log school house was built in 1898. In 1903 the saints in Arco and vicinity, who hitherto had belonged to the Lost River Branch, were organized into a separate branch with Ephraim Kidman as presiding Elder. Until August, 1912, all the saints in the Big Lost River Valley belonged to the Lost River or Moore Ward, but on Aug. 11, 1912, that ward was divided, and the saints residing in the south part, or lower end of said ward, were organized as a separate Ward called Arco, with William B. Lowry as Bishop. He was succeeded in that capacity in 1919 by Henry M. Mickelsen, who in 1920 was succeeded by Thomas Chamberlain,

who in 1923 was succeeded by John A. Johnson, who in 1930 was succeeded by Ira Wayne Boyer, who presided Dec. 31, 1930. On that date the Arco Ward had a membership of 286, including 60 children. The total population of the Arco Precinct was 834 in 1930, of which 572 resided in the Arco village.

**ARGYLE WARD**, Woodruff Stake, Rich Co., Utah, consisted of a farming community of saints residing in a scattered condition south of Randolph. The center of the ward was about three miles southwest of Randolph.

Argyle was an outgrowth of the Randolph and Woodruff wards. The first settler in that district of country later included in the Argyle Ward was John Kennedy, senior, who together with his sons, John and Andrew, built a house about half a mile west of the present Argyle school house. Other families of saints located in the same neighborhood, and John Kennedy, jun., was the first presiding Elder in the locality, and the branch over which he presided was named Kennedyville. On Nov. 25, 1895, the Kennedyville branch was organized as a bishop's ward, named Argyle by the Bear Lake Stake presidency, with John Kennedy, jun. as Bishop. He acted continuously until 1912, when the ward was disorganized and the members transferred to the Randolph Ward. When this change took place there were sixty members of the Church in the Argyle Ward, including 12 children. Nearly all the settlers being of Scotch origin the place was named Argyle, after Argyleshire in Scotland.

**ARIMO WARD**, Portneuf Stake, Bannock Co., Idaho, consists of Latter-day Saints who reside in and near the village of Arimo, which is a station on the Oregon Short Line Railroad, about seven miles south of McCammon, five miles southeast of Garden Creek, and nine miles north of Downey, the headquarters of the stake. The Arimo Ward extends north to McCammon, east to the mountains, south to the

Virginia Ward, and west to Marsh Center and Garden Creek wards. Nearly all the Latter-day Saints within the limits of the ward are farmers and stockraisers.

Arimo was named after an Indian chief of that name. The place was formerly called Oneida, which was the name of the first post office in Marsh Valley, but the railroad people named their station Arimo. Hence in due course of time that name was also given to the ward. The first L. D. S. settler in the Arimo district belonged to the Marsh Valley Ward and later to the Garden Creek Ward, where they belonged until Dec. 29, 1912, when they were organized into a separate bishop's ward, with Lucian Corridan Farr, jun., as Bishop. He still presided Dec. 31, 1930, on which date the Arimo Ward had 351 members, including 72 children. The total population of the Arimo Precinct was 620 in 1930; of these 290 resided in the Arimo village.

ARIZONA, a state of the American union, is bounded on the north by Utah, on the east by New Mexico, on the south by Mexico and on the west by California. Most of the Latter-day Saints in Arizona are organized into four stakes of Zion, namely, the Maricopa, St. Joseph, Snowflake and St. Johns stakes. There are also eleven branches of the Church outside these stake organizations, which belong to the California Mission.

The numerical strength of the Church in Arizona on Dec. 31, 1930, including the four organized stakes and the Arizona district of the California Mission, was 19,094, including 4,560 children.

Arizona has been known to the Latter-day Saints since the year 1846, when the famous Mormon Battalion passed through that country on its memorable march from the Missouri River to the Pacific coast. As early as 1865, L. D. S. settlers made homes in Arizona, and in 1873 missionaries were called by the authorities of the Church to locate settlements in that territory.

Quite a number of teams with settlers proceeded as far as the Little Colorado River that year, but returned discouraged. In 1876, however, a second attempt, which proved more successful, was undertaken, which led to the founding of four L. D. S. settlements on the Little Colorado River which were organized into a stake of Zion, called the Little Colorado Stake, Jan. 27, 1878. As the population increased, the east part of that stake was organized as the Eastern Arizona Stake June 29, 1879. But in the meantime the settlers on the lower Little Colorado became discouraged because of the frequent washing away of their dams, and so all the original settlements there, with the exception of St. Joseph, were broken up. The Eastern Arizona Stake, organized in 1879, was absorbed by the St. Johns Stake (organized June 23, 1887) and the Snowflake Stake (organized Dec. 18, 1887). These two latter stakes have had a continued existence ever since.

In the meantime other L. D. S. settlers founded settlements on the Gila River and Salt River, which led to the organization of two other stakes of Zion, namely, the St. Joseph Stake (organized Feb. 25, 1883) and the Maricopa Stake (organized in December, 1883). These two last named stakes, occupying land in a lower, or semi-tropical country, have had like the St. Johns and Snowflake stakes in the upper country, a continued existence ever since their organization.

As the membership of the Church in Arizona increased and the settlements of the saints in that state were so far removed from the headquarters of the Church, or from the temple cities in Utah, it was decided to erect a temple for the benefit of the saints in Arizona, New Mexico and southern California. The site for such a building was located in Mesa, Maricopa Co., Arizona, and the temple was dedicated Oct. 23, 1927, having cost about \$500,000 (See Arizona Temple).

L. D. S. Elders have paid special

attention to the Indians and Mexicans in Arizona, and there is one ward of the Church, namely, the Papago Ward in the Maricopa Stake, which consists almost exclusively of Indians belonging principally to the Papago and Maricopa tribes.

Arizona was organized as a Territory in 1863 and admitted into the Union as a state in 1912. It has an area of 113,810 square miles. The population of Arizona was 9,658 in 1870; 40,440 in 1880; 59,620 in 1890; 122,931 in 1900; 204,354 in 1910, 334,162 in 1920 and 435,573 in 1930.

**ARIZONA CONFERENCE**, of District, of the California Mission embraced in 1930, the state of Arizona, irrespective of the four stakes of Zion (Snowflake, St. Johns, St. Joseph and Maricopa). The district consists of 12 organized branches of the Church, namely, Binghampton, Bisbee, Douglas, Hayden, Jerome, Pomerene, Prescott, Ray, St David, Tucson and White-water, with a membership in these branches of 2,228, including 597 children.

**ARIZONA TEMPLE** is the ninth temple built by the Latter-day Saints and the seventh erected in the United States; the other two are in Canada and Hawaii, respectively.

A site for a temple having been selected at Mesa, Maricopa, Co., Arizona, the ground was dedicated Nov 28, 1921, by Pres Heber J. Grant. Construction work was commenced April 25, 1922, and the building dedicated by Pres. Heber J. Grant Oct 23, 1927. This temple is of strictly fireproof construction, modern in plan, rectangular in shape, and designed in the American-Colonial style. It is built with an independent reinforced concrete frame of columns, beams, floor slabs, and roof. The exterior walls are made of brick with terra cotta facing.

Terraces and a low annex forming the base of the temple, together with engaged columns in the upper portion, give an imposing appearance to the structure. The annex is formed with

small building units at the corners of the temple proper and between these are open courts on the east, north and south sides. Colonades are formed here through which a fine view is obtained of the temple and grounds. Between the columns are placed ornamental iron railings and gates separating the grounds and courts. In the courts and surrounding grounds an abundance of flowers, shrubs and trees are planted.

At the four corners of the temple, in the frieze portion of the cornice, are sculptural panels depicting the gathering of Israel from all nations in this dispensation. On the interior walls are some splendid mural paintings and in the baptismal room, which is finished in beautifully colored faience tiles, is the baptismal font which rests on the backs of twelve life-size sculptured oxen.

The exterior of the temple proper measures 81x105 feet and rises three stories high. The entire building including the annex is 128x184 feet. The estimated cost of the structure is \$800,000.

**ARKANSAS CONFERENCE**, or District, of the Central States Mission embraces the Latter-day Saints living within the limits of the state of Arkansas, and constitutes one of the twelve conferences of the Central States Mission. The Arkansas district at the close of 1930 had a total membership of 944, including 195 children. There were three organized branches of the Church in Arkansas, at that time, namely, Barney, El Dorado, and Little Rock. Besides these branches, Sunday schools were functioning regularly at Fort Smith and Smackover.

In 1835, Priests Wilford Woodruff and Henry Brown were called from Missouri to labor as missionaries in Arkansas. They visited a member of the Church named Willis Akeman, who lived in Scott County, but the man had apostatized and was very bitter in his feelings against the Church; he even raised a mob to abuse the missionaries. Bro. Woodruff had dreamed that he

was commanded to go into a room filled with snakes which were ready to attack him, but the largest one fell dead at his feet and several of the others died. So after perceiving the spirit exhibited by Akeman Bro Woodruff was not surprised that after Mr. Akeman, becoming much enraged, fell dead. Several of the mob also died soon afterwards, and the Elders received no harm. They baptized a Mr and Mrs Hubbel and also two other members of the Hubbel family.

In April, 1844, Elders A. A. Simmons, Darwin Chase, J. A. McIntosh and Nathaniel Leavitt were appointed to labor in the state of Arkansas, to preach the gospel and advocate the claims of Joseph Smith as a candidate for president of the United States.

The L. D. S. missionaries in early days endured much persecution in Arkansas, and it was on the border of Arkansas and Indian Territory that Apostle Pauley P. Pratt was assassinated in May, 1857, after he had been acquitted of a charge preferred against him at a court held at Little Rock, Ark.

When the Southern States Mission was organized in 1876, Arkansas became part of that mission, but was transferred in 1895 to the Southwestern States Mission, the name of which was changed in 1904 to the Central States Mission. In later years the work in Arkansas has prospered and many good and faithful men and women have embraced the restored gospel in that state.

Arkansas was a part of the Louisiana Purchase, and was included in the State of Louisiana until 1812, after which it constituted a part of the Territory of Missouri until 1819, when it was organized as a separate territory and was admitted into the Union as a state in 1836.

Arkansas has an area of 52,525 square miles. The population of the state was 97,574 in 1840; 209,897 in 1850; 435,450 in 1860; 484,471 in 1870; 802,525 in 1880; 1,128,211 in 1890; 1,311,564 in 1900; 1,574,449 in 1910; 1,752,204 in 1920 and 1,854,482 in 1930.

ARNAGER is a small fishermen's village situated on the coast of the island of Bornholm, Denmark, five miles from the city of Rønne. When the first Latter-day Saint missionaries commenced their labors on the island of Bornholm, their first convert to the restored gospel was Jens Nielsen, a resident of Arnager. He was baptized July 10, 1851. During the severe persecutions which raged against the first missionaries on Bornholm, an armed mob, consisting mostly of young men from the neighboring farming districts, surrounded Arnager on the evening of Dec 2, 1851, for the purpose of whipping two Elders (Nielsen and Jørgensen) who were stopping over night at the house of Jens Nielsen. As soon as the villagers became aware of this, they hastily armed themselves with clubs, axes, iron rods and old guns, etc., and drove the marauders away, saying "the Mormons teach us correct doctrines and therefore we will protect them." Most of the men who thus defended the missionaries soon afterwards embraced the gospel and emigrated to Utah. Arnager was for many years one of the main resting places for the missionaries on Bornholm, where hundreds of converts to "Mormonism" were made. The first branch of the Church organized on the island in 1852 was the Arnager Branch; it was soon followed by the organization of other branches.

ARNHEM CONFERENCE of the Netherlands Mission consisted of Latter-day Saints residing in the city of Arnhem (77,000 inhabitants in 1930). Arnhem is situated near the borders of Germany, and is the capital city of the province of Gelderland. In 1930 the Arnhem Branch, with a membership of about forty, constituted a part of the Utrecht District.

A branch of the Church was organized in Arnhem late in 1891, as the result of missionary labors performed there by Elders Joseph H. Lambert, Ben Heertjes and Evert Neuteboom for some time prior to this date. In

June, 1894, Hendrik J. Pistorius is mentioned in the records as branch president with Martinus Barton as his counselor.

It was near Arnhem, on August 5, 1899, that Elder Joseph Hogan, jun., of Bountiful, Utah, was accidentally drowned while swimming in the Rhine. Here, also, Elder Adolph W. C. Lau-Keilholz died of heart failure while on his second mission to the Netherlands.

The Arnhem Conference was organized in November, 1897, by Mission President Alfred L. Farrell, with Gerritt J. Krutbosch as its first president. The organization continued till July 1, 1924, when the headquarters of the conference were removed to the city of Utrecht, and its name changed to Utrecht Conference. Elder Martinus Groen was the last president of the Arnhem Conference.

**ARTESIA BRANCH**, St. Joseph Stake, Graham Co., Arizona, consisted of a few families of Latter-day Saints residing on ranches situated on the east side of the Graham Mountains. These ranches were scattered for a distance of four miles along the base of said mountains. The meeting house belonging to the branch was situated near the center of the district on the edge of the desert near an artesian well. This place is 12 miles south of Safford, the nearest station on the Globe-Bowie branch of the Southern Pacific Railroad, 15 miles southeast of Thatcher, the headquarters of the stake, and 25 miles northwest of Bowie Station on the Southern Pacific Railroad. All the settlers in that part of the country have artesian wells, used both for culinary and irrigation purposes, but in the spring of the year the farms are irrigated from small mountain springs. In August, 1901, Daniel J. Sparks settled in a district of country locally known as the Upper Seniga, about 1¼ miles northeast of the present Artesia district school house. At that time there were only two non-Mormon settlers in the neighborhood. About two years later, other settlers arrived, both

Mormon and non-Mormon, who built a school house in 1904. The first artesian well was drilled in 1901, and a school district organized in 1903, called Artesia, the name being suggested by the artesian wells which made the settlement possible. A postoffice was established in 1912. Before the organization of the Artesia Branch Nov. 26, 1905, the saints in the Artesia district generally attended meetings at Lebanon, about five miles north of the center of Artesia. Aldo A. Allred was chosen as the presiding Elder of the Artesia Branch. He acted until 1915, when the branch was discontinued, owing to the moving away of several families of saints. Those who remained became members of the Lebanon Ward. A new branch organization was effected at Artesia Feb. 11, 1923, with Brigham Elmer as presiding Elder. This branch was discontinued in 1926 and in 1930 there were only a few scattered saints in the district who belonged to the Lebanon Ward.

**ASHLEY'S FORK**, a tributary of Green River, rises in the Uintah Mountains and runs in a southeasterly direction through Uintah County, Utah.

A number of Latter-day Saints settled on Ashley's Fork in Ashley Valley in the fall of 1877, east and near the Uintah Indian Reservation, having learned that this part of the country was not included within its boundaries. Prior to this there were a few non-Mormon ranchers in the valley. Elder Thomas Bingham presided over the little colony from the beginning. As more L. D. S. settlers came and located at other points in the valley, they were organized into three branches of the Church, namely, Dry Fork, Green River and Ashley Fork Center. Dry Fork later became known as Mountain Dell, Green River as Incline (later Jensen) and the main settlement on Ashley's Fork as Vernal.

**ASHLEY WARD**, Uintah Stake, Uintah Co., Utah, consists of Latter-day Saints residing in a tract of country comprising a farming district lying

northeast of Vernal. The center of the ward is about three miles northeast of Vernal and the ward extends north to Daggett County, Utah, east to the Utah-Colorado boundary line, south to the Vernal 1st Ward and west to the Maeser Ward. It includes the site of the old town of Ashley, once the county seat, but as Vernal progressed the prosperity of Ashley diminished.

That part of Uintah County, now included in the Ashley Ward, was a part of the Vernal 1st Ward for some years and consisted of two districts known respectively as the Ashley District and the Union District. In each of these there was a Sunday school and a Primary Association, directed by the Vernal 1st Ward bishopric. On Jan. 24, 1915, the Ashley and Union districts were severed from the Vernal 1st Ward and organized as the Ashley Ward with Thomas Edward Kidd as Bishop. He was succeeded in 1919 by Erik Adolph Cramer, who was succeeded in 1924 by Karl B. Preece, who was succeeded in 1928 by Alma Preece, who presided Dec. 31, 1930, on which date the ward had a membership of 196, including 44 children.

**ASHTON WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of Latter-day Saints residing in Ashton and vicinity, a railroad station on the Yellowstone branch of the Oregon Short Line Railroad, situated in the open country about two miles south of Henry's Fork of Snake River, and 15 miles northeast of Saint Anthony, the stake headquarters. Ashton is a junction of the Teton branch of the Yellowstone branch of the Oregon Short Line Railroad, and contains machine shops and other railroad buildings. Of the Church members only about one fourth reside in the town of Ashton, while the majority live on their respective farms. The L. D. S. meeting house is located on the outskirts of the town, and is a brick building erected in 1907 at a cost of \$4,000.

As early as 1902 Latter-day Saints had settled in that part of Snake River

Valley now included in the Ashton Ward. These saints were organized into a branch of the Church as a part of the Marysville Ward March 15, 1903, with Hyrum Larsen as presiding Elder. On June 28, 1903, this branch was organized as the Vernon Ward, with Parley L. Cutler as Bishop. Bishop Cutler died Nov. 7, 1904, and he was succeeded by Samuel Parley Egbert. In 1906 the Yellowstone branch of the Oregon Short Line Railroad was extended to the west entrance of the Yellowstone Park and Ashton as a town dates its existence from that event. Since that time the town has been the center of considerable business, it being situated in the midst of a somewhat extensive farming district. Bishop Egbert was succeeded in 1907 (when the name of the ward was changed to Ashton) by Marion J. Kerr, who in 1909 was succeeded by Hyrum R. Cunningham, who in 1921 was succeeded by Horace A. Hess, who presided Dec. 31, 1930. On that date the Ashton Ward had 475 members, including 102 children. The total population of the Ashton Precinct was 1,348 in 1930, of which 1,003 resided in the town of Ashton.

**ASHURST WARD**, St Joseph Stake, Graham Co., Arizona, consists of Latter-day Saints residing in a farming district lying some 14 miles northwest of Thatcher, across the Gila River west of Eden, and between the Matthews and Emery wards. Meetings are held in the district school house.

Ashurst is an outgrowth of the Emery Ward, and a few saints who had settled in that locality were organized as the Redland Branch of the Church May 24, 1914, with Eugene Curtis as presiding Elder. On Oct. 3, 1915, the Redland Branch was organized as the Redland Ward with Eugene Curtis as Bishop. The name of the ward was changed in 1919 to Ashurst, in honor of Senator Henry F. Ashurst of Arizona. Bishop Curtis was succeeded in 1922 by William O. Tyler, who presided Dec. 31, 1930, on this date the ward had 120 members, including 32 children.



**ASSEMBLY HALL** in Salt Lake City, Utah, completed in 1880, is a semi-gothic church structure of gray granite, occupying the southwest corner of the Temple Block. Its dimensions are 68x120 ft. and the height of the tower rising from the center of the building is 130 feet. The roof has four gables, each surmounted with ornamental spires, as also are the four corners of the hall. There are four entrances, one on each side and one at each end. Stairways lead to the gallery, which extends around the entire hall except at the west end which is occupied by the organ and seats for a choir of 100. The building is used for religious services and also for such public lectures and concerts for which the large tabernacle would not be suitable. It will accommodate 3,000 people.

**AUBURN WARD**, Star Valley Stake, Lincoln Co., Wyoming, consists of Latter-day Saints residing at Auburn and vicinity.

Auburn Ward, the oldest L. D. S. settlement in the Star Valley Stake, is located in the north end of Star Valley on the west side of Salt River. The people are mostly stock-raisers, as that whole section of the valley consists of beautiful meadow land, which extends from Salt River on the east to the foot-hills on the west. Only a very little farming is done. Auburn townsite consists of 24 ten-acre blocks occupying a part of a flat lying below the mouth of Stump Creek Canyon, about  $1\frac{1}{2}$  miles west of the river and about nine miles by the county road north-west of Afton.

August Lehmberg, a Russian by birth and a member of the Church, arrived in Star Valley in 1879 and located a ranch about two miles south of the present site of Auburn. He and Joseph W. Welch, who a little later settled about five miles further down the river, were the only two families in that locality for a number of years. A number of other prospective settlers arrived later with a view to making homes, but became dissatisfied with the

country and prospects generally, and left for other parts. Mr. Lehmberg and the Welch family lived as the only inhabitants on the west side of the river, engaged in ranching, until 1886, when other settlers who located on different quarter sections commenced to arrive. The locality at that time was called Stump Creek. About a dozen families spent the winter of 1886-1887 in that part of Star Valley. Other settlers arrived in 1887, and in the fall of that year the first L. D. S. meeting house, a log building, 18x28 feet, was erected at a point about two miles south of the present townsite of Auburn. Previous to this, early in 1887, Bishop Charles D. Cazier, of Afton, had appointed William Corbridge to preside over the saints in the north end of Star Valley and hold meetings with them as the deep snow covering the valley early in 1887 made it almost impossible for the people living in that locality to attend meetings in Afton. In the spring of 1888 the townsite of Auburn was surveyed, laid out in 24 ten-acre blocks with streets six rods wide, and in the fall of 1889 a new meeting house was erected. It was a substantial rock building, 30x50 feet, and was the first house built on the townsite. On July 1, 1889, the saints residing on and near Stump Creek, and who had existed as a branch organization since 1887, were organized as a ward with William Corbridge as Bishop. The name Auburn was suggested by Wesley K. Walton, who was born in Auburn, Maine.

Bishop Corbridge was succeeded in 1891 by Joseph H. Holbrook, who in 1894 was succeeded by Herman Hyde, who in 1913 was succeeded by Daniel T. Wood, who in 1928 was succeeded by Joseph Ezra George, who presided Dec. 31, 1930, on which date the ward had a membership of 271, including 70 children.

**AUCKLAND CONFERENCE**, or District, of the New Zealand Mission, embraces the city of Auckland and vicinity, or the saints living in that part of New Zealand which lies near

the north end of the North Island. The headquarters of the New Zealand Mission are at Auckland, the chief seaport town of New Zealand, which in 1930 had a population of 209,800. The total Church membership of the Auckland Conference in 1930 was 300, including 60 children. Auckland Conference dates back to 1894.

**AUGUSTA**, Des Moines Co, Iowa, is a little settlement situated on Skunk River, about ten miles southwest of Burlington, and sixteen miles in a straight line northeast of Nauvoo, Ill, was the home of quite a number of saints in 1840-1844. Among the first settlers of Augusta were Frederick Kesler (later Bishop of the 16th Ward, Salt Lake City, Utah) and Levi Moffitt, who built a grist mill there in 1835, the first water-power flour mill ever built in the state of Iowa. At that time there were only a very few scattered settlers in that part of the country. The Indians roamed all over, but were quite friendly. In the fall of 1835 the townsite of Augusta was surveyed by Levi Moffitt and Fredrick Kesler without the use of surveying instruments, the north star being the only guide in laying off the streets running north and south and Mr. Kesler's carpenter's square was the only instrument used in laying off the cross streets. In 1839 Elder Lyman Wight, who had escaped from Missouri a short time previously, visited Augusta, held meetings there, made a number of converts and finally located his family there. Among the number baptized was Frederick Kesler. In 1840 several families of saints who had been expelled from Missouri settled at Augusta, and subsequently the number of inhabitants was considerably increased by the arrival of emigrants from several parts of the Union and Great Britain. The original town was on the north side of Skunk River and consisted in 1840 of two stores, a blacksmith shop, and a few private dwellings; but when the saints began to locate there, a new townsite was surveyed on the south

side of the river in what is now Denmark Township, Lee Co., Iowa, where most of them built small houses. Notwithstanding persecutions the saints in Augusta continued to increase in number, and at a conference held there April 1, 1843, eighty-four (84) members of the Church were reported in good standing in the branch. The branch was continued until 1844, when the saints were advised to move to Nauvoo, which most of them did. Since the saints left Augusta, the place has been of no importance (See "Historical Record", Vol 8 943 )

**AUSTIN BRANCH**, South Sevier Stake, Utah, consisted of a few families of saints residing near the Elsinore sugar factory, which is situated on the Sevier River, about three miles north of Monroe and two miles east of Elsinore. The little branch consisted of employees of the sugar factory. A Sunday school was in operation at Austin for a number of years, but the branch had ceased to exist in 1930. The sugar factory is located on the north and the village of Austin on the south side of the Sevier River. The saints residing at Austin belonged to the Monroe North Ward in 1930.

**AUSTRALIAN MISSION**, generally called the Australasian Mission from 1854 to 1897, consisted in 1930 of the island continent of Australia, the smaller island of Tasmania and other islands. The mission is divided into six districts, or conferences, namely, New South Wales, Queensland, Victoria, South Australia and West Australia (all in Australia) and Tasmania. The area of Australia equals that of the United States, exclusive of Alaska. Although so extensive, Australia (including Tasmania) has a population of only about 6,300,000, located largely in the southeastern part of the island continent. Of the aborigines, known as Bushmen, there are only about 75,000 survivors, most of whom are residents of the northern part of Australia.

In 1840, William Barrett, a young convert to the restored gospel in Eng-

land, being about to make a voyage to Australia, was ordained an Elder by Apostle Geo. A. Smith and appointed to labor as a missionary in that country, as opportunity might present itself. He delivered his message in Australia, but is not known to have made any converts.

About 1842, Andrew Anderson, one of the first converts baptized by Apostle Orson Pratt in England, went to Sydney, New South Wales, with his family and reported in 1845 that he had raised up a branch of the Church of 11 members there.

The real opening of the Australian Mission marks the arrival at Sydney, Oct. 30, 1851, of Elders John Murdock and Chas. W. Wandell, who had been appointed by the Church authorities to open up a mission in Australia. They secured the "Old Assembly Room" in Sydney in which to preach, and soon made a few converts. These new members being liberal with their means, the two Elders were enabled to publish 2000 copies each of Parley P. Pratt's pamphlet called "Proclamation," Orson Pratt's "Remarkable Visions," the "History of the Persecution of the Saints" and 500 hymn books. On June 2, 1852, Elder Murdock returned to Utah, leaving Elder Wandell in charge of the mission, which then consisted of 47 members, some of the local brethren acting as missionaries. Soon afterwards a branch of the Church was organized at Melbourne, in the province of Victoria. On April 6, 1853, Elder Wandell left Sydney for America, with a company of emigrating saints. A few days later Elder Augustus Farnham, who had been appointed to succeed Elder Wandell as president of the mission, arrived in Australia with ten other Elders, and immediately commenced missionary labors. On Aug. 13, 1853, the first number of "Zion's Watchman," a periodical devoted to the interests of the Church, was issued in Sydney, to counteract the many misleading statements made by the press in southeastern Australia. This mis-

sionary periodical was only continued about two years. In 1854 the missionary work was extended into New Zealand after which the mission became known as the Australasian Mission until 1897, when New Zealand became a separate mission. (See History of New Zealand Mission.) On April 27, 1855, another company of emigrating saints, numbering 72 souls, left Australia for Utah. In 1856 more Elders came into the mission, some of whom were appointed to labor in New Zealand.

In February, 1863, Thomas Ford, president of the mission, died suddenly in New South Wales and his first counselor, William Broadbent, took charge of affairs until all the Elders from Zion had left Australia. In 1866 Robert Beauchamp, a local Elder, commenced to give lectures in Melbourne before large audiences. He was quite active in visiting the branches, which had become somewhat disorganized after the departure of the Elders from Zion. In 1868 Elder Beauchamp and his family migrated to Utah, but in December of the same year, after he had located his family in Tooele County, Utah, he was called to preside over the Australasian Mission and returned to Australia. In 1870 he reported that there were four branches of the Church in the mission, namely, Sydney and Melbourne in Australia, and Karori and Kaipoi in New Zealand. Elder Beauchamp labored diligently for three or four years, but when, in 1874, William Geddes, an Elder from Utah, arrived at Sydney to succeed him as president of the mission (bringing with him ten other Elders) he found that, through transgression, Elder Beauchamp had lost the faith.

In 1878 missionary work in New Zealand was stressed and, after 1880, when work among the Maoris in New Zealand was commenced, Auckland became the headquarters of the Australasian Mission and very few Elders were sent to Australia for several years. On October 28, 1897, the Aus-

tralasian Mission was divided into the Australian and the New Zealand missions. Andrew Smith, then laboring as a missionary in Australia, was called to preside over the Australian Mission, which was to consist of Australia and Tasmania. At that time there were only about two hundred members of the Church in Australia. Work in the mission continued and prospered and many families emigrated to the Rocky Mountains in the United States of America, where they and their descendants are numbered among the active members of the Church.

On Dec. 31, 1930, the Australian Mission had a membership of 1313, including 53 Elders, 51 Priests, 38 Teachers, 65 Deacons, 906 lay members and 200 children. Clarence H. Tingey presided, assisted by thirty-two other missionaries from Zion. The headquarters of the mission were located at Sydney, New South Wales, where a modern chapel and mission home had been erected. There were also chapels owned by the saints located at Adelaide in South Australia, at Melbourne in Victoria, at Bankstown in New South Wales, at Brisbane in Queensland, at Perth in West Australia and at Hobart Town and Glen Huon in Tasmania.

Following are the names of the presidents of the Australian or Australasian Mission, including New Zealand, from 1854 to 1897; John Muddock, 1851-1852; Charles W. Wandell, 1852-1853; Augustus Farnham, 1853-1856; Absolom P. Dowdle, 1856-1857; Andrew J. Stewart, 1857-1858; Thomas Ford, 1858-1863; William Broadbent, 1863-1865; Robert Beauchamp, 1868-1874; William Geddes, 1874-1875; Job Wellng, 1875-1876; Isaac Groo, 1876-1877; Fred J. May and Thomas A. Shreeve, Aug. 1878-Dec. 1878; Eljah M. Pearce, 1878-1880; George Batt, 1880-1881; William M. Bromley, 1881-1883; William T. Stewart, 1883-1886; William Paxman, 1886-1889; Angus T. Wright, 1889-1890; John S. Bingham, 1890-1891; William T. Stewart (serving a second term), 1891-1893;

William Gardner, 1893-1896, and Ezra F. Richards, 1896-1897. Australian Mission: Andrew Smith, jun., 1897-1898; Fred E. Barker, 1898-1900; George H. Islaub, March, 1900-June, 1900; John B. Matthias (pro tem), June, 1900-Nov., 1900; Andrew Fjeld, 1900-1901; James Duckworth, 1901-1906; William Armstrong, 1906-1908; C. Alvin Orme, 1908-1911; Charles H. Hyde, 1911-1913; William W. Taylor (pro tem), 1913-1914; Don C. Rushton, 1914-1917; Arnold D. Miller, 1917-1920; Don C. Rushton (second term), 1920-1924; Charles H. Hyde (second term), 1924-1927, and Clarence H. Tingey, 1927-1930.

**AUSTRIAN MISSION.** Apostle Orson Pratt and Wm. W. Riter, in April, 1864, proceeded to Vienna, the capital of Austria, for the purpose of opening a L. D. S. mission, but in consequence of religious intolerance they were unable to open the door for the proclamation of the restored gospel in that country. Later, however, the missionaries who labored in the Swiss and German Mission finally visited parts of Austria, made a few converts and organized several small branches of the Church.

Another attempt was made in 1883 and 1884 to open up a mission in Austria and Hungary, and at a conference held in Salt Lake City, Utah, in October, 1883, Elders Thomas Biesinger and Paul E. B. Hammer were set apart as missionaries to Austria. Leaving Salt Lake City Oct. 16, 1883, they arrived at Bern, Switzerland, Nov. 13, and reported for duty to the president of the Swiss and German Mission, under whose direction they were to labor. Elder Biesinger, being anxious to see his parents in Wurtemberg, Germany, left Elder Hammer to go to Austria alone and he, on Nov. 25, baptized his first convert at Lemberg. On Dec. 3, 1883, the two missionaries met in Vienna, and on Feb. 2, 1884, baptized two converts, namely, P. Cholewa, a Polish gentleman, and Josephine Jelenik, an Austrian lady. On account of persecution, it was thought best for the mis-

sionaries to separate, as in case one of them should be arrested, the other would be free to render him aid. So, leaving Elder Hammer in Vienna, Elder Biesinger went to Prague on Feb. 25, 1844, but a month later (March 30) he was arrested and imprisoned and, two weeks afterwards, sentenced to serve one month longer in a filthy jail and pay a fine of five guilders for preaching and distributing literature without a license (a privilege which had been denied to him). After his liberation from prison, Elder Biesinger baptized Anton Yost, a police official, who had served on his case. Elder James E Jennings was sent from the Swiss and German Mission to assist Elder Biesinger in his missionary labors, but persecution being so severe, both Elders were obliged to leave the country soon afterwards.

In the meantime, Elder Hammer had gone to Hirschberg, Silesia, to labor, but was taken down with smallpox, and after an unexpected recovery returned to Bern, Switzerland, to recuperate.

In 1885, Elders Biesinger and Jennings made another attempt to perform missionary labor in Austria. They arrived at Budapest, Hungary, Feb. 18, 1885, but in April returned to Germany.

In the fall of 1900 and the spring of 1901, Elders Mischa Markow and Hyrum M. Lau labored in Tarnesvar, Hungary, and, during a residence of about four months, baptized 31 persons and raised up a branch of the Church. Before being banished from the country by the police, these Elders ordained two of their converts (Frantz Kortie and Mathias Tedorf) to the office of Elder and appointed them to preside over the branch, which became a part of the German Mission and later a part of the German-Austrian Mission.

**AVON WARD**, Hyrum Stake, Cache Co., Utah, consists of Latter-day Saints occupying the extreme south end of Cache Valley, Utah, including the old townsite of Paradise and also scattered settlers residing along the east and south forks of Paradise Creek

(also called Muddy Creek or Little Bear River). The center of the ward is about three miles southeast of Paradise, seven miles southeast of Hyrum, 14 miles south of Logan and 72 miles northeast of Salt Lake City.

The site of Avon was the favorite rendezvous of the early trappers who used to cache their pelts and hides in its vicinity. The place was first settled in 1860 under the name of Paradise, but on account of Indian troubles, in 1868, the settlers moved three miles down the creek and established the settlement now known as Paradise. A few returned later to the old site and these, with others who joined them about 1880, established a new settlement which for a time was called Mineral Point or South Paradise. Meetings were held occasionally in private houses under the direction of the bishopric of the Paradise Ward, but a log meetinghouse was erected in 1886, and Henry W. Jackson was appointed to take the lead in ecclesiastical affairs in that part of the Paradise Ward. On July 5, 1891, South Paradise was separated from the parent ward and organized as the Avon Ward with Henry W. Jackson as Bishop. The name Avon was suggested by Mrs. Carrie Smith, wife of Bishop Orson Smith of Paradise, in remembrance of the River Avon upon which Stratford, the birthplace of the renowned Shakespeare, stands. Bishop Jackson was succeeded in 1895 by George William Davis, who was succeeded in 1904 by James J. Facer, who was succeeded in 1906 by Alma O. Jackson, who was succeeded in 1920 by George C. Nuhn, who was succeeded in 1930 by Alma O. Jackson, jun., who presided Dec. 31, 1930, on which date the membership of Avon Ward was 100, including 21 children. The Avon Precinct in 1930 had a total population of 105. Avon belonged to the Cache Stake of Zion until 1901, when it became part of the Hyrum Stake.

**AXTELL WARD**, Gunnison Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in a farming dis-

trict in the extreme southwest part of Sanpete Co. North, the ward extends to the Centerfield Ward, east to the mountains, south to Redmond in the North Sevier Stake and west to the Sevier River. The center of the ward is the village of Axtell, which is a station on the Marysville branch of the Denver & Rio Grande Western Railroad, eight miles south of Gunnison, and 20 miles southwest of Manti.

Axtell, thus named in honor of the late Axel Einersen, is an outgrowth of Centerfield and came into existence June 2, 1912, when the Centerfield Ward was divided and the south part of the same organized into a separate ward called Axtell with Peter Martin Sorensen as Bishop. He was succeeded in 1915 by Carl E. Nielson, who in 1920 was succeeded by Charles L. Despain, who in 1924 was succeeded by Royal Whitlock, who on April 13, 1930, was succeeded by Orion G. Sorensen, who presided Dec. 31, 1930. On that date the ward membership was 228, including 54 children. The total population of Axtell Precinct was 266 in 1930.

## B

**BACCHUS BRANCH,** Oquirrh Stake, consists of Latter-day Saints residing in the village of Bacchus, situated three miles south of Magna, Salt Lake Co., Utah. The place was named in honor of T. W. Bacchus, manager of the Hercules Powder Company, in connection with which most of the people in the village are employed. Bacchus is eighteen miles by nearest road southwest of the Temple Block, Salt Lake City.

About 1927, the Saints at Bacchus were organized as a branch of the Pleasant Green Ward with Leonard H. Whipple as presiding Elder. On Feb. 22, 1928, it became an independent branch, reporting directly to the stake presidency. Bro. Whipple was continued as presiding Elder and served in that capacity until March, 1929, when he was succeeded by Joseph Tay-

lor Fairbourn, who presided Dec. 31, 1930. On that date the branch had 161 members, including 29 children.

Meetings in the Bacchus Branch are held in a commodious building (formerly used as a bunk house by the Hercules Powder Company) which has been courteously placed at the disposal of the branch with light, etc., free of charge, by the powder company. The branch has a L. D. S. Sunday school, a M. I. A. for both sexes and a Primary Association.

**BAKER WARD,** Union Stake, Baker Co., Oregon, consists of the Latter-day Saints residing in the city of Baker and vicinity. The Baker Ward consisted in the beginning to a considerable extent of a floating population, but is at present more permanent. Many of the brethren residing in South Baker are employed by the Oregon Lumber Company, whose mills are located at South Baker, and others in various industrial enterprises, and the town around it has grown into what is locally known as the Mormon town of Baker City (or South Baker). Besides the Latter-day Saints residing in Baker City and immediate vicinity some 15 families of saints who reside at Pondosa, a lumber camp about 22 miles northwest of Baker City, belong to the Baker Ward. Baker City is an important town on the Oregon Short Line Railroad, 52 miles southeast of La Grande, the stake headquarters, and 1,554 miles by rail northwest of Salt Lake City, and 338 miles southeast of Portland, Oregon.

During the years 1890, 1891 and 1892, a number of Latter-day Saints settled in Baker City, Oregon, for the purpose of manufacturing lumber, David Eccles of Ogden, Utah, being the principal owner of the mill which was built during the years mentioned. For some time there was no branch organization in the place, but as the saints began to see the necessity of religious training, especially in the interest of their children, they were organized by Apostle Franklin D.

Richards into a branch of the Church, July 23, 1893, with John Stoddard as president. Apostle Richards on that occasion spoke prophetically as follows: "This organization (referring to the Baker Branch) is but the nucleus of the great work to be done in these northwestern states. Missionaries will be sent here and a mission established. There will be towns and cities inhabited by our people in these valleys. There will be a stake of Zion organized in Oregon and a tabernacle built, and I would not be surprised if a temple should be erected." Turning to David Eccles and Charles W. Nibley, he said: "You brethren will not only be engaged in the manufacture of lumber, but will launch out into other lines of industry, which will give employment to our people." In 1895 John Stoddard was succeeded as presiding Elder at Baker by Harry E. Baker, and soon afterwards the saints at Baker purchased a building site and erected a hall for meetings and social purposes at a cost of about \$1000; both Mormons and non-Mormons subscribed liberally to its construction.

The Baker Branch of the Church belonged at the beginning to the Oneida Stake of Zion, but was transferred to the Northwestern States Mission in 1899; it remained as such until June 9, 1901, when the saints in eastern Oregon were organized as the Union Stake of Zion, and the Baker Branch was made a regular bishop's ward, with William K. Davis as Bishop. He was succeeded in 1903 by William J. Wale, who in 1919 was succeeded by William A. Roundy, who in 1921 was succeeded by James W. Eardley, who presided Dec. 31, 1930. On that date the Baker Ward had 610 members, including 119 children. The total population of Baker City was 7,858 in 1930, of which 721 resided in South Baker.

**BALBOA WARD**, San Francisco Stake, San Francisco Co., Cal., consists of the Latter-day Saints residing in that part of the city of San Francisco lying south of Mission Viaduct;

it also includes the Sunnyside district, Daly City, Caloma, Burlingame and San Mateo, and other smaller communities.

A number of Latter-day Saints who had located in the above districts engaged in business, or otherwise employed, were organized as a bishop's ward May 19, 1929, at a meeting attended by President Heber J. Grant and the San Francisco stake presidency. Rulon Vance Pearson was chosen as Bishop of the new ward. He presided Dec. 31, 1930, on which date the Balboa Ward had 346 members, including 71 children.

**BALLARD WARD**, Lost River Stake, Butte Co., Idaho, consisted of the Latter-day Saints residing in a farming district in the Lost River Valley between the Darlington Ward on the south and the Leslie Ward on the north.

The first Latter-day Saints who resided in that part of Lost River Valley, which later was included in the Ballard Ward, originally belonged to the Northwestern States Mission, and were known as the Pass Creek Branch, which branch was organized as a ward Aug. 18, 1919. The ward was named Ballard in honor of Mission President Melvin J. Ballard. Warren S. Tew was chosen as Bishop of the ward. He was succeeded in 1924 by Francis Cammock, who later the same year was succeeded by Lucius B. Whiting, who presided until 1927, when the ward organization was discontinued and some of the saints, who still resided in the neighborhood, were transferred to the Darlington Ward on the south and others to the Leslie Ward on the north. Continued drouth and the moving away of most of the members was the cause of the disorganization.

**BANCROFT WARD**, Idaho Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in the railroad town of Bancroft and vicinity on the Oregon Short Line Railroad. Bancroft, the headquarters of the Idaho Stake of Zion, is situated in the open

valley, 16 miles northwest of Soda Springs, 29 miles northeast of McCammon, Idaho, and 176 miles by nearest railroad northeast of Salt Lake City, Utah. The majority of the inhabitants of Bancroft and vicinity are Latter-day Saints, and the non-Mormon part of the population are friendly in their relationship with the Church members.

When the Oregon Short Line Railroad was built through Idaho, a station known as Squaw Creek Station was established on a small stream known as Squaw Creek, where a water tank was built, and also a saw mill owned by Joseph Tolman, a Latter-day Saint, who lived in Chesterfield. John Ashton took up a ranch about one and a half miles southwest of the station and burned lime. Other settlers came in later and Ira Call opened the first store in the station. These first Latter-day Saint settlers in the neighborhood, which afterwards became Bancroft, belonged to the Chesterfield Ward of the Bannock Stake of Zion. L. D. S. meetings were commenced at Bancroft in 1903 in the district school house, and on Aug. 11, 1907, the saints at Bancroft and vicinity were organized as the Bancroft Ward, with George Howard Fisher as Bishop. He was succeeded in 1918 by J. Fred Corbett, who in 1925 was succeeded by James H. Gilbert, who in 1929 was succeeded by Joseph C. Call, who presided Dec. 31, 1930, when the Bancroft Ward had a total Church membership of 405, including 76 children. The total population of the Bancroft Precinct was 587 in 1930, of which 403 were residents of the Bancroft village.

**BANIDA WARD,** Oneida Stake, Bannock and Franklin counties, Idaho, consists of the Latter-day Saints residing in a farming district lying east of Oxford and Clifton and north of Winder and west of Treasureton. The center of the ward is about  $3\frac{1}{2}$  miles northeast of Clifton and about thirteen miles northwest of Preston. The inhabitants, nearly all Latter-day Saints,

are mostly engaged in dry farming and stockraising.

Banida Ward is an outgrowth of Oxford, Clifton, Winder and Treasureton. The name was suggested from the fact that the center of the ward is near the boundary line between Bannock and Oneida counties, the "Ban" standing for Bannock and "Ida" for Oneida, the settlement being partly in Bannock and partly in Oneida Co. The neighborhood was first known as Richfield, on account of the fertility of the soil in that part of Idaho. At a meeting held at Richfield Oct. 30, 1910, attended by Pres. Joseph S. Geddes of the Oneida Stake presidency, parts of the Oxford, Clifton, Winder and Treasureton wards were detached and organized into a new and separate bishop's ward named Banida with James Daniel Taylor as Bishop. He was succeeded in 1914 by James S. Geddes, who in 1918 was succeeded by Sidney J. Ottley, who in 1922 was succeeded by Jeddie L. Miles, who in 1929 was succeeded by James Daniel Taylor (serving a second term). He presided Dec. 31, 1930, on which date the Banida Ward had a membership of 166, including 40 children.

**BANNOCK STAKE OF ZION** consists of the Latter-day Saints residing in Gentile Valley, Bannock Co., Idaho. The stake extends north to the Rim of the Basin, or the Idaho Stake of Zion, east to the Wasatch Mountains (which at this point separate Gentile Valley from Bear Lake Valley), south to the Oneida Stake and west to the mountains, which separate Gentile Valley from the north end of Cache Valley. The headquarters of the stake are at Grace, an enterprising and growing town situated on the left bank of Bear River. It is the terminus of the Alexander and Grace branch of the Oregon Short Line Railroad. Grace is situated six miles south of Alexander, 12 miles southwest of Soda Springs, 16 miles southeast of Bancroft, and 55 miles northwest of Paris, Bear Lake Co., Idaho. Nearly all the inhabitants



in the stake are Latter-day Saint farmers. The stake at the close of 1930 consisted of nine bishop's wards, namely, Bench, Central, Cleveland, Grace 1st, Grace 2nd, Lago, Mound Valley, Thatcher and Williams. Most of the stake conferences and larger stake gatherings are held in the tabernacle at Grace.

The Bannock Stake was organized July 25, 1898, from the north part of Oneida Stake, and a small part of the Bear Lake Stake, with Lewis S. Pond as president, and included the following wards: Chesterfield, Cleveland, Lund, Mound Valley, Trout Creek and Thatcher (all of which had formerly belonged to the Oneida Stake) and Soda Springs, transferred from the Bear Lake Stake. President Lewis S. Pond was succeeded in 1916 by William H. Mendenhall, who in 1928 was succeeded by M. Ezra Sorensen, who still presided in 1930. The following Elders have acted as first counselors in the Bannock Stake presidency: Denmark Jensen, 1898-1903; Wm. H. Mendenhall, 1903-1916; Wm. C. McGregor, 1916-1928, and Elmer W. Smith, 1928-1930. As second counselors: Clarence Eldredge, 1898-1901; Wm. H. Mendenhall, 1901-1903, Joseph T. Pond, 1903-1916, Joseph Leroy Pond, 1916-1928, and Donald W. Clegg, 1928-1930. As stake clerks: Joseph H. Bevans, 1898-1916; Walter Hogan, 1916-1918; Henry K. Thatcher, 1918-1922; George A. McClellan, 1922-1923, Vernon H. Mendenhall, 1923-1925, Howard E. Thatcher, 1925-1928, and Ferdinand C. Christensen, 1928-1930.

Since the organization of the stake the following new wards have been created. Grace, organized April 23, 1899; Central, March 12, 1901; Bench, May 8, 1904; Turner, Feb. 11, 1906; Bancroft, Aug. 11, 1907; Thatcher 1st and Thatcher 2nd, Aug. 9, 1914; Ivins, May 15, 1915; Kelly, Aug. 1, 1915; Wilson, June 16, 1916; Grace 1st and Grace 2nd, Aug. 16, 1920, and Williams, Sept. 9, 1923. When the Idaho Stake was organized Nov. 20, 1916,

the following wards were transferred from the Bannock to the Idaho Stake: Bancroft, Chesterfield, Gray's Lake, Hatch, Ivins, Kelly, Lund and Soda Springs. The two Thatcher wards were amalgamated in 1924. Wilson Ward was disorganized in 1923 and the Turner Ward in 1930.

On Dec. 31, 1930, the Bannock Stake had 2,417 members, including 486 children.

**BANNOCKS**, a tribe of Indians which, together with the Shoshones, participated in the murder of George McBride and James Miller and the wounding of other L. D. S. settlers near Fort Lemhi, Oregon (now Idaho) Feb. 25, 1858.

**BAPTISM** by divine authority in this dispensation first took place May 15, 1829, when John the Baptist, as a heavenly messenger, restored the Aaronic Priesthood through Joseph Smith and Oliver Cowdery, who after being ordained to the Priesthood, baptized each other as they were commanded to do. The Latter-day Saints believe in baptism by immersion and the reader is referred to the "Articles of Faith" by James E. Talmage and Doctrine and Covenants, sections 13, 19, 20, etc.

**BARNWELL WARD** (originally called Leonard), Lethbridge Stake, Alberta, Canada, consists of the Latter-day Saints residing in a country district of that name lying west of Tabor, Alberta. The center of the village is a cluster of houses built in the immediate vicinity of a railroad station called Barnwell, on the so-called Crow's Nest branch of the Canadian Pacific Railroad, 26 miles (27 by rail) east of Lethbridge and five miles west of Tabor. Most of the Latter-day Saint families reside on their respective farms within a radius of ten miles from the station. The farming land within the limits of the ward is rich and productive and is cultivated with and without irrigation. The irrigation water is obtained from the Canadian Pacific Canal Company's

project. The artificial irrigation from this canal represents the best irrigation system in the province of Alberta. The water of the canal is emptied into the so-called "Chin Lake", about ten miles from the village, from which water is drawn through the canal whenever needed. The Barnwell Ward has a fine brick meeting house, erected in 1915-1916.

The Latter-day Saints in the Barnwell district were organized May 19, 1908, into a ward with William Sawyer Johnson as Bishop. He was succeeded in 1915 by Lawrence Peterson, who in 1923 was succeeded by Bryant R. McMullin, who in 1929 was succeeded by James F. Johnson, who presided Dec 31, 1930 on which date the Barnwell Ward had a membership of 316, including 94 children.

**BASALT WARD**, Shelley Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing in that part of Snake River Valley which lies between Blackfoot on the south, Goshen, on the east and Shelley on the north. The ward extends north and south about eighteen miles, and east and west about ten miles, taking in a scope of country lying on the east side of Snake River. Nearly all the people live in a scattered condition on their respective farms, though a townsite has been surveyed. Nearly all the lands and gardens are irrigated from the Cedar Point Canal and the Snake River Valley Canal. These two canals head at the same point on Snake River, about three miles below Idaho Falls, but separate three and one-half miles below the head. They are owned and operated by the same company.

Among the first Latter-day Saints who settled in the neighborhood of Basalt Railroad Station on the Oregon Short Line Railroad was Andrew O. Ingelstrom, who entered land in June, 1885. Other settlers soon followed, among whom were a number of non-Mormons. A canal was constructed for irrigation purposes tapping Snake River  $3\frac{1}{2}$  miles below Idaho Falls, and

11 miles above the Basalt townsite. The locality was originally called Cedar Point settlement and was organized Oct. 18, 1885, as a branch of the Lewisville Ward, with Andrew O. Ingelstrom as presiding Elder. When the Eagle Rock Ward was organized in November, 1886, the branch was attached to that ward, where it remained until Aug. 19, 1888, when the Cedar Point Branch was organized as a bishop's ward, called Basalt, with Andrew O. Ingelstrom as Bishop (as a part of the Bannock Stake). On the same date two other new wards were organized in the Bannock Stake, namely, the Taylor Ward and the Willow Creek Ward. At the time of its organization the Basalt Ward contained all that strip of country lying south of Eagle Rock (Idaho Falls) and extending southward as far as there were any Latter-day Saints in the Snake River Valley. Thus Basalt Ward became the parent ward of a number of other ward organizations. Bishop Ingelstrom presided until 1904, when he was succeeded by William M. Dye, who in 1924 was succeeded by Philip J. Paskett, who in 1928 was succeeded by Rulon M. Jensen, who on May 4, 1930, was succeeded by Francis E. Kelsey, who presided Dec. 31, 1930. On that date the Basalt Ward had 440 members, including 86 children. The total population of the Basalt Precinct was 1,215 in 1930, of which 259 resided in Basalt, and 236 in Firth.

**BASEL CONFERENCE**, or District, of the Swiss-German Mission, consists of the Latter-day Saints residing in the city of Basel, Switzerland, and German and French vicinity. The total membership of the conference Dec. 31, 1930, was 251, including 29 children. Basel is a city of 149,300 inhabitants situated on the River Rhine, bordering on Germany. There are four branches in the district, namely, Basel, Switzerland; Freiburg and Muhlhausen, Germany, and Strassburg in the French department Bas-Rhin.

**BASIN WARD**, Cassia Stake, Cassia Co., Idaho, consists of the Latter-day

Saints residing in a valley called Spring Basin which is about  $4\frac{1}{2}$  miles long and four miles wide. It is watered by four streams, namely, Basin Creek, Spring Creek, Warm Spring Creek and Summit Creek and the land is fertile and productive. The center of the ward, where the meeting house and recreation hall (a fine brick building) is located, is  $5\frac{1}{2}$  miles east of the center of Oakley.

The first Latter-day Saints known to have been associated with Spring Basin were James Daley and his three sons, Thomas J., Heber C., and Elisha B., who arrived in the valley June 1, 1878, and staked out 160 acres of land apiece. But they left four days later, as the Indians in the district were reported to be on the war path. In November, 1878, Thomas J. and Heber C. Daley brought their families to the location and Heber C. Daley and his family spent the winter of 1878-1879 there in a log cabin. Thomas J. and James Daley and their families commenced a permanent residence in the valley in 1879. Enoch R. Daley, sen., Moroni Fairchild, Hyrum W. Egan and Solomon P. McIntosh followed, and these seven purchased the right to all the water of Basin Creek with all its tributaries from Frank Riblett who owned a large ranch, called the Harp Ranch, located on the present site of Oakley, and who claimed all rights to the water of Basin Creek. Six hundred dollars were paid for the claim and the transfer was made April 26, 1880. Other settlers joined these pioneers and were organized as a branch of the Church May 9, 1880, with Enoch R. Daley, sen., as presiding Elder. A Sunday school was organized in Spring Basin in 1881 and a day school later in the fall, these being the first organizations of the kind in Cassia County, Idaho. In the meantime, more settlers located just beyond the Basin (Spring Basin), in Goose Creek Valley, and the town of Oakley sprang up under the direction of Francis M. Lyman, president of the Tooele Stake of

Zion, who set apart William C. Martindale to preside over all the saints in Goose Creek Valley. In September, 1882, the Oakley Ward was organized, of which Basin then became a branch with Enoch R. Daley as presiding Priest, who continued to act in that position until the organization of Cassia Stake in 1887, when, on Nov. 22, the Spring Basin Branch was organized as a ward with Enoch R. Daley as Bishop. Bishop Daley died Nov. 13, 1892, after which Basin again became a branch of the Oakley Ward, and thus remained until 1900, but as the records of the branch were destroyed by fire, the names of the presiding Elders of the branch during this period are not available. On Sept. 23, 1900, Spring Basin Branch was again organized as a ward with Adam S. Sagers as Bishop. He was succeeded in 1919 by Seth F. Harper, who was succeeded in 1923 by Moses S. Martin, who was succeeded in 1929 by John S. Martin, who presided Dec. 31, 1930, at which time the Basin Ward had a membership of 104, including 14 children. The Basin Precinct at that time had a total population of 154. Basin Ward belonged to Box Elder Stake of Zion until 1887, when the district became part of the Cassia Stake.

**BATESVILLE WARD,** Tooele Stake, Tooele Co., Utah, consists of the Latter-day Saints residing in a scattered condition somewhat centrally in Tooele Valley. The center of the ward, or the place where the meeting house stands, is about seven miles north of Tooele City, the county seat, and the headquarters of the Tooele Stake, seven miles by nearest road east of Grantsville and 28 miles southwest of Salt Lake City. Most of the people are engaged in farming and stockraising, but as water is very scarce most of the farming is done without irrigation, yet there are numerous artesian wells watering gardens and farms. Considerable lucern is raised.

The Batesville Ward, which includes

the original Bates Branch and Rose Springs, is also known as Erda, which is the name of the precinct.

Ormus E. Bates, who had crossed the plains in 1851, located a ranch at the so-called Tule Springs, about six miles south of where Ezra T. Benson and company at that time had erected a sawmill at Richville. Brother Bates brought some stock into the valley, some of which belonged to himself and some to Apostle Orson Pratt. He claimed a tract of country for a herd ground in the neighborhood of the springs mentioned, where he, in the fall of 1852, built a house and commenced the erection of a fort as a means of protection against the Indians. This fort, built near a spring, was the first fort erected in Tooele Valley, and for some-time the Bates family was the only white family in that part of the valley. By action of the county court Nov. 1, 1855, this part of Tooele Valley was designated by the name of Rose Spring Fort district. A few more settlers located soon afterwards in the neighborhood, claiming land adjacent to Bates' Fort.

After the so-called "Move" south in the year 1858 both Batesville and Richville were re-occupied. Other people moved in, and in 1873 a school house was erected, and a branch organization effected with Orson Pratt Bates as president. He presided until April 2, 1899, when the Batesville Branch was organized as a ward with Charles Alvin Orme (who had been called from Tooele) as Bishop. Brother Orme was succeeded in 1904 by Edwin Marshall Orme, who in 1906 was succeeded by Ormus A. Bates, who in 1908 was succeeded by Edwin C. Ekman, who in 1912 was succeeded by John C. Bryan, who in 1924 was succeeded by Lawrence T. Liddell, who in 1919 was succeeded by William Henry Bryan, who in 1924 was succeeded by Lawrence T. Liddell (serving a second term). He presided Dec. 31, 1930, on which date the Batesville Ward had 157 members, including 22 children.

**BATES WARD**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in a farming district lying on the west side of the Teton River, in Teton Valley. It extends north to the Richville Branch, east to the Teton River, south to the Cedron Ward and west to the Big Hole Mountains. The center of the ward, where the meeting house stands, is eight miles southwest of Driggs, the stake headquarters. The district contains rich and fertile farming land and even in the dry-farm district good crops are raised. Its beautiful background, the mountains on the west, are full of attraction and scenic beauty, with their immense bodies of timber. Huckleberries and other delicious fruits grow wild in the mountains.

Bates Ward, thus named in honor of Thomas G. Bates, one of the first settlers in the Teton Basin, was settled in 1889 by Thomas G. Bates, who located at the mouth of Mahogany Creek. Taking out water for irrigation purposes from said creek, he raised a good crop that year. Other settlers arrived in 1890 and following years.

In 1906 the saints who had settled on the west side of the Teton River were organized into a branch of the Church with Thomas G. Bates as presiding Elder. He presided until Aug. 12, 1908, when the Bates Branch was organized as a regular bishop's ward with Alma Hansen as Bishop. He was succeeded in 1919 by Charles M. Wardle, who in 1922 was succeeded by Walter J. Wood, who presided Dec. 31, 1930, on which date the Bates Ward had 142 members, including 47 children. The total population of Bates Precinct was 147 in 1930.

**BATH CONFERENCE**, British Mission, organized April 7, 1845, consisted of the Latter-day Saints residing in the town of Bath, Somersetshire, England and vicinity. On Nov. 30, 1847, the Bath, Bristol and Trowbridge conferences were discontinued and organized into the South Conference.

**BATTLE OF NAUVOO**—In the summer of 1846 many of the saints who had traveled westward from Nauvoo were pursuing their toilsome journey through Iowa, while others were engaged in making temporary settlements and clearing farms in the wild and unreclaimed districts of the western frontiers (now parts of Iowa and Nebraska) for the accommodation of their brethren who should follow. Hundreds of the most able and serviceable men belonging to the Church were responding to the call of the government, to march as soldiers in the Mormon Battalion to defend their country, and while all the exiled saints were suffering more or less from their hardships and exposure, hostilities on the part of the mob were renewed against those of the saints who were left at Nauvoo. These saints who were generally of the poorer class—families who had not sufficient means to secure the necessary outfits to commence the westward journey—were attacked by an organized mob. A three days' battle ensued, during which the few men among the saints capable of bearing arms (numbering less than 130) defended the city as best they could, and as one of the means of defense they improvised two steamboat shafts into cannons. At last, however, their heroic resistance was overcome by the mob, who outnumbered the defenders perhaps ten to one. During the battle William Anderson and his son, Augustus, and David Norris, were killed in the ranks of the saints, and many others were wounded. The battle resulted in the remnant of saints being driven at the point of the bayonet from Nauvoo, across the Mississippi River into Iowa. (For details see under the caption "The Battle of Nauvoo," in the "Historical Record," Volume 8, page 845, etc.)

**BAY OF ISLANDS CONFERENCE**, or District, of the New Zealand Mission, consists of the extreme north end of the North Island of New Zealand, and had a total Church membership

of 819 in 1930, including 196 children. This conference was first organized Oct. 15, 1887.

**BEAR LAKE** is a fresh water lake situated at an elevation of 6,000 feet above the level of the sea, partly in Utah and partly in Idaho. The lake abounds with fish of different species and a number of settlements are situated immediately west and north of this body of water which is entirely surrounded by mountains. A number of popular summer resorts have been established on its borders. The lake measures about twenty-five miles from north to south with an average width of 8 miles.

**BEAR LAKE STAKE OF ZION** consists of the Latter-day Saints residing in Bear Lake Co., Idaho, and the north part of Rich County, Utah, with headquarters in Paris, Idaho, where there is a fine tabernacle in which stake conferences and other large gatherings convene. There is also a stake house at Paris in which there are accommodations for the stake presidency and the High Council.

At the close of 1930 Bear Lake Stake consisted of 11 wards, namely: Bloomington, Fish Haven, Lanark, Liberty, Ovid, Paris 1st, Paris 2nd, St. Charles, and Sharon in Idaho, and Lake Town and Garden City in Utah.

Bear Lake Valley was well known by the early hunters and trappers and when the pioneers arrived on Bear River west of Fort Bridger, they were told of a certain man by the name of "Peg Leg" Smith, who had settled on an island in Bear River, in that part of Bear River Valley which is now known as Dingle (Dingle Dell). But owing to the high elevation and the rather rigid climate, no attempt was made on the part of the Latter-day Saints to settle Bear Lake Valley until the fall of 1863, when Apostle Charles C. Rich and others were called by Pres. Brigham Young to settle the Bear Lake country. This company of pioneers entered the valley from the north, crossing the mountains which separate

Bear Lake Valley from Cache Valley Leaving the head waters of Mink Creek, they crossed over to the head waters of Emigration Creek, which they followed down to the open valley. Looking around for a place to locate their first settlement, they decided on the creek on which Paris now stands.

The first or advanced company of these Bear Lake Valley pioneers arrived on the site where Paris now stands on Saturday, Sept 26, 1863. The company consisted of nine wagons, and among the settlers were Thomas Sleight, James Poulsen, Robert H. Williams and Landon Wriston. The first encampment was made on the north side of the creek on which Paris subsequently was built. Pres Charles C. Rich, with a company on horseback, had been in the valley before and selected the site for a town. The day after the arrival of the first nine wagons, other settlers entered the valley, and the arrivals continued the remainder of that month and October. Those who arrived in the valley first spent eight days in traveling 46 miles from Franklin in Cache Valley to Paris. Soon after the arrival of the first settlers a townsite was surveyed by Fred Perris. This first survey, however, consisted of only two tiers of blocks. The first huts or dwellings built at Paris were erected of quaking asp logs obtained at the mouth of Paris Canyon, roads being made to the timber that fall, and several bridges built. The first dwellings that could be consistently called houses were built on the present site of Paris in October, 1863. About 20 log cabins were built that fall, all having dirt roofs and dirt floors. Considerable hay was cut and stored up to feed the animals during the winter, which happened to be very mild.

Religious services were held regularly from the beginning of the settlement under the direction of Robert H. Williams, who had been appointed to preside under the direction of Pres. Charles C. Rich, and as President

Rich was away much of the time it fell to the lot of Brother Williams to take charge of the meetings from the beginning.

Altogether between thirty and forty families spent the winter of 1863-1864 on the present site of Paris.

Besides holding regular religious services during the winter, the settlers participated in several social functions and theatrical performances which tended to kill the monotony of life in the wilderness. The first theatrical performance was given Feb 23, 1864, in a log cabin erected by Apostle Charles C. Rich. "William Tell" was the bill of fare. As a matter of preparation for this performance two men had to make a trip to Franklin, Cache Valley, after fiddle strings to be used in connection with the musical numbers of the performance.

In the spring of 1864 a number of other settlers arrived in Bear Lake Valley to cast their lot with those who had arrived the year before. Charles C. Rich brought his family into the valley, and as spring opened the people went to work diligently to put in crops. In May, 1864, Pres Brigham Young and a number of other Church officials visited Bear Lake Valley. They held an interesting meeting in Paris, May 20, 1864. A member of the president's party described Paris as a little town situated at the mouth of North Twin Creek, having 34 log houses and laid out in a low place along the bank of North Twin Creek which ran through an extensive willow patch. He also described the soil as being of a fine rich loam, well adapted to cereal crops, roots, etc. In July, 1864, Edwin N. Austin and two other men went into Paris Canyon and got out the first liberty pole ever raised in Bear Lake Valley. With the "Stars and Stripes" floating from the top of this pole, the settlers of Bear Lake Valley celebrated Independence day July 4, 1864, in great style for an infant colony.

In 1864 other settlements were founded in Bear Lake Valley, viz.,

Bloomington, St. Charles, Ovid, Montpelier, Fish Haven, Liberty and Bennington.

As the population increased the settlements in Bear Lake Valley were grouped into a stake of Zion organized on June 20, 1869, with David Patten Kimball as president. The meeting at which this organization was affected was attended by Pres. Brigham Young, Daniel H. Wells, Apostle John Taylor, Wilford Woodruff, Ezra T. Benson, Charles C. Rich and George Q. Cannon. A High Council was also organized on the same occasion. In 1874, President Kimball moved away after which Apostle Charles C. Rich took charge of the stake until the general reorganization Aug. 25, 1877. It appears that he acted without counselors.

At an important conference held Aug. 25 and 26, 1877, a permanent and complete organization of the Bear Lake Stake took place with William Budge (who had formerly acted as presiding Bishop in Bear Lake Valley) as president with James H. Hart as first and George Osmond as second counselor. Pres. Budge presided over the stake until June 10, 1906, when he was succeeded by Joseph R. Shepherd, who was succeeded Dec. 23, 1917, by William L. Rich, who was succeeded Nov. 26, 1922, by Roy Anson Welker, who still acted as president of the stake, Dec. 31, 1930.

When the permanent organization of the Bear Lake Stake took place in 1877, it consisted of the following wards: Bennington, Bloomington, Saint Charles, Randolph, Soda Springs, Georgetown, Montpelier, Preston, Ovid, Liberty, Paris 1st, Paris 2nd, Fish Haven, Meadowville, Laketown and Woodruff. With the exception of Randolph, Woodruff, Laketown and Meadowville, which constituted a part of Rich County, Utah, the rest of the wards were in Bear Lake County, Idaho.

In 1898 Woodruff and Randolph were transferred from the Bear Lake Stake to the Woodruff Stake of Zion, and in 1917 the Bear Lake Stake was further

divided by the organization of a new stake called the Montpelier Stake, which included Montpelier, Bennington, Georgetown, Nounan, Wardboro, Dingle, Thomas Fork and Bern. This left Paris 1st Ward and 2nd Ward, Bloomington, St. Charles, Fish Haven, Meadowville, Garden City, Lanark, Liberty, Sharon and Ovid in the Bear Lake Stake.

In the meantime, Latter-day Saint settlers had crossed the mountains east of Bear Lake Valley into Star Valley, where a number of settlements were founded, including Afton, Fairview, Cottonwood, Glover, Auburn, Thayne, Bedford and Freedom. These settlements were organized into the Star Valley Stake of Zion Aug. 14, 1892, with George Osmond, who had formerly acted as second counselor in the Bear Lake Stake Presidency, as president.

Following are the names of the brethren who have acted as counselors and clerks of the Bear Lake Stake: First counselors: Joseph C. Rich, 1870-1874; James H. Hart, 1877-1906; Wm. L. Rich, 1906-1917; Ola Transtrom, 1917-1922, and Morris D. Low, 1922-1930. Second counselors: James H. Hart, 1872-1874; George Osmond, 1877-1892; Wm. L. Rich, 1892-1906; Wilford W. Richards, 1906-1912; John U. Stucki, 1913-1917; Roy A. Welker, 1917-1922; Ezra S. Stucki, 1922-1927, and Alfred A. Hart, 1927-1930. Stake clerks: Thomas Minson, 1877-1892; L. Tracy Shepherd, 1892-1893; John U. Stucki, 1893-1895; Thomas Minson (second term), 1895-1901, John U. Stucki (second term), 1901-1912; Fred J. Price, 1912-1927; John J. Shumway, 1928-1929, and J. Delos Thompson, 1930.

**BEAR RIVER**, a noted mountain stream, heading in the Uintah Mountains in Uinta County, Wyoming, flows from its source in a northwesterly direction as far as Soda Springs in Idaho, where it takes a sudden turn to the west and southwest and finally enters the Great Salt Lake a few miles

southwest of Brigham City, Utah. Bear River became known to the earliest Mormon pioneers to Utah and has ever since been associated with many important events connected with the history of the Church. Quite a number of L. D. S. settlements depend upon water for irrigation purposes from Bear River and its many tributaries.

**BEAR RIVER STAKE OF ZION** embraces the northeastern part of Box Elder County, Utah, and extends to the Malad Stake (Idaho) on the north, to the Wasatch Mountains on the east, to the Box Elder Stake (Utah) on the south and to the Curlew Stake on the west. It embraces the most important part of the so-called Bear River Valley, also called Bear River Flat. Most of the farmers in Bear River Valley irrigate their gardens and farms from the Bothwell Canal (now called the Bear River Canal) which taps Bear River as it enters the so-called lower Bear River Canyon from Cache Valley. The headquarters of the Bear River Stake are at Garland, where there is a fine modern stake tabernacle, and accommodations for the stake presidency, the High Council and others. The stake consists of the following wards: Beaver, Bothwell, Deweyville, East Garland, Elwood, Fielding, Garland, Howell, Penrose, Plymouth, Riverside, Thatcher and Tremonton, and Centerdale Branch.

The Bear River Stake of Zion was created Oct. 11, 1908, by taking the north part of the Box Elder Stake and the south part of the Malad Stake, and organizing a new stake. The following wards had all belonged to the Box Elder Stake: Beaver, Bothwell, Deweyville, East Garland, Elwood, Garland and Thatcher, and the following wards to the Malad Stake: Fielding, Plymouth and Riverside. At a meeting previously held at Malad, Sept 5, 1908, the south boundary line of the Malad Stake was changed, so that the three wards (Fielding, Plymouth and Riverside) were taken from the Malad Stake to form a part of the

contemplated Bear River Stake, and on the same occasion it was decided that the two wards, Snowville, Box Elder Co., Utah, and Stone, Oneida Co., Idaho, both situated in Curlew Valley, and both belonging to the Box Elder Stake, should be added to the Malad Stake. Thus at its organization, the new Bear River Stake consisted of ten wards with a total membership (including children) of 2,800. Milton H. Welling was chosen as president of the new Bear River Stake with Peter M. Hansen as first and Joseph Jensen as second counselor. Pres. Welling, who had been elected to the U. S. Congress to represent the First Congressional District of the state of Utah, was released Nov. 17, 1917, together with his counselors (Peter M. Hansen and Joseph Jensen), and Peter M. Hansen was chosen as president of the Bear River Stake with Arthur R. Capener as first and Clarence E. Smith as second counselor.

Pres. Peter M. Hansen died Sept. 10, 1925, and at a stake conference held Nov. 22, 1925, Milton H. Welling was chosen to serve a second term as president of the Bear River Stake of Zion; Arthur R. Capener was chosen as his first and Clarence E. Smith as his second counselor.

In 1928 a pipe organ was installed in the stake tabernacle at Garland at a cost of \$12,000.

Pres. Welling, who had been elected secretary of the state of Utah, was honorably released at a stake conference held Nov. 10, 1929, and a new stake presidency was chosen consisting of Clarence E. Smith (who had acted as second counselor to the two preceding presidents) as president and John J. Shumway (formerly stake clerk) as first and Knud H. Fridal as second counselor.

Heber C. Foulger was the first stake clerk; he was succeeded in 1909 by James R. Kennard, who in 1915 was succeeded by John J. Shumway, who in 1929 was succeeded by James Delos Thompson, who acted Dec. 31, 1930.



On that date the Bear River Stake had 5,378 members, including 1,091 children.

**BEAR RIVER WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in the town called Bear River City and vicinity. Bear River City is situated on the delta formed by the junction of Bear River and Malad River, it being on the west or right bank of Bear River, and on the east, or left bank of the Malad. Most of the inhabitants of Bear River City are farmers, the gardens and farms being irrigated from canals which tap Bear River at different points.

Bear River City is six miles north of Corinne, and ten miles northwest of Brigham City, the county seat of Box Elder County. The town lies in the wide and spacious Bear River Valley, and extends from the Harper Ward on the east to the Promontory Mountain on the west.

Bear River City as a settlement dates back to 1866, when it was founded by a number of Latter-day Saint families from Brigham City. A small crop was raised that year as water for irrigation purposes had been secured by canals or ditches tapping Bear River. The first settlers of Bear River City were poor, but subsequently people with more means arrived, among them some emigrants from Scandinavia, who stuck with the new settlement tenaciously.

The saints in the new settlement were organized as a branch of the Church in May, 1867, with Niels H. Nielson as president. He was succeeded in 1870 by William Neeley, who presided until Aug. 19, 1877, when the Bear River City Branch was organized as a bishop's ward, with Wm. Neeley as Bishop. He presided until 1881, when he was succeeded by Carl Jensen, who died Dec. 23, 1899, and in 1900 was succeeded by Lars F. Johnson, who in 1915 was succeeded by Mads Peter Jensen, who in 1918 was succeeded by Chrest C. Johnson, who

in 1926 was succeeded by Orson A. Iverson, who in 1928 was succeeded by Orestus Jensen, who presided Dec. 31, 1930. On that date the Church membership of the Bear River Ward was 779, including 194 children. The total population of Bear River Precinct was 856 in 1930.

**BEAVER**, Beaver Stake, Beaver Co., Utah, is the principal town and seat of Beaver County, Utah. It is pleasantly situated on the Beaver River at an altitude of nearly 6,000 feet. It is a business center for all the surrounding settlements. Most of the people are farmers and stockraisers and nearly all Latter-day Saints. Beaver can boast of two fine L. D S chapels, one in each of the two wards. There are also modern school houses, a number of stores and shops and a great many fine residences, mostly modern brick buildings. The residents of Beaver are mostly well-to-do people and constitute an industrious and prosperous community.

Beaver Creek was well known to the early pioneers of Utah, although the first pioneers scarcely became acquainted with Beaver Valley proper in the beginning, the line of travel being farther west and the stream crossing not far from where Minersville now stands. Parley P. Pratt's exploring party in 1849 missed Beaver Valley as their route of travel was up through Sanpete, Sevier and Panguitch valleys and then across the mountains into Little Salt Lake Valley (Parowan). But the party in returning from their exploration passed through Beaver Valley. For some years after that the Beaver Valley proper was utilized for grazing purposes. The pioneers of Parowan passed through Beaver Valley in January, 1851, and after that nearly all the travelers between Salt Lake City and the south passed through the valley, crossing the Beaver where Beaver City now stands. Finding water more plentiful in the Beaver Valley than in the Little Salt Lake Valley, a number of the set-

tlers in Parowan and Cedar City desired to locate there, and Church influence had to be used to prevent a general exodus which would have broken up the older settlements. Beaver River was so named on account of the numerous beaver dams found in the stream.

In 1856 Apostle George A. Smith selected a few families from Parowan to go to Beaver Valley, and the population was further augmented in 1858 when the settlement of San Bernardino, Cal., was broken up and a number of settlers from there located permanently in Beaver Valley.

The settlers on Beaver Creek were organized by Apostle George A. Smith as a branch of the Church Feb 10, 1856, with Simeon F. Howd as presiding Teacher. He was succeeded later by Lorin W. Babbitt, who was chosen to preside as Bishop. In December of the same year, Philo T. Farnsworth of Fillmore was called to Beaver to preside as Bishop.

Beaver County was created in 1857 and a military organization effected. Meeting houses and school houses were erected at an early day, and the town soon showed industry and progress. Pres. Brigham Young, on his annual visit to the southern settlements, always stopped and preached at Beaver, giving encouragement and support to the people. Philo T. Farnsworth was succeeded in 1864 by John R. Murdock, who presided until March 12, 1869, when the Beaver Stake of Zion was organized. On this occasion Beaver was divided into two wards, namely, the Beaver 1st and the Beaver 2nd wards, all that part of the town lying east of Telegraph Street being designated as the Beaver 2nd Ward and all that part lying west of said street as Beaver 1st Ward. These two wards existed side by side until 1890, when they were amalgamated and George Mumford chosen as Bishop of the Beaver Ward. He was succeeded in 1903 by John M. Murdock, who acted as Bishop until 1905, when Beaver City

was again divided into two wards, namely, the Beaver East Ward and the Beaver West Ward, which two wards are still in existence.

Beaver Precinct (including the city of Beaver) had 785 inhabitants in 1860, 1,732 in 1880, 1,822 in 1900, and 2,152 in 1930.

**BEAVER 1ST WARD**, Beaver Stake, organized March 12, 1869, and disorganized June 30, 1891, consisted of Latter-day Saints residing in the east part of Beaver City, and came into existence when Beaver was divided into two wards, namely, the Beaver 1st Ward and the Beaver 2nd Ward. Marcus L. Shepherd was chosen as Bishop of the Beaver 1st Ward and was succeeded in 1877 by Charles D. White, who presided until June 30, 1891, when the two Beaver wards were amalgamated into one ward with George Mumford as Bishop.

**BEAVER 2ND WARD**, Beaver Stake, organized March 12, 1869, and disorganized June 30, 1891, consisted of the Latter-day Saints residing in the west part of Beaver City and came into existence when Beaver Ward was divided into two wards, namely, the Beaver 1st Ward and the Beaver 2nd Ward. John Ashworth was chosen as Bishop of the Beaver 2nd Ward. He presided until 1877, when he was succeeded by John X. Smith, who in 1890 was succeeded by George Mumford, who acted until 1891, when the two Beaver wards were amalgamated into one ward with George Mumford as Bishop.

**BEAVER EAST WARD**, Beaver Stake, consists of the Latter-day Saints residing in the east part of Beaver City and came into existence Jan. 22, 1905, when the city of Beaver was divided into two wards named respectively the Beaver East Ward and the Beaver West Ward. Lewis W. Harris was sustained as Bishop of the Beaver East Ward. He was succeeded in 1909 by George Arthur Parkinson, who in 1916 was succeeded by Robert B. White, who in 1919 was succeeded

by Charles D. White, jun., who in 1923 was succeeded by Thomas S. Griffiths, who in 1925 was succeeded by Charles D. White, jun. (serving a second term), who presided Dec 31, 1930. On that date the ward had 901 members, including 181 children.

**BEAVER WEST WARD**, Beaver Stake, consists of Latter-day Saints residing in the west part of Beaver City and came into existence Jan. 22, 1905, when the city of Beaver was divided a second time into two wards, namely, the Beaver East and the Beaver West wards. Samuel O. White, jun., was chosen as Bishop of the Beaver West Ward. He was succeeded in 1908 by Charles D. Farnsworth, who in 1918 was succeeded by George Paice, who in 1925 was succeeded by Wesley W. Farrier, who presided Dec. 31, 1930. On that date the Beaver West Ward had 852 members, including 130 children.

**BEAVER CREEK BRANCH**, Idaho Falls Stake, Clark Co., Idaho, consists of the Latter-day Saints residing in a dry-farming district, about 20 miles square, in the north west part of Clark County, the center of which is Dubois, a railroad town on the Oregon Short Line Railroad, about 50 miles north northwest of Idaho Falls. The saints who constitute the membership of the Beaver Creek Branch live in a very scattered condition on their farms and ranches.

Prior to the year 1916 some L. D. S. families, who were looking for places to make homes, settled in that part of Idaho which is now included in the Beaver Creek Branch. These saints were organized into a branch of the Church Sept. 3, 1916, called originally the Dubois Branch with Isaiah J. Stewart as presiding Elder. The branch was organized into a regular bishop's ward named the Beaver Creek Ward June 17, 1917, with Isaiah J. Stewart as Bishop. Bishop Stewart was succeeded in 1924 by Henry Chandler, who in 1929 removed from the ward, and his counselor Henry Afton Clegg presided until May 25, 1930, when the ward organization

was discontinued and the saints in the Beaver Creek district organized into an independent branch with Henry Afton Clegg as presiding Elder. He presided Dec. 31, 1930, when the Beaver Creek Branch had a membership of 107, including 23 children. The branch has a frame meeting house, erected at a cost of about \$3,500.00.

**BEAVER DAM** — See Littlefield, Arizona.

**BEAVER STAKE OF ZION** consists of the Latter-day Saints residing in Beaver County, Utah, which county and stake are bounded on the north by Millard County, on the east by Sevier and Piute counties, south by Iron County and west by Nevada. The bulk of the inhabitants reside in Beaver Valley, of which Beaver City is the principal town, it being the county seat of Beaver County, and the headquarters of the Beaver Stake. The stake in 1930 consisted of six organized bishop's wards and two branches. The names of the wards are Adamsville, Beaver East, Beaver West, Greenville, Minersville and Milford. The branches are North Creek and Manderfield. With the exception of Milford and Frisco, Beaver County consists principally of farmers and stock raisers.

Beaver County was settled in 1856 by Latter-day Saints, principally home-seekers from Parowan, but settlers also moved in from other parts of Utah and the population was considerably augmented in the spring of 1858, when the saints vacated San Bernardino in California, and most of them moved to Utah, several families settling in Beaver. Beaver City was a flourishing settlement from the beginning, and as smaller settlements sprang into existence in the neighborhood, the saints in Beaver County were organized as a stake of Zion March 12, 1869, with John R. Murdock (who had acted as Bishop of the Beaver Ward) as president. The numerous beaver dams found by the pioneers in the Beaver River suggested the name of the stream, and later the

names of the town, county and stake. At the time of the organization of the stake, four wards were organized, namely, the Beaver 1st Ward, and the Beaver 2nd Ward, a third ward consisting of the two settlements, Adamsville and Greenville, and a fourth ward called Minersville. Marcus L. Shepherd was chosen as Bishop of the Beaver 1st Ward, John Ashworth as Bishop of the Beaver 2nd Ward, David B. Adams as Bishop of the Greenville and Adamsville Ward (also called the 3rd Ward), and James McKnight as Bishop of Minersville. The Beaver Stake was more completely organized Dec. 3, 1870, when William Fotheringham was sustained as first and Daniel Tyler as second counselor to Pres. John R. Murdock. Pres Murdock was succeeded in 1891 by Charles D. White, who was succeeded in 1908 by John F. Tolton, who was succeeded in 1915 by Joseph F. McGregor, who was succeeded in 1925 by Thomas W. Gunn, who presided in 1930. The following brethren have acted in the Beaver Stake presidency as first counselors William Fotheringham, 1870-1877, John Ashworth (who died May 28, 1886), 1877-1886; William Fotheringham, 1888-1889; Roland R. Farmer, 1889-1891, Marcus L. Shepherd, 1891-1904, John F. Tolton, 1904-1908; Jacob F. Tanner, 1908-1925; and R. Chase Murdock, 1925-1930. As second counselors. Daniel Tyler, 1870-1877; Marcus L. Shepherd, 1877-1891, John F. Tolton, 1891-1904; Warren Shepherd, 1904-1906; Jacob F. Tanner, 1906-1908; Samuel O. White, jun., 1908-1925, and John C. Tolton, 1925-1930. The following brethren have acted as stake clerks: Wilson G. Nowers, 1869-1877; Richard L. Horne, 1877-1878, Wm. Ashworth, 1879-1882, Wilson G. Nowers (serving a second term), 1882-1900; Wm. Henry Farnsworth, 1900-1901; Wm. G. Bickley, 1901-1905; Robert B. White, 1905-1906; Wm. G. Bickley (serving a second term), 1906-1915; Augustus Fernley, 1915-1924; George C. Murdock, 1924-1925; and Evan A. Griffiths, 1925-1930.

The two Beaver wards were amalgamated into the Beaver Ward in 1891, but in 1905 Beaver was again divided into two wards, this time named Beaver East and Beaver West wards, respectively. Milford Ward was organized in 1880 and still exists; Frisco Branch was organized in 1881 and became a ward in 1905, but ceased to exist in 1911; Reed Ward (organized as the Curfew Branch in 1899) was organized in 1915, but went out of existence in 1927; North Creek Branch was organized in 1905 and still exists; Manderfield Branch was organized in 1914 and still exists; Morrissey Branch, organized in 1920, went out of existence in 1927.

The total Church membership of the Beaver Stake was 3,414 on Dec. 31, 1930, including 726 children.

**BEAVER WARD**, Bear River Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing on a tract of land lying east of Bear River and extending eastward to the summit of the mountains dividing Cache Valley from Bear River Valley; south it extends to the Deweyville Ward and west to Bear River. The ward includes the village of Beaver Dam and some families living scattered in the immediate neighborhood. The village is situated on Beaver Dam Creek (formerly Willow Creek), about a mile above the junction of said creek with Bear River, about four miles northeast of Collinston, a railway station on the Oregon Short Line Railroad, and about four miles northeast of what was once the well-known Hampton's Bridge. The people of Beaver Ward are nearly all farmers and stock-raisers and irrigate their land principally from Beaver Dam Creek, which rises in the hills about six miles south of the village. Both the Oregon Short Line and the Utah-Idaho Central railroads pass through the ward. The name Beaver Dam was originally given to the settlement on account of a remarkable beaver dam found in Willow Creek.

The Beaver Dam settlement dates

back to 1866, when Benjamin Hampton obtained a charter from the Utah Territorial Legislature to build a bridge across Bear River and collect toll. In partnership with Bishop Alvin Nichols of Brigham City, he built a bridge the same year, on the main road of travel between Salt Lake City and the country lying northward, including what is now Oregon, Idaho and Montana. In the spring of 1867 Benjamin Hampton and Bishop Nichols built a hotel at the bridge and Bro. Hampton and his family took charge of the same for many years afterwards. The first real settler for farming purposes in that part of Box Elder County now included in the Beaver Ward was Francillo Durfey, who together with his family located on Willow Creek in the spring of 1868, near the place where the village of Beaver Dam now stands, and built a house in April of that year. In June, 1869, Crandall Dunn moved into the same neighborhood with his family, together with a few others. Other settlers followed in 1870. In 1871 the Box Elder Co-operative Dairy was established in Cottonwood Hollow, about three miles southeast of the Beaver Dam village, under the superintendency of Christian Hansen. It remained a co-operative dairy for a number of years and was very beneficial to the surrounding country.

About 1872 Francillo Durfey, jun., was appointed to take charge of the L. D. S. meetings at the Beaver Dam settlement under the direction of the bishopric of Deweyville. The first of these meetings were held at Hampton's Hotel at the bridge. When the Box Elder Stake of Zion was organized in 1877 Francillo Durfey, jun., was continued in charge of the branch at Beaver Dam, which from the beginning constituted a part of the Deweyville Ward, and acted thus until 1892, when the Beaver Dam Branch was organized into the Beaver Ward, with Francillo Durfey, jun., as Bishop. Bishop Durfey was succeeded in 1908 by Race A. Johnson, who was succeeded in 1929

by Robert John Patten, who presided Dec. 31, 1930. On that date the Beaver Ward had 273 members, including 71 children.

**BEAZER WARD**, Alberta Stake, Canada, consists of the Latter-day Saints living in a scattered condition in a hilly prairie country on the southern border of Canada. The center of the ward is about thirteen miles southwest of Cardston, Alberta, and about eight miles north of the boundary line between the United States and Canada.

The first settlers in that district of country now included in the Beazer Ward was Mark Ephraim Beazer, who located there in 1891. He was soon afterwards joined by other settlers, who were organized into a branch of the Church in 1900, with Elder Beazer as president. This branch was organized into a regular bishop's ward Dec 9, 1900, with Mark Ephraim Beazer as Bishop. He was succeeded in that capacity in 1916 by George A. Duce, who in 1919 was succeeded by George E. Peterson, who acted as Bishop of the Beazer Ward Dec. 31, 1930. On that date the ward had 141 members, including 42 children.

A townsite was surveyed at Beazer at the beginning of the settlement and a meeting house, a log building (26x36 feet), lined with lumber, was erected in 1903, which was still used as a house of worship in 1930. The first school house in Beazer was erected in 1907.

**BEDFORDSHIRE CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in the city of Bedford, the county seat of Bedfordshire, England, and vicinity. One of the earliest branches of the Church raised up in England was the Bedford Branch, which had an existence as early as December, 1837, and at a general conference of the British Mission held at Manchester in 1845 it was reported that the "saints of the Bedfordshire Conference were saints indeed." In 1874 the Bedfordshire Conference was disorganized and its for-

mer branches became parts of the Norwich, London and Birmingham conferences.

**BEDFORD WARD**, Star Valley Stake, Lincoln Co., Wyoming, consists of Latter-day Saints residing in the southeastern part of Salt River Valley (originally known as Lower Salt River Valley) about seventeen miles by nearest road north of Afton. The farming land is irrigated from Strawberry Creek, Willow Creek, Lost Creek and some smaller streams. The land is rich and productive, but stock-raising and dairying are the chief industries of the people. Bedford was founded in 1888 according to the advice of Bishop William B. Preston, members of his family being among the first settlers. The first permanent settlers did not locate there until 1890. A town-site was surveyed in 1895, and on Aug. 4, 1895, the saints at Bedford were organized as a branch of the Church with John B. Thatcher, jun., as presiding Elder. On Nov. 19, 1895, the Bedford Branch was organized as a ward with John B. Thatcher, jun., as Bishop. He was succeeded in that capacity in 1905 by John Fluckiger, who in 1921 was succeeded by Roswell R. Dana, jun., who in 1925 was succeeded by John Bleazard, who in 1928 was succeeded by Russell E. Titensor, who acted as Bishop of the Bedford Ward Dec. 31, 1930, on which date the ward had 215 members, including 48 children.

**BEEHIVE.** See Deseret.

**BEEHIVE HOUSE**, a fine two-story adobe residence, built by Pres. Brigham Young in 1852, is situated on the north side of South Temple Street, Salt Lake City, close to the Eagle Gate. Later the house was faced with cement and it is still an imposing edifice. It is constructed with a tower surmounted with a gilded beehive; hence its name. This was the home of Brigham Young until his death in 1877. From 1855 to 1858 the Beehive House was also the official residence of the chief executive of the Territory of

Utah, Pres. Brigham Young being governor of the territory. In this house he received many distinguished visitors in his official capacity.

The Beehive House is now (1930) used as a home for L. D. S. girls, under the supervision of the presidency of the Young Ladies Mutual Improvement Association, special attention being given to girls from out of town who are attending school or for any other cause are residing temporarily in the city.

**BELFAST CONFERENCE**, Ireland, British Mission, was organized in 1848 and comprised the counties of Down and Antrim and other localities in the north of Ireland. This part of Ireland, known as Ulster, is inhabited largely by Protestants. Belfast Conference was discontinued in 1867 and later the whole of Ireland was known as the Irish Conference of the British Mission.

**BELGIAN CONFERENCE**, or District, of the French Mission, consists of the Latter-day Saints residing in Belgium, a small kingdom in western Europe, bordering on the North Sea and bounded by France, Germany, Luxemburg and Holland. The headquarters of the district are Liege, and on Dec. 31, 1930, the district had a total Church membership of 344, including 33 children.

Mischa Markow, a Hungarian, is believed to have introduced the restored gospel in Belgium. He was baptized in Constantinople, Turkey, in 1887, by Elder Ferdinand F. Hintze, who shortly afterwards ordained him an Elder. Having returned to Hungary, Elder Markow commenced to preach and traveled over various parts of Europe, preaching the gospel wherever he could find listeners, and as he spoke several languages, he found many hearers. At Antwerp, Belgium, he made the acquaintance of a family named Esselman, and baptized six members of that family; he then wrote to the president of the Swiss and German Mission asking that missionaries be

sent to Antwerp, which was done, and shortly afterwards a branch of the Church was organized in that city.

From this time Belgium became a L. D. S. missionary field, which for some time constituted a part of the Netherlands Mission, but when the French Mission was reopened in 1923, Belgium was transferred to that mission.

**BELLEVUE BRANCH**, St. George Stake, Washington Co., Utah, consisted of a few families of Latter-day Saints living in a scattered condition on Ash Creek, immediately north of Toquerville. The settlement dates back to 1863, when Thomas Adair and others located on Ash Creek, where a small village afterwards sprang up. This place is 28 miles northeast of St. George, or seven miles north of Toquerville, and 15 miles south of Kanarra, Iron Co. These first families of Latter-day Saints on Ash Creek belonged to Toquerville Ward. In 1867, the place, which was originally known as Ashton, was vacated because of Indian troubles, but was re-settled in 1869, under the name of Bellevue, when James Sylvester was chosen as presiding Elder. He was later succeeded by James C. Snow, who was succeeded by Joel H. Johnson, who in 1880 was succeeded by Andrew F. Gregerson, who presided in 1900, when Bellevue consisted of only three or four families of saints. In 1930 there were no Church organizations of any kind in that part of Utah's Dixie once called Bellevue.

**BELVEDERE WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by 17th South Street (or Whittier and Waterloo wards), east by 7th East Street (or Richards Ward), south by Ramona Avenue from 3rd to 6th East streets and by Hollywood Avenue from 6th to 7th East streets (or Wells Ward), and west by 3rd East Street (or McKinley Ward).

Belvedere Ward was organized July

20, 1924, from the south part of Waterloo Ward and the north part of Wells Ward, and called Belvedere on account of its fine location, Belvedere being derived from two Latin words meaning beautiful view. George Bowles was chosen as Bishop of the new ward.

When the Belvedere Ward was first organized, the saints met in the Waterloo Ward recreation hall, but a desirable building site was soon purchased on the corner of Downington Avenue and 6th East Street, on which the erection of a fine brick chapel was commenced. The east wing of the building was ready for occupancy in September, 1925, and the edifice, which is built in U shape, was completed in 1930 at an estimated cost of \$80,000. The first meeting was held in it on Sunday, Sept. 21, 1930

Bishop Bowles was succeeded in 1928 by Ernest L. Butler, who in turn was succeeded, March 3, 1930, by Nils Sandberg, jun., who presided Dec. 31, 1930. On that date the Belvedere Ward had 1,247 members, including 224 children.

**BELVEDERE WARD**, Los Angeles Stake, Los Angeles Co., Cal., consists of the Latter-day Saints residing in that part of the city of Los Angeles lying east of the Los Angeles River and bounded on the north by the Alhambra Boulevard, on the east by Montebello, a suburb of Los Angeles, and on the south by 18th St., and part of the way also by the Los Angeles River. The headquarters of the ward in May, 1928, were at 712 Macdonald St., where there was a L. D. S. chapel accommodating about 350 people.

Belvedere Ward was organized Aug. 26, 1923, with David P. Cheney as Bishop. He acted Dec. 31, 1930, on which date the Church membership of the ward was 500 souls, including 143 children.

**BENCH CREEK BRANCH**, Wasatch Stake, Wasatch Co., Utah, consisted of a few families of Latter-day Saints residing along the Provo River in the south end of Rhodes Valley, or Kamas Prairie. These families were

organized into a branch of the Church known as the Bench Creek Branch in 1897 with John Moon as presiding Elder. He was succeeded in 1898 by Peter Duncan, and the branch had 110 members, including 32 children, at the end of 1900. Soon after that the branch ceased to exist. In 1930 the saints in the locality belonged to the Woodland Ward of the Summit Stake.

**BENCH WARD**, Bannock Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of Gentile Valley which lies south of Grace and north of Trout Creek (or Lago) Ward. East the ward extends to the mountains and west to Williams Ward, or to the bluff overlooking Bear River. The inhabitants of the Bench Ward are farmers who live in a scattered condition on their respective farms. The center of the ward is a small hamlet, where the meeting house stands (surrounded by a few residences) on the main highway, six miles by road south of Grace, seven miles northeast of the center of Thatcher Ward, and 20 miles southwest of Soda Springs. The gardens and farms are irrigated from Bear River through the Bench Canal, which is a branch of the so-called Last Chance Canal, that taps Bear River about two miles northeast of Grace. The Bench Ward meeting house is a frame building, 20x40 feet, erected in 1904. The name of the ward was suggested because of its location on the bench or high land lying south of Trout Creek.

Bench Ward is principally an outgrowth of the Trout Creek (or Lago) Ward, of which it was originally a branch (organized Jan 13, 1901). This branch was organized as a regular bishop's ward May 8, 1904, with James Willard Hubbard as Bishop. He was succeeded in 1907 by Alma E. Hubbard, who was succeeded in 1915 by Zera W. Pond, who was succeeded in 1918 by George M. Dalton, who in 1920 was succeeded by George W. Hulse, who in 1922 was succeeded by Robert W. Clegg, who presided in 1930. The total

membership of the Bench Ward Dec. 31, 1930, was 110, including 21 children.

**BENJAMIN WARD**, Nebo Stake, Utah Co., Utah, consists of the Latter-day Saints residing in a farming district lying immediately north of Payson. The ward meeting house, a brick building, is situated about three miles north of the center of Payson.

The Benjamin Ward is an outgrowth of Payson, and among the first settlers in that district of country now included in the Benjamin Ward was Barry Wride, who settled there early in 1863. As the settlers increased in number a townsite was surveyed in 1868. Benjamin Franklin Stewart, in whose honor the settlement was named, was the first presiding Elder of Benjamin, and he had charge of the branch continuously from the beginning until his death, which occurred in June, 1885, he being killed by lightning. In the meantime, on May 2, 1874, the branch had been transferred to Payson. After the death of Pres Stewart, John Hawkins acted as presiding Elder of the Benjamin Branch until June 12, 1886, when the branch was organized into a regular bishop's ward, with Andrew Jackson B. Stewart as Bishop. Bro. Stewart was succeeded as Bishop in 1900 by Isaac Hansen, who in 1905 was succeeded by John Johnson, who in 1924 was succeeded by Henry G. Lundell, who acted as Bishop of the Benjamin Ward Dec 31, 1930. On that date the Benjamin Ward had 463 members, including 82 children. According to the U. S. census, Benjamin had 150 inhabitants in 1880, 661 in 1900, and 619 in 1930.

**BENMORE WARD**, Tooele Stake, Tooele Co., Utah, consisted of a few families of Latter-day Saints who resided in the extreme south end of Rush Valley. The center of the ward was the school house, seven miles south of Vernon and 40 miles south of Tooele, the headquarters of the Tooele Stake.

That part of Rush Valley which constituted the Benmore Ward was used as a herd-ground by Israel Bennion,



Peter Jorgenson and others. As that end of the valley became occupied by settlers, it was deemed wise to organize them into a branch of the Church, which was done June 28, 1914, with Justin A. Skidmore as presiding Elder. He presided until Nov. 28, 1915, when the Benmore Branch was organized as a bishop's ward named Benmore in honor of the Bennion and Skidmore families. Israel Bennion, who had presided as Bishop over the Vernon Ward, was released as Bishop of that ward and called to act as Bishop of the new Benmore Ward. He presided until Dec. 31, 1920, when the Benmore Ward was discontinued and its members were transferred to the Vernon Ward, to which they belonged Dec. 31, 1930.

**BENNETT WARD**, Roosevelt Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in a farming and stock-raising district lying west of the Uintah River. The meeting house, a frame building, is eight miles northwest of Roosevelt, the stake headquarters, and ten miles northeast of Fort Duchesne. Nearly all the inhabitants living within the limits of the ward are Latter-day Saints.

The Uintah Indian Reservation was thrown open to white settlers in 1905, and Alonzo Abram Mitchell of Vernal, Utah, was the first Latter-day Saint who made a permanent residence in the locality. He, with his wife and eleven children (eight boys and three girls) and a Sister Nancy Anderson with a small family, were the only people who spent the winter of 1905-1906 in what is now the Bennett Ward, then known as Cuneal. Other settlers, Mormon and non-Mormon, followed, the Latter-day Saints being members of the Hayden Ward. A branch with Enoch Lybbert as local presiding Elder was organized. A post office was established in 1908 named Bennett in honor of John B. Bennett, with Mrs. Nancy Anderson as postmistress.

On April 21, 1910, the Cuneal Branch of the Roosevelt Ward was organized with Alonzo A. Mitchell as president.

On Sept. 21, 1913, the Cuneal Branch was organized as the Bennett Ward with Joseph Horrocks as Bishop. He was succeeded in 1924 by John G. Bolton, who presided Dec. 31, 1930, on which date the ward had a membership of 209, including 52 children. The Bennett Ward belonged to the Duchesne Stake until 1920, when it became part of the Roosevelt Stake.

**BENNINGTON WARD**, Montpelier Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing in that part of Bear Lake Valley which lies on the east side of Bear River between Montpelier on the south and Georgetown on the north. The village of Bennington is situated on elevated ground about  $1\frac{1}{2}$  miles from the base of the mountains on the east and  $1\frac{1}{2}$  miles from Bear River on the west, and is four miles north of Montpelier.

Bennington was first settled in the spring of 1864, and Evan M. Greene was the first presiding Elder of the settlement, he was succeeded by Dudley J. Merrill, who in 1870 was succeeded by Alonzo Bingham, who in 1873 was succeeded by William Moore, who had formerly acted as presiding Elder of Fish Haven. Brother Moore presided until the Bennington Branch was organized as a ward Aug. 26, 1877, when he was chosen as Bishop of the new ward. He was succeeded in 1881 by Amos R. Wright, who, after presiding for 30 years, was succeeded in 1911 by Silas L. Wright, who in 1917 was succeeded by George Ezra Hulme, who in 1929 was succeeded by Jared Parker, who still acted Dec. 31, 1930.

The Church membership of the Bennington Ward on that date was 257, including 66 children; the total population of the Bennington Precinct was 296 in 1930.

**BENNION WARD**, in Cottonwood Stake, consists of that part of Salt Lake County, Utah, which is bounded on the north by Taylorsville Ward, on the east by the Jordan River, on the south by West Jordan Ward, and on the west by the Oquirrh Mountains,

The fine, modern meeting house of the Bennion Ward stands on the west side of the Redwood road about 12 miles southwest of the Temple Block in Salt Lake City and 2½ miles west of the state road, in Section 14, Township 2 South, Range 1 West, Salt Lake Meridian.

The Bennion Ward is an outgrowth of the Taylorsville Ward, of which it formed a district known as South Taylorsville. The organization of the ward took place Oct. 15, 1905, with Thomas W. Dimond as Bishop. He was succeeded in 1914 by Walter A. Dimond, who in 1919 was succeeded by Thomas W. Dimond (serving a second term), who in 1928 was succeeded by Thomas O. Labrum, who acted as Bishop of Bennion Ward Dec 31, 1930. On that date the Bennion Ward had 376 members, including 85 children.

**BENSON**, where the first branch of the Church was organized in the state of Vermont in 1831 is a small town situated in Rutland County, Vermont, a short distance west of the south end of Lake Champlain, about 20 miles northwest of Rutland, the seat of Rutland County, and about 60 miles southwest of Montpelier, the capital of Vermont. (See Vermont Conference)

**BENSON STAKE OF ZION** consists of the Latter-day Saints residing in the north end of Cache County, Utah, and embraced the following organized bishop's wards Amalga, Clarkston, Cornish, Coveville, Lewiston 1st, Lewiston 2nd, Smithfield 3rd and Trenton. The headquarters of the stake are at Richmond, where there is a convenient stake office for the accommodation of the stake presidency, High Council and the Bishops of Richmond. Stake conferences and most of the other large stake gatherings are held in the Richmond Stake tabernacle. The majority of the people residing within the limits of the stake are L. D. S. farmers.

Until 1901, all the saints in Cache County belonged to the Cache Stake of Zion, but in 1901 that stake was divided

so that only the settlements in the central part of the county were continued as the Cache Stake, while the settlements in the north end of the county were organized as the Benson Stake and those in the south end as the Hyrum Stake. Benson Stake was organized April 30, 1901, with Wm. H. Lewis as president. He was succeeded in 1905 by Alma Merrill, who in 1921 was succeeded by James M. Funk, who presided Dec. 31, 1930.

Alma Merrill acted as first counselor in the stake presidency from 1901 to 1905, Brigham A. Hendricks from 1905 to 1921, and Goudy A. Hogan from 1921 to 1930. Brigham A. Hendricks acted as second counselor from 1901 to 1905, Wm. Waddoups from 1905 to 1921, and John E. Griffin from 1921 to 1930. Christian Jacobsen acted as stake clerk from 1901 to 1906 and Samuel W. Hendricks from 1906 to 1930. Benson Stake was named in honor of Apostle Ezra T. Benson, who took an active part in the early settlement of Cache Valley.

According to the official statistical reports of Dec. 31, 1930, the total Church membership in the stake was 7,796, including 4 Patriarchs (Wm. H. Griffin, Wm. L. Skidmore, Wm. Waddoups and John H. Peterson), 397 High Priests, 218 Seventies, 938 Elders, 361 Priests, 261 Teachers, 376 Deacons, 3,695 lay members and 1,546 children.

**BENSON WARD**, Cache Stake, Cache Co., Utah, consists of the Latter-day Saints residing in a tract of level country centrally located in Cache Valley, extending to Bear River on the north and northwest, to Hyde Park on the east, to Logan 3rd Ward on the south, and to Logan River on the southwest. The center of the ward, where the meeting house stands, is seven miles northwest of Logan, the county seat and headquarters of the Cache Stake. Nearly all the inhabitants are L. D. S. farmers, who irrigate their lands principally from Bear River by pumps supplied with power from the Utah Power and Light Company.

Some water for irrigation is also taken from canals tapping the Logan River. Benson Ward includes the Riverside Precinct. Daily mail is obtained through the Smithfield P. O. delivery.

Benson Ward, which is an outgrowth of the Hyde Park Ward, to which it originally belonged, was first settled in 1871. It was organized as a ward June 14, 1877, with Alma Harris as Bishop. He was succeeded in 1890 by Henry William Ballard, who in 1911 was succeeded by Howard Reese, who in 1921 was succeeded by Henry William Ballard, jun. (son of Henry Wm. Ballard), who presided in 1930. The Church membership of the Benson Ward Dec 31, 1930, was 440, including 99 children.

BENTON, Wyoming, was the name of a temporary village, situated on the South Platte River about 12 miles east of Rawlins, Wyoming. Benton was near the terminus of the Union Pacific Railroad in 1868 when a number of Church trains bringing emigrants to Utah commenced their journey with teams to salt Lake City from Benton.

BENT'S FORT, situated on the Arkansas River, nine miles southwest of Las Animas, the county seat of Bent County, Colorado, was an important frontier trading post built in 1829-1830. It was constructed of adobes as a protection against fire and surrounded by strong, high walls as a protection against Indians. The comfortable rooms within the fort were well roofed and could house over one hundred people. William Bent, the founder of the fort, had a Cheyenne Indian wife and a number of other employees of the fort also had Indian wives.

Bent's Fort became known to the Mormon Battalion in 1846, when a number of sick men and some women and children belonging to the army were detached from the main body, and in charge of Capt. Nelson Higgins were marched to Bent's Fort, where they stayed a short time, and then traveled up the Arkansas River to Pueblo, where they spent the winter.

BERGEN CONFERENCE, or District, Norwegian Mission, consists (1930) of the Latter-day Saints residing along the west coast of Norway and embraces the branches of Bergen, Stavanger, Haugesund and Aalesund. On Dec. 31, 1930, there was a total Church membership in the district of 445, including 14 Elders, 16 Priests, 10 Teachers, 21 Deacons, 311 lay members and 73 children.

The Bergen Conference (later District) was organized May 8, 1899, and has had a continued existence ever since. The headquarters of the district are at Bergen, the second city in point of population in Norway, having 96,772 inhabitants. For many years the headquarters of the conference were located at Kong Oscarsgade No. 5, but in 1912, the Church, through the manipulation of Andrew Jenson, purchased a fine property at Kong Oscarsgade No. 44. This property was later disposed of at a profit and new conference property secured at Store Markevejen No. 36. Still later the headquarters of the conference were moved to Vaskerelvs-gaten No. 1, and were at one time threatened with destruction by fire, which on Jan. 15, 1916, broke out on a neighboring street, when some four hundred buildings were devastated. The headquarters were in the path of the ravaging flames, but by the interposition of the Elders' prayers, the wind changed its direction and the danger was averted and the saints' property saved. Meetings were still held at these headquarters at the close of 1930.

BERKELEY WARD, San Francisco Stake, Alameda Co., Calif., consists of the Latter-day Saints residing in the city of Berkeley and vicinity. Meetings and Sunday school sessions are held in a hired hall in the Vasa Temple (a Scandinavian lodge hall), situated on the corner of Grove and Madison streets, Berkeley.

As a number of Latter-day Saints had located somewhat permanently in the city of Berkeley, some of them

being students, the saints residing in Berkeley and vicinity were organized into a bishop's ward at a meeting held July 10, 1927, attended by Apostles Rudger Clawson and George A. Smith and the San Francisco stake presidency. Francis R. Wilcox was chosen as Bishop of the new ward. He was succeeded in that capacity in 1928 by Phares W. Dunyon, who presided Dec 31, 1930, on which date the Berkeley Ward had 469 members, including 92 children. The total population of Berkeley City was 82,109 in 1930.

**BERLIN CONFERENCE**, or District, of the German-Austrian Mission, consists of Latter-day Saints residing in and near the city of Berlin, the capital of Germany. On Dec 31, 1930, the Berlin District had a total membership of 1082, including 128 children. The district contained eight branches, namely, Berlin-Maobit, East Berlin, Berlin-Schönberg, Berlin-Spandau, Central Berlin, Brandenburg, Eberswalde and Rathenow.

**BERN CONFERENCE**, or District, of the Swiss-German Mission, consists of the Latter-day Saints residing in the city of Bern, Switzerland and vicinity. Bern is the capital of Switzerland and has a population of about 112,000. At the close of 1930 Bern District had a membership of 576, including 85 children. The district contains seven branches, namely, Bern Biel, Burgdorf, Interlaken, Thun, Langnau and Solothurn.

**BERN WARD**, Montpelier Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing in the small settlement of Bern, situated on the west side of Bear River, about six miles northwest of Montpelier. Most of the inhabitants of Bern are of Swiss origin and the little town is named after Bern, the capital of Switzerland. The entire population of Bern are Latter-day Saint farmers and stock-raisers.

Bern was first settled in August, 1873, by the Kunz family, who came out to improve a ranch which Apostle

Charles C. Rich had located some time previously. The first settlers of Bern attended meetings at Ovid, and when the Bear Lake Stake of Zion was fully organized in 1877, Bern was continued as part of the Ovid Ward. In 1878 John Kunz, sen., was set apart as president of the Bern Branch. He acted in that capacity until his death, which occurred Feb. 16, 1890. After his demise John Kunz, jun., acted as presiding Elder until Nov. 10, 1890, when he was ordained a Bishop and set apart to preside at Bern, which on that occasion was changed from a branch to a ward. Bishop Kunz was succeeded in 1915 by Robert Schmid, who on July 13, 1930, was succeeded by Parley P. Kunz, who still presided Dec. 31, 1930. On that date the ward membership was 147, including 33 children.

**BERRYVILLE**. See Glendale, Kanab Stake.

**BEULAH WARD**, San Luis Stake, Rio Arriba Co., New Mexico, consisted of a few families of Latter-day Saints who located near the Chama River, about one hundred miles southeast of Manassa, the headquarters of the San Luis Stake, as exiles from Conejos County, Colorado, on account of polygamy persecution in 1890. In March, 1891, Asahel L. Fuller was ordained a High Priest and set apart to preside over the saints on the Chama River, but previous to that, meetings and Sunday school sessions had been held. In 1893 the colony consisted of 22 families (112 souls); a Sunday school, a M. I. A. and Primary Association had also been organized. The colony was broken up in 1895, and most of the members returned to their former homes.

**BICKERTONITES** were an apostate organization, the followers of Wm. Bickerton, a convert of Sidney Rigdon, after his apostasy. Wm. Bickerton was set apart to preside over a small branch of "Rigdonites" at Elizabethtown, Penn., and having acquired some prominence in that organization, he started a sect of his own in 1862. He

claimed to have received a revelation which directed that he and his followers should gather in the state of Kansas, where in 1874 they settled on a site which they called Zion Valley, located near the present town of St. John. But controversy arose which caused a number of the sect to follow Wm. H. Cadman, who organized a sect later, known as "Cadmanites." Wm. Bickerton died at St. John, Kansas, about 1903, at which time there were about one hundred members of the sect, all located in St. John and vicinity. So far as is known, there is no organization of Bickertonites at this time (1930). Wm. H. Cadman died at West Elizabeth, Pa., in 1905.

**BIELEFELD CONFERENCE**, or District, of Westfallen of the Swiss-German Mission, comprised the Latter-day Saints of Bielefeld and vicinity. It contained a Church membership of 245, Dec. 31, 1930, including 33 children. The city of Bielefeld had 91,000 inhabitants. Bielefeld District contains five branches, namely, Bielefeld, Herford, Minden, Munchenhagen and Stadthagen.

**BIG BLUE RIVER**, a tributary of the Missouri River, became known to the Latter-day Saints as early as July, 1831, when they located their first colony in Jackson County, Mo. The saints who had emigrated to Missouri from Colesville, N. Y., and others settled on the Big Blue, a few miles southwest of the present Independence. During the persecutions in Jackson County, Mo., the saints on the Big Blue suffered more than any of the other branches of the Church established in that county during the years 1831-1833. On the Big Blue Parley P. Pratt taught the first day school established on the present site of Kansas City, Missouri.

**BIG COTTONWOOD**, as a settlement, dates back to the spring of 1848 when John Holladay, Peter Dowdle and others settled on Big Cottonwood Creek. They had arrived in Great Salt Lake Valley in the fall of 1847,

soon after the original pioneers, in what is known in Church History as the Mississippi Company, as most of the saints who arrived in said company hailed from Monroe County, Mississippi. William H. Walker and Aaron F. Farr built the first two houses (log cabins) in the settlement, originally called the Holladay settlement in 1848. Walker had been a member of the Mormon Battalion and Farr one of the original pioneers of Utah in 1847.

After spending the winter of 1847-1848 in the G. S. L. City Fort, these families started out in the spring of 1848 to find a suitable place for locating farms, and finally made a camp on the so-called Spring Creek, a tributary of Big Cottonwood Creek, about half a mile southeast of the present Holladay meeting house, or three miles below the mouth of Big Cottonwood Canyon. They settled close together in village style, and built a number of log cabins the same season. The settlement was called Holladay's Burgh, in honor of John Holladay (generally called "Jack" Holladay), one of the first settlers.

Before the close of 1848 the inhabitants in Holladay's Burgh were increased by the arrival of more settlers. Some grain was raised by the first settlers on Big Cottonwood Creek in 1848, and some of the crops were saved from the crickets by the brethren who turned water into the ditches and washed off the pests. In the spring of 1849, when other settlers arrived, a meeting house, 14 by 14 feet, was built, about half a mile west of the present Holladay meeting house, at a point where the old Church Canal crossed the road. In the spring of 1849, John Holladay was appointed presiding Elder of the settlement. He moved with Apostles Amasa M. Lyman and Charles C. Rich to San Bernardino, California, in 1851, and Ezekiel Lee (popularly known as Doctor Lee) was appointed to act as Bishop of the settlement. In 1853, at the time of the Walker Indian War, the people on Big Cottonwood

Creek built a fort enclosing a part of the ground now surrounding the Holladay Ward meeting house. In October, 1853, the Holladay settlement (then called Big Cottonwood), had a Church membership of 161. Ezekiel Lee was succeeded as Bishop in 1856 by David Brinton, who in 1874 was succeeded by William G. Young, who in 1877 was succeeded by David B. Brinton, who in 1899 was succeeded by Santa Anna Casto, who died Oct 18, 1904, and was succeeded by Milo Andrus, jun., who acted until the Big Cottonwood Ward was divided into the Holladay and Brinton wards, Feb 5, 1911.

**BIG COTTONWOOD CANYON.** Of all the interesting canyons in Utah, Big Cottonwood Canyon, which opens into Salt Lake Valley from the east and is drained by Big Cottonwood Creek, ranks as one of the best known canyons in the state. Big Cottonwood Creek heads in a number of alpine lakes in the Wasatch Mountains and its water is used for irrigation purposes in Salt Lake Valley. A number of saw mills were built in Big Cottonwood Canyon in pioneer days, supplying lumber to the settlements below. The canyon became famous in Church history as the place where the people of Salt Lake City celebrated Pioneer Day in 1856 and 1857. On July 21, 1857, when the festivities were in progress commemorating the arrival of the pioneers in the Valley ten years previously, Abraham O. Smoot and Judson Stoddard arrived from Independence, Mo., and reported that General Harney with 2,000 infantry and a proportionate number of artillery and cavalry had been ordered to Utah to suppress an imaginary rebellion.

In 1870 Wilham S. Brighton made some improvements near Silver Lake, built a cabin the next year and opened up a boarding house. The canyon since that year has been a popular mountain resort where a number of buildings were erected, and where the inhabitants of Salt Lake Valley in large

numbers spent their summer vacations. The place is now known as Brighton. In 1923 an attractive summer home for girls was erected at Brighton by the general board of the Young Ladies Mutual Improvement Association, where under proper supervision, they enjoy numerous excursions into the mountain passes and other places.

**BIG HORN ACADEMY.** Cowley, Wyoming, was patronized by the saints in the Big Horn Basin which was first settled by L. D. S. colonists in 1903. Schools in cabins were commenced almost before the settlers had erected homes for themselves. But the need of an institution of higher learning being felt, the Big Horn Academy was founded in 1908 under the direction of the presidency of the Big Horn Stake. The school was commenced in the upper part of the newly erected district school house at Cowley and three years of high school work were offered. In addition, a preparatory course for students who had not completed 8th grade work was given. The theology, history and ethics of the Church were stressed, but non-members of the Church were invited to become students. In 1916-1918 a \$35,000 modern school building was erected at Cowley for use of the academy and the success of the numerous graduates from this school is proof of the excellent work done there. In 1924, on account of educational facilities offered by the state schools, the Big Horn Academy was discontinued and L. D. S. theological seminaries established near the state high schools at Cowley and Lovell, Wyoming.

Following are the names of the presidents of the Big Horn Academy from its foundation. J. R. Robinson, 1909-1911; Thomas L. Martin, A. B., 1911-1915; Heber C. Snell, A. B., 1915-1918; J. E. Palmer, 1918-1920; Leroy Nelson, 1920-1921; Guy V. Cutler, 1921-1922, and Eljah M. Hickson, 1922-1924.

**BIG HORN STAKE,** Wyoming, consists of the Latter-day Saints residing in a number of settlements in Big Horn

County, and a few also in Park and Washakie counties, Wyoming, with headquarters at Lovell, where there are two fine meeting houses and accommodations for the stake officers. That part of the Big Horn country occupied by the saints is an agricultural and stock-raising district, and some of the land is very productive and fertile, while sections of the country are impeded in its progress by alkali rising to the surface when the lands are irrigated. Hence, the settlements have struggled for existence through their many drawbacks. The Big Horn Stake, in 1930, consists of six organized bishop's wards, and three branches. The wards are Burlington, Byron, Cowley, Lovell, Lowell West and Otto; the branches are Ionia, Penrose and Worland.

Lovell, the headquarters of the stake, is an important town on the Chicago, Burlington and Quincy Railroad, 35 miles northwest of Basin, the county seat, and about 150 miles northeast of the east entrance to Yellowstone National Park. It is also 295 miles southeast of Butte, Montana, and 559 miles by the most convenient railroad travel northeast of Salt Lake City.

The Big Horn Stake had 3,336 members, Dec. 31, 1930, including 763 children. Of the Priesthood, Charles A. Welch and George M. Porter were the Patriarchs of the stake.

In 1893 a company of Latter-day Saints in search of new homes, hailing mostly from Ashley Valley, Uintah Co., Utah, arrived in the Big Horn country, Wyoming, and immediately founded the settlement of Burlington, on the Grey Bull River. In 1900 an organized immigration into the Big Horn country took place under the leadership of the late Apostle Abraham O. Woodruff, and the settlements of Byron, Cowley and Leavitt, and others, came into existence, and were organized into a stake of Zion, May 26, 1901, called the Big Horn Stake. Byron Sessions was chosen as president of the stake, with Jesse W. Crosby, jun., as first, and

Charles A. Welch as second counselor. Brother Sessions was succeeded in 1910 by William C. Partridge, who in 1916 was succeeded by Edward W. Croft, who presided over the Big Horn Stake Dec. 31, 1930. Following is a list of the counselors in the stake presidency, also the stake clerks. First counselors: Jesse W. Crosby, jun., 1901-1910; Edward W. Croft, 1910-1916, Richard C. May, 1916-1921, and Brigham L. Tippetts, jun., 1921-1930. Second counselors: Charles A. Welch, 1901-1910; Richard C. May, 1910-1916; Brigham L. Tippetts, jun., 1916-1921; Albert Olson, 1921-1930, and Sterling Johnson, 1930. Stake clerks: Jedediah Morgan Grant, 1901-1903; Emanuel B. Thomas, 1903-1910; Clarence L. Fancher, 1910-1912; Charles Gold Welch, 1912-1926, and Archie R. Boyack, 1926-1930.

While the Big Horn country may be termed a fine agricultural district, yet the settlers have struggled hard to make a success of their settlements. Nearly everywhere, as soon as water was turned upon the land for irrigation purposes, alkali rose to the surface, and in a few years almost destroyed all possibilities for raising crops, but a most extensive and expensive drainage system has been undertaken which promises to do away with that terrible drawback to success, and the saints in the Big Horn Basin look forward in hopeful anticipation of a bright and prosperous future.

"BIKUBEN" is a weekly newspaper published in Salt Lake City, Utah, in the interests of the Church in the Danish-Norwegian language. The first number was issued August 1, 1876, by Anders W. Winberg, as a small folio sheet containing four pages, each page containing five columns of reading matter. In his introductory, Elder Winberg explains that "Bikuben" came into the world as a result of considerable consultation concerning the necessity of a Scandinavian organ of the Church, which would speak the truth and advocate the interests of the Latter-day Saints. Prior to this an apos-

tate periodical entitled "Utah Skandinav" had been published, and "Bikuben" was commenced partly for the purpose of counteracting the misrepresentations circulated through the medium of said anti-Mormon periodical.

For a short time in 1878 Andrew Jenson and Johan A. Bruun were associated with Anders W. Winberg in the affairs of "Bikuben".

In 1891 Elder Winberg closed his fifteen years' activity as publisher, having sold "Bikuben" with all its belongings to Peter O Thomassen, who now became its owner and publisher. P. O. Thomassen's first move was to increase the size of the paper, and also to improve its mechanical appearance. So, instead of continuing as a four-page (28 column) paper, "Bikuben" appeared as an eight-page newspaper, seven columns on a page. But, unfortunately, Bro. Thomassen's connection with the paper was cut short when he died very suddenly in Salt Lake City, Oct. 28, 1891. On Nov. 17, 1891, Apostle Anthon H. Lund called a meeting of leading Scandinavians in Salt Lake City, which led to the organization of the Bikuben Publishing Company, which purchased the paper and all its belongings from the heirs of Peter O. Thomassen. The new company continued the publication of "Bikuben" for two years.

With the beginning of 1893 the "Deseret News" took over "Bikuben", with all its belongings, and the office was moved from Main Street to the old adobe house (the old mint location) situated east of the corner of Main and South Temple streets near the ground now occupied by the Hotel Utah.

In 1895 Oluf J. Anderson, who had edited the paper since 1892, retired from the editorial chair, and it fell to the lot of Elder J. M. Sjodahl to edit "Bikuben". He did his work in an able and satisfactory manner until the beginning of 1898 when he went to Palestine on a mission, and Elder Andrew Jenson was called by the First Presidency to take charge of "Bikuben" in

behalf of the Church. The "Bikuben" printing office and everything belonging to it became Church property.

With Bro. Jenson's appointment as manager, changes were made in the personnel of the paper. Bro. Oluf J. Anderson was appointed editor and Carl V. Anderson, foreman of the printing office. For about ten years, following this change, "Bikuben" was conducted on a self-sustaining basis, with this exception that the Church furnished office room.

With the beginning of Vol. 25, Andrew Jenson commenced his career as editor of "Bikuben", with Carl V. Anderson as assistant. While Elder Jenson (in 1902-1903) filled a mission to Europe, most of the editorial work was done by Elder Anderson, and while Elder Jenson filled another mission to Europe (1904-1905), Elder C. C. A. Christensen conducted the editorial department as assistant editor. In 1905 Carl V. Anderson's connection with the paper ceased, owing to other engagements, and Hans J. Christiansen was chosen as an assistant.

With the beginning of 1907, Hans J. Christiansen succeeded Parley P. Jenson as business manager.

In August, 1907, "Bikuben's" office was moved from No. 22 North Main Street (the old Trithing Office building) to No. 147 West North Temple Street, into a Church building which on the same occasion became the home of "Utah Posten" and the German paper "The Beobachter". About that time a new linotype machine, one of the very best of its kind in the state, was installed for the use of both "Bikuben" and "Utah Posten". In the fall of 1907 Morten A. C. Nicolaysen, who, previous to his arrival in Utah, had acted as editorial secretary at the office of "Skandinaviens Stjerne" in Copenhagen, Denmark, became assistant editor of "Bikuben".

Andrew Jenson was called on a mission to Scandinavia early in 1909 and was succeeded as editor of "Bikuben" by Hans J. Christiansen, who acted un-



til 1914, when he was called on a mission to Scandinavia. Andrew Jenson then took temporary charge of the paper until April, 1915, when he was succeeded by John S. Hansen as editor and Peter S. Christiansen as business manager. In June, 1923, an editorial committee consisting of Rulon S. Wells, Janne M. Sjodahl, Andrew Jenson and Wm. J. DeBry was appointed by the Church authorities to edit the four foreign newspapers, namely, "Bikuben", "Utah Posten", "Beobachter" and "Utah-Niederlander", with J. M. Sjodahl as chief editor, and Adam L. Petersen as general manager. When this editorial committee ceased to function in 1924, John S. Hansen became associate editor of "Bikuben", and since the death of Adam L. Petersen, in 1930, Elder Hansen has also acted as general manager of the four papers, published in the interest of the Church in Salt Lake City in foreign languages, grouped as the "Associated Newspapers". Peter S. Christiansen acted as associate editor of "Bikuben" until April, 1927, when he was called on a mission to Scandinavia. He was succeeded by John S. Hansen, who still acted as associate editor of "Bikuben" Dec. 31, 1930.

**BINGHAM STAKE.** See Idaho Falls Stake.

**BINGHAM WARD,** West Jordan Stake, consists of Latter-day Saints residing in the mining town of Bingham, which is situated in Bingham Canyon of the Oquirrh Mountains, about 25 miles southwest of Salt Lake City. The Latter-day Saint brethren in Bingham are mostly employed in and about the mines as miners, teamsters and laborers. Others are engaged in business enterprises. The meeting house, a good-sized frame building, is centrally located on Main Street. It has an auditorium seating 300 people and contains four class rooms.

In August, 1849, Sanford and Thomas Bingham took a herd of horses and cattle belonging to the Bingham, Pres. Brigham Young and others up to the

high land near the mouth of the main canyon opening into Salt Lake Valley from the west. They built a cabin about  $1\frac{1}{2}$  miles below the mouth of the canyon on the north side of the creek, in which they lived while herding the stock during the winter of 1848-49, and also during the spring and summer of 1849, and perhaps during the winter of 1849-50. The locality was named Bingham honoring the Bingham families, after they had made their temporary home at the mouth of the canyon. Some prospecting for precious metal was done by the Bingham boys and several good prospects were discovered but not developed. When the people from the east side of the valley who had commenced a settlement between the two Cottonwood creeks entered Bingham Canyon on the west side of the valley to obtain poles and other fencing material, they found the two Bingham families encamped in their little cabin. After the founding of Herriman in 1851 the early settlers of that little village used the region of country, both mountain and valley, near Bingham Canyon, as a herd ground. In 1863, precious metal was discovered in Bingham Canyon and mining commenced in September of that year. This was the commencement of the flourishing mining town of Bingham which at the present time has a population of 10,000, of whom about twelve hundred are Latter-day Saints. The Bingham Copper Mine, the largest copper mine in the world, is the principal industry at Bingham and gives employment to most of the inhabitants. The Bingham Canyon Railroad was built as a branch of the Utah Central Railroad to Bingham in 1873.

Among the first men employed in the mines at Bingham were some Latter-day Saints who commenced to hold meetings for which purpose they secured a school house. The first L. D. S. organization at Bingham was a Sunday school, organized in 1896. Bro. William Thomson, 2nd counselor in the bishopric of Butlerville, was called to locate at Bingham to take charge of the meet-

ings which had been commenced by missionaries. He took charge of the saints June 6, 1897, and a branch was organized April 3, 1898, with William Thomson as presiding Elder. This branch was organized as a ward Oct. 8, 1899, with William Thomson as Bishop. Bro. Thomson was succeeded in 1901 by William B. Waters, who in 1913 was succeeded by James A. Wright, who in 1924 was succeeded by David C. Lyon, who presided Dec. 31, 1930. On that date the ward had 1,257 members, including 353 children.

**BIRMINGHAM CONFERENCE**, or District, of the British Mission, comprises the Latter-day Saints residing centrally in England with headquarters in the great city of Birmingham, which since 1929 has also been the headquarters of the British Mission. The total membership of the Birmingham District on Dec. 31, 1930, was 770, including 66 children. It was first organized Feb. 28, 1841, and has ever since been one of the best and largest conferences, or districts, in the British Mission.

**BISBEE BRANCH**, St. Joseph Stake, Cochise Co., Arizona, consisted of a few families of Latter-day Saints residing in or near the mining town of Bisbee, about seven miles north of the boundary line between Arizona and Mexico, 20 miles southeast of Tombstone, nearly 40 miles southeast of St. David on the San Pedro River, and about one hundred miles southwest of Thatcher, the headquarters of the St. Joseph Stake. A few L. D. S. families who had located in Bisbee were organized as a branch of the Church in 1904 with Mahonri Alma Stewart as presiding Elder. He was succeeded in 1905 by John S. Warren, who presided until May 2, 1906, when the Bisbee Branch was organized as the Bisbee Ward with John S. Warren as Bishop. He acted until 1910, when the ward was disorganized and the few saints who remained in Bisbee were transferred to the St. David Ward, as a part of the California Mission.

**BLACKFOOT**, Bingham Co., Idaho, which in 1930, had a population of 3,199, is one of the principal towns of southern Idaho, situated on the Oregon Short Line Railroad, 24 miles north northeast of Pocatello, and 194 miles northwest of Salt Lake City, Utah. The growing city of Blackfoot can boast of fine public buildings, good and substantial residences. Throughout, it is a modern incorporated city. Nearly one-half of the population of Blackfoot are Latter-day Saints organized into two bishop's wards.

Edwin Watson of Hooper, Weber Co., Utah, arrived in Blackfoot with his family in November, 1885. At that time Blackfoot was already a town of some importance, being the seat of Bingham County, Idaho; but the only members of the Church residing there previous to 1885, so far as is known, was Elisha E. Bingham and his family. For some time thereafter Bingham and Watson and their families were the only Latter-day Saints at Blackfoot. From 1885 to 1890 Blackfoot was the scene of much anti-Mormon prosecution through indictments secured by Judge Fred T. Dubois, a noted anti-Mormon. But in 1890 there were sufficient members of the Church at Blackfoot to warrant the organization of a branch, which was effected that year by the presidency of the Bannock Stake of Zion with Elisha E. Bingham as presiding Elder.

A Latter-day Saint Sunday school was also organized with Edwin Watson as superintendent. Bro. Bingham presided over the branch until March 23, 1896, when the Blackfoot Ward was organized with Edwin Watson as Bishop. Bishop Watson was succeeded in 1902 by Frank H. Heese, who acted as presiding Elder for one year when he was ordained a Bishop and set apart to preside over the ward. He acted until 1904, when he was succeeded by Peter G. Johnston, who was succeeded in 1905 by Franklin C. Parkinson, who acted until May 9, 1909, when the ward was divided into two wards, namely, the Blackfoot 1st Ward and the Black-

foot 2nd Ward. Bishop Parkinson was then called to act as Bishop of the Blackfoot 1st Ward and Lorenzo R. Thomas as Bishop of the Blackfoot 2nd Ward. On Dec. 31, 1930, the two wards had 1,425 members, including 287 children.

In 1898 a L. D. S. meeting house was erected in Blackfoot and a larger frame chapel was erected in 1904 at a cost of \$1,400. Blackfoot Branch belonged to the Bannock Stake of Zion until 1895, when it became a part of the Bingham Stake, and as a ward, it became a part of the Blackfoot Stake in 1904.

**BLACKFOOT 1ST WARD**, Blackfoot Stake, consists of the Latter-day Saints residing in that part of the city of Blackfoot lying west of the main line of the Oregon Short Line Railroad tracks. The meeting house, a modern brick building, having an auditorium capable of seating 500 people, is on Ash Street, near its junction with Pacific Street.

Blackfoot Ward was divided into two wards May 9, 1909, namely, the Blackfoot 1st Ward and the Blackfoot 2nd Ward. Franklin C. Parkinson, who had acted as Bishop of the Blackfoot Ward, was chosen Bishop of the Blackfoot 1st Ward and acted in that capacity until 1915, when he was succeeded by Osmond Buchanan, who was succeeded in 1917 by Peter J. Williams, who was succeeded in 1920 by Royal M. Jeppson, who was succeeded in 1924 by Wm E. Bills, who acted as Bishop Dec 31, 1930. On that date the Blackfoot 1st Ward had 802 members, including 175 children.

**BLACKFOOT 2ND WARD**, Blackfoot Stake, consists of the Latter-day Saints residing in that part of the city of Blackfoot lying east of the Oregon Short Line Railroad tracks. The meeting house, a brick building, is located on the corner of Shilling Avenue and Court Street.

When Blackfoot Ward was divided into two wards May 9, 1909, namely, the Blackfoot 1st Ward and the Black-

foot 2nd Ward, Lorenzo R. Thomas was chosen as Bishop of the Blackfoot 2nd Ward. He acted in that capacity until 1917, when he was succeeded by Oscar L. Rider, who was succeeded in 1924 by William H. Snyder, who acted as Bishop Dec. 31, 1930. On that date the Blackfoot 2nd Ward had 623 members, including 287 children.

**BLACKFOOT STAKE OF ZION** consists of the Latter-day Saints residing in the western part of Bingham County, Idaho. It contains the following bishop's wards: Aberdeen, Blackfoot 1st, Blackfoot 2nd, Groveland, Moreland, Pingree, Riverside, Rose, Sterling, Thomas and Wapello. Also the following branches: Fort Hall, Rich, Riverside and Springfield.

Blackfoot Stake was organized Jan. 31, 1904, with the following wards formerly included in the Bingham Stake of Zion: Basalt, Blackfoot, Goshen, Shelley, Taylor and Tilden on the east side of the Snake River, Groveland, Moreland, Riverside, Thomas and Woodville and the Rich and Howard (later Kimball) branches on the west side of the river. The stake also included a few saints residing on Lost River. Other wards were added, namely, Moore in 1906, Jamestown in 1907, Blackfoot 1st and Blackfoot 2nd (by division of Blackfoot Ward) in 1909, Wapello in 1910, Rose in 1915, Sterling, Tilden and Arco in 1912, Aberdeen in 1918, and Pingree in 1925. Also the following branches. Springfield in 1916, Fort Hall in 1920 and Riverside in 1924.

In 1914 Blackfoot Stake was divided and the eastern part detached to form the Shelley Stake of Zion with the following wards: Basalt, Goshen, Kimball, Shelley 1st, Shelley 2nd, Taylor and Woodville, and in 1919 the Lost River Stake was organized taking Moore and Arco into that stake.

In 1920 a fine, modern stake tabernacle was erected in Blackfoot; it was dedicated May 22, 1921, by Pres. Heber J. Grant.

Elias Kimball was the first president of the Blackfoot Stake; he was suc-

ceeded in 1907 by James Duckworth, who presided in 1930. Following are the brethren who have acted as counselors in the presidency of the Blackfoot Stake: First counselors: Lorenzo R. Thomas, 1904-1907; John F. Shelley, 1907-1912; Heber C. C. Rich, 1912-1922; Nofear Davis, 1922-1930, and Peter R. Johnson, 1930. Second counselors: Don C. Walker, 1904-1907; Heber C. C. Rich, 1907-1912; Joseph H. Dye, 1912-1914; Nofear Davis, 1914-1922; Peter G. Johnston, 1922-1930; Peter Rich Johnston, Feb. 23 to May 25, 1930, and Joseph E. Williams, 1930. Stake clerks: Joseph T. Caruth, 1904-1910; Lorenzo R. Thomas, 1910-1913; Harold N. Parkinson, 1913-1915; Cornelius N. Willemsen, 1915-1917, and George H. Clark, 1917-1930. On Dec. 31, 1930, the Blackfoot Stake had 5,455 members, including 219 children.

**BLACK HAWK WAR** (The), which cost the settlers of southern Utah about seventy lives, and vast numbers of horses and cattle, was carried on by the notorious Indian chief, Black Hawk. In his youth that chief was friendly to the Mormon settlers, but he turned hostile in 1865 and waged war against the people in the southern counties of Utah, causing, among other things, the temporary vacation of a number of new settlements which had been founded previously by the saints. After carrying on hostilities for a number of years, Black Hawk repented of his enmity and lived at peace with the white settlers until the time of his death, which occurred Sept. 26, 1870, at Spring Lake Villa, Utah Co., Utah. (See *Deseret News*, Sept. 26, 1870.)

**BLACK HILLS CONFERENCE**, or District, of the Western States Mission, comprises the Latter-day Saints residing in parts of South Dakota and Wyoming, with an organized branch of the Church at Belle Fourche, South Dakota, and Sunday schools at Chadron, Neb., Rapid City, South Dakota, and Sheridan, Wyoming. The total Church population in the Black Hills Conference or District in 1930 was 129, including 64 children.

**BLACK PINE WARD**, Curlew Stake, Oneida County, Idaho, consists of the Latter-day Saints residing in a scattered condition east of the Black Pine Mountains, about eighteen miles northwest of Snowville, Utah, and 28 miles southwest of Holbrook, Idaho. It is a farming community in which some of the lands are irrigated from small springs in the early part of the season; also from the swollen streams, caused by snow melting in the mountains. Most of the farming, however, is done without irrigation.

Black Pine Ward is an outgrowth of the Snowville Ward, and after a few families of saints had located in that part of the country of which Black Pine forms a part, they were organized as a branch of the Church, May 12, 1912, and became a part of the Stone Ward with Ianthus P. Richards as presiding Elder. This branch was organized as a ward Oct. 19, 1913, with Walter Cottle as Bishop. He was succeeded in 1920 by Samuel Mills, who in 1921 was succeeded by Alvin M. Lund (presiding Elder), who in 1924 was succeeded by Lars Anderson, who in 1928 was succeeded by Heber Earl Stokes, who presided Dec. 31, 1930, when the branch had a membership of 37 souls, including nine children. The population of the Black Pine Precinct was 48 in 1930.

**BLACK ROCK** is an isolated rock about ninety feet long and forty feet wide, standing about forty feet above the water near the shore of the Great Salt Lake, about 21 miles west of Salt Lake City. It was for a time a favorite resort for pleasure seekers and was reached by the Utah and Nevada Railroad from Salt Lake City.

On July 27, 1847, three days after the arrival of Pres. Brigham Young in Great Salt Lake Valley, he with some of the Apostles and Sam Brannan and others traveled westward to the lake. The cavalcade consisted of one carriage, several horses and mules and carried some provisions and blankets. The company enjoyed a bath in the lake and continued the journey as far

as Tooele Valley, passing Black Rock en route.

In 1849 three or four herders camped in the vicinity of Black Rock with government stock belonging to Captain Howard Stansbury who was making a survey of the Great Salt Lake and vicinity. In 1851 Indians drove off a considerable amount of stock owned by a Mr. Charles White who located in the district after the Stansbury party had vacated it.

The first recorded celebration of Independence day by the Utah pioneers was on July 4, 1851, when a procession of 150 carriages left Salt Lake City at 8 a. m. and arrived at Black Rock four hours later. The company included the First Presidency and other Church officials, prominent citizens and friends led by the Nauvoo Legion and a brass band. A new flag, made for the occasion, had been raised on the flag pole at Black Rock and a program of bathing, dancing, speeches, singing, etc., was enjoyed, picnic partaken of and a night encampment made, the return journey not being made until the following morning. Many more excursions of ward and other organizations are mentioned as having been made to Black Rock.

About 1860, Heber P. Kimball built a house near Black Rock, known as the Rock House, which was used as a ranch house, in which visitors to the lake were often entertained.

In the spring of 1880 Alonzo Hyde and David John Taylor secured a lease on the property in the vicinity of Black Rock with a view of converting it into a fashionable bathing resort. About one hundred bath houses were erected, a roofed bowery for picknickers built, board walks to the water's edge constructed and swings and other amusements provided and the old ranch house converted into a hotel. The following year William G. Davis is mentioned as joint proprietor with Alonzo Hyde, and he, being a ship builder by trade, constructed some steam boats which were an added attraction to the resort. But the erection of the splendid Saltair

Pavilion in 1893 caused the smaller resorts at Black Rock, Garfield and Lake Point to close.

**BLAINE STAKE OF ZION** consists (1930) of the Latter-day Saints residing in parts of Blaine, Camas, Gooding, Jerome and Lincoln counties, Idaho, namely, Carey and Gannett wards in Blaine County, the Gooding and Wendell wards in Gooding County, the Jerome Ward in Jerome County, and the Manard Ward in Camas County. It also includes the Fairfield Branch in Camas County, the Hagerman Branch in Gooding County, and the Richfield Branch in Lincoln County. The headquarters of the stake are at Carey.

At a conference of the Boise Stake of Zion held Aug. 3, 1919, the Latter-day Saints residing in the southeastern part of that stake were organized as the Blaine Stake to comprise the following wards, to wit: Acequia, Carey, Gannett, Gooding, Hazelton, Heyburn, Jerome, Manard, Paul, Rupert and Wendell. To these were added Rupert 1st and Rupert 2nd wards in 1920 (by the division of Rupert Ward); also the following branches. Emerson in 1917, Hagerman and Richfield in 1920, Fairfield in 1921 and Eden in 1923. In 1924 the Minidoka Stake was organized by taking from Blaine Stake the Acequia, Heyburn, Paul, Rupert 1st and Rupert 2nd wards; also the Eden, Emerson and Hazelton branches, thus leaving to the Blaine Stake the wards and branches as at present (1930) constituted.

William Lennox Adamson, who had previously acted as Bishop of the Carey Ward, was the first president of the Blaine Stake with Joseph S. Cooper as his first and George Wallace Mecham as his second counselor. D. Edwin Adamson was the stake clerk. Second counselor Mecham was succeeded in 1929 by Leland W. Rawson. On Dec. 31, 1930, the Blaine Stake had 2,873 members, including 898 children.

**BLAINE WARD** of the Cassia Stake consisted of the Latter-day Saints residing in the central and

western part of Blaine County, Idaho; the majority, however, were located in Little Wood River Valley.

As early as 1880 some Latter-day Saints from Coalville, Utah, settled in Little Wood River Valley, among whom were Archibald Billingsley and family Joseph H. Smith from Grantsville, Utah, arrived in 1882 and others followed. Some non-Mormons also settled there about the same time. A log school house was built, and in 1885 a post office was opened named Carey. Albert D. Richards and Wm. P. Richards, sons of Apostle Franklin D. Richards, settled in Wood River Valley in the fall of 1885, at which time there were about twenty families living there, most of them being young people of Mormon parentage. For the benefit of these saints a branch called the Little Wood River Branch was organized June 5, 1892, with Geo. S. Harris as presiding Elder. On March 22, 1896, the Little Wood River Branch was organized as the Blaine Ward, it being located in the newly organized Blaine County, Idaho, and belonged to the Cassia Stake of Zion.

In 1903, three branches of the Church, which had hitherto belonged to the Northwestern States Mission, were transferred to the Blaine Ward, namely, Soldier, Bellevue and Fir Grove, all in Blaine County, Idaho, and vicinity.

Bishop George S. Harris was succeeded in 1909 by William F. Rawson, who presided until 1913, when the ward ceased to exist and the saints in Little Wood River Valley were organized as the Carey Ward.

**BLANCA BRANCH**, San Luis Stake, Costillo Co., Colorado, consisted of a small colony of Latter-day Saints who in 1887 located in and around a ranch known as Zapato Ranch, situated immediately northwest of Mount Blanca, the highest peak in the state of Colorado. These families of saints located on several small creeks, from 35 to 40 miles northeast of Manassa, and were organized as a branch of the Church

Feb. 28, 1888, with Wiley Foster King as presiding Elder. A Sunday school was organized at the same time with Abraham P. Caldwell as superintendent. About 1892, however, a number of the families had moved away and there was no Church organization there in 1900.

**BLANDING WARD**, San Juan Stake, San Juan Co., Utah, consists of the Latter-day Saints residing on a stretch of cedar-covered highland lying north of the San Juan River, 25 miles north of Bluff, 22 miles south of Moab, and 125 miles southeast of Thompson Springs, the nearest railroad station on the Denver & Rio Grande Western Railroad. By wagon road and railroad Blanding is 342 miles southeast of Salt Lake City. Blanding has a fine tabernacle, a modern school house, a few stores, and a number of fine private residences. The town is the outfitting place for tourists who visit the celebrated "Natural Bridges" in the desert country lying adjacent to the Colorado River. Nearly all the people of Blanding are engaged in farming and stock-raising. Water for irrigation purposes is obtained from Recapture and Johnson creeks, rising in the Blue Mountains of Blanding.

Blanding can be called a continuation of Bluff. After struggling for many years to control the waters of the San Juan River, the settlers of Bluff decided to change their location and move away from the river which had destroyed so many of their dams and washed away so much of their farming lands, and so they selected the present site of Blanding for new homes, to which location the people from Bluff commenced to move about 1904. Joseph A. Lyman took charge as presiding Elder in the new settlement (named Grayson) from 1904 to 1908, when Grayson Branch was organized as the Grayson Ward, July 19, 1908, with Hanson Bayles as Bishop. He was succeeded in 1919 by Wayne H. Redd, who in 1923 was succeeded by Joseph B. Harris, who in 1925 was succeeded by

Leonard K Jones, who in 1928 was succeeded by Hanson D. Bayles (a son of Hanson Bayles), who presided Dec. 31, 1930. On that date the Blanding Ward had a total membership of 933, including 164 children. The total population of the Blanding Precinct was 1,001 in 1930; of these about 850 resided in the town of Blanding. The name of the settlement was changed in 1916 from Grayson to Blanding.

**BLISS BRANCH.** Boise Stake, Gooding Co., Idaho, consisted of a few Latter-day Saint families residing in and around the town of Bliss, on the Oregon Short Line Railroad, about 20 miles east of Glenn's Ferry. The saints there were organized as a branch of the Church Dec. 28, 1913, with Herbert E. Hansen as presiding Elder. He presided until 1915 when the branch organization was discontinued and the remaining saints became identified with the Gooding Branch. During its short existence the Bliss Branch comprised a few families of saints, mostly farmers, who had settled near the town of Bliss, but not being very successful in their activities most of them moved away.

**BLOEMFONTEIN CONFERENCE,** or District, of the South African Mission, consists of the Latter-day Saints residing in the city of Bloemfontein and vicinity, located near the center of the so-called Union of South Africa, comprising the south part of the continent of Africa. Bloemfontein is about 500 miles inland northeast of Cape Town, and has about forty thousand inhabitants. The district on Dec. 31, 1930, had a membership of 55, including 4 Elders, 1 Priest, 2 Deacons, 40 lay members and 8 children.

**BLOOMINGTON BRANCH,** of St. George Stake, Washington Co., Utah, consisted of a few families of Latter-day Saints residing in a cluster of houses located on the right bank or north side of the Rio Virgen, opposite Price, to which settlement it belonged originally. It had no separate organi-

zation as the saints of Bloomington attended meetings at Price.

Bloomington as a settlement dates back to the spring of 1879 when Lars James Larsen built a substantial rock house, 18 by 30 feet, it being the first building erected at Bloomington, sometimes called Saint James, honoring Lars James Larsen. William H. Carpenter, one of the Mormon Battalion brethren, and his sons, were associated with the little settlement of Bloomington in its incipency. At the close of 1930 only four families resided at Bloomington belonging to the St. George South Ward.

**BLOOMINGTON WARD,** Bear Lake Stake, Bear Lake Co., Idaho, consists of the Latter-day Saints residing in a farming district lying immediately south of Paris. The town or village of Bloomington is pleasantly situated on Bloomington Creek, nestling at the foot of the mountains on the west side of the valley, about 2½ miles south of Paris, and six miles north of St. Charles.

The farming lands of the settlement are as rich and fertile as any in the valley, and immediately east of the town lies an extensive stretch of meadow land. The great majority of the people of Bloomington reside on the townsite.

Bloomington has a fine modern meeting house and throughout is a prosperous little town inhabited by faithful and energetic Latter-day Saints.

Bloomington was settled in the spring of 1864, and David B. Dille was the first presiding officer of the branch. Apostle Charles C. Rich named the place Bloomington as a compliment to the people who seemed to manifest an unusual degree of enterprise and activity. The first settlers of the place built a school house the first winter.

In 1864 James H. Hart succeeded David B. Dille as presiding Elder. Brother Hart in turn was succeeded in that capacity in 1872 by George Osmond, who acted until Aug. 25, 1877, when the Bloomington Branch was or-

ganized as a regular bishop's ward with William Hulme as Bishop. Brother Hulme was succeeded in 1895 by Alma Findlay, who in 1914 was succeeded by Alfred A. Hart, who in 1928 was succeeded by John Philip Hulme, who acted as Bishop of the Bloomington Ward Dec. 31, 1930.

The total Church membership of the Bloomington Ward on Dec. 31, 1930, was 495 souls, including 108 children, the total population of Bloomington Precinct was 503

**BLUEBELL WARD**, of Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a tract of country lying east of Lake Fork and west of Dry Gulch Creek. The center of the ward, or the townsite of Bluebell, is situated in a beautiful locality surrounded by cedar-covered ridges, four miles east of Mt. Emmons, 16 miles northeast of Roosevelt, and 23 miles northeast of Duchesne City; it is only four miles south of the foothills of the Uintah Range. The soil is fertile and productive, though the altitude is 6,200 feet above sea level. About half the people reside on or near the townsite.

When the Uintah Reservation was thrown open for settlers in 1905, some of the home-seekers were attracted to that particular part of the reservation lying at the foot of the Uintah Mountains, east of Lake Fork, which they found covered with bluebell flowers. Hence the name Bluebell was chosen for the location. The place was first settled in 1907 by Elmer Gates and others, who were followed by more settlers in 1908 and subsequent years. A townsite was selected in 1910, which was surveyed two years later. A meeting house was also built in 1910. On Feb. 12, 1911, the saints in the Bluebell country were organized as a branch of the Boneta Ward with William P. Merrill as presiding Elder. This branch was organized into a regular bishop's ward Dec. 3, 1911, with William P. Merrill as Bishop; he was succeeded in 1925 by Leslie B. Goodrich, who pre-

sided Dec. 31, 1930, at which time the Church membership of the ward was 273 souls, including 73 children.

**BLUEMESA BRANCH**, Duchesne Stake, Duchesne Co., Utah, consisted of a farming district belonging to the Knight Investment Company, which owned a large tract of land near Duchesne City, and among the employees of the company were a number of Latter-day Saints, who were organized into a branch of the Church in 1916 with Bryan H. Jolley, jun., as presiding Elder. This branch only existed one summer (1916), since which the Latter-day Saints at Knight's camp have belonged to the Duchesne Ward. The buildings of the Knight Investment Company are about five miles northeast of Duchesne City.

**BLUE RIDGE CONFERENCE**, or District, of the Eastern States Mission, comprises the Latter-day Saints residing in the southeast part of Pennsylvania with headquarters at Lancaster. There are three organized branches of the Church in the conference, namely, Buck Valley, Fairview, and York, with a total Church membership of 231, including 51 children.

**BLUE SPRINGS**, Washington Co., Utah, formerly a branch of the St. George Stake, was a summer ranch located in the Kolob Mountains, 25 miles northeast of Virgin City, or northeast of Toquerville. Many of the people of Virgin City and surrounding settlements on the Rio Virgen went to Blue Springs during the summer to engage in dairying, during which time meetings and Sunday school sessions were held quite regularly. The place was usually vacated during the winter.

**BLUEWATER WARD**, St. Johns Stake, Valencia Co., New Mexico, consists of the Latter-day Saints residing in the so-called Bluewater Valley, or on Bluewater Creek, which is a tributary of the Rio Grande del Norte. The Blue Water Valley, which is 6,400 feet above sea level, extends from northwest to southeast about 15 miles,



with an average width of five miles. The center of the ward is the railroad station of Bluewater on the Atchison, Topeka and Santa Fe Railroad, 107 miles west of Albuquerque and 125 miles northeast of St. Johns, the headquarters of the St. John's Stake. After the railroad was built through Bluewater Valley, attention was drawn to a fine reservoir site which had been located by the government for irrigation purposes at the junction of Bluewater and Cottonwood creeks, at the head of the so-called Bluewater Canyon, about nine miles northwest of the railroad station, and Ernest Albert Tietjen and Frithoff Nielson, residents of the Ramah Ward, reported the facilities for a settlement to the presidency of the St. Johns Stake. A company was organized for the construction of an irrigation system. Lands were purchased and the settlement founded in 1894. As early as July, 1901, the saints in Bluewater Valley were organized as a branch of the Church, with Ernst A. Tietjen as president. He presided until the branch was organized as a ward May 27, 1906, with Collins R. Hakes, jun., as Bishop. He was succeeded in 1915 by E. H. Dewey, who later in 1915 was succeeded by Leroy L. Lesueur, who in 1918 was succeeded by Frithoff P. Nielson (as presiding Elder), who in 1920 was succeeded by T. J. McNeil, who later in 1920 was succeeded by Joseph F. Nielson, who presided until 1923, when the Bluewater Ward was disorganized and its former members attached to the Western States Mission.

**BLUFFDALE WARD**, West Jordan Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in the extreme south end of Salt Lake County, on both sides of the Jordan River. On the north the ward extends to River-ton and Crescent, on the east to Draper, on the south to the northern boundary of Utah County, and on the west to the Oquirrh Mountains and the Herriman Ward. It contains about 25

square miles of a hilly and mountainous country, and all the inhabitants are farmers. The ward house, beautifully situated on the top of the bluffs on the west side of Jordan River, is about 22 miles southwest of the Temple Block in Salt Lake City.

The settlers in that part of the country now included in the Bluffdale Ward originally belonged to the West Jordan Ward and subsequently to the South Jordan Ward. But on Aug. 8, 1886, the south part of the Riverton Branch and the west part of Draper Ward were organized as a separate ward called the Bluffdale Ward with Lewis H. Mousley as Bishop. Bro. Mousley was succeeded in 1900 by Wm. C. Crump, who in 1924 was succeeded by Bert M. Crump, who presided Dec. 31, 1930. On that date the ward had 350 members, including 80 children.

**BLUFF WARD**, San Juan Stake, San Juan Co., Utah, consisted of the Latter-day Saints residing in the once prosperous little town of Bluff (sometimes called Bluff City) situated on the San Juan River, the first seat of San Juan County, 47 miles southwest of Monticello, 110 miles by nearest road south of Moab, Grand Co., Utah, 150 miles by nearest road southwest of Thompson Springs, the nearest railroad station on the Denver & Rio Grande Western Railroad, and 350 miles by railroad and nearest road southeast of Salt Lake City. Nearly all the inhabitants of the Bluff Ward were Latter-day Saints engaged mostly in farming, stock-raising and horticulture. The sheep industry, especially, proved a profitable business to many of the inhabitants. A co-operative store, which supplied the inhabitants in that region of country and which also dealt extensively in stock and sheep, paid an annual dividend of 40 per cent. Considerable alfalfa was raised and splendid fruit, all of which found a ready market at Durango, Colo.

The town of Bluff was strung out below the high bluffs skirting the San

Juan River; the cottonwood trees growing in great quantities along the banks of the river served as fuel. The cliffs surrounding the bluffs are 300 feet high. About four miles from the town there is an ancient Indian cave-dwelling, containing 18 or 20 rooms. Some trouble was experienced with the Navajo and Ute Indians in the early days.

Bluff City was founded by the pioneers of San Juan County in 1880 and Jens Nielson acted as Bishop of the settlement from the beginning. (See history of San Juan Stake). The pioneers of Bluff were very enterprising and frugal and built up a beautiful town containing many fine residences and showing prosperity on every hand. But from the beginning the pioneers of Bluff experienced hardships and losses through the overflow of the San Juan River which frequently destroyed the dams erected by the people and washed away much of their valuable land. Hence, attention was drawn to the highlands lying northward toward the Blue Mountains, where a new settlement was founded called Grayson (afterwards named Blanding) where a prosperous settlement has since been built. Most of the inhabitants of Bluff moved to the new location (see Blanding). Bishop Jens Nielson was succeeded in 1906 by Lemuel H. Rodd, jun., who in 1910 was succeeded by Kumen Jones, who in 1921 was succeeded by John L. Hunt (presiding Elder), who in 1923 was succeeded by Daniel Perkins (Bishop), who presided until June 17, 1928, when the few remaining saints in Bluff were organized as a dependent branch of the Blanding Ward, with Uriah A. Nielson as presiding Elder. In 1930 he took charge of the few families who still remained in the old town of Bluff. In that year there were only 70 people left on the old Bluff townsite, but many of the fine substantial brick houses, which had been erected by the early settlers, still stood there in mute testimony of a town which had seen better days.

BOISE, the fine capital of Idaho, and the headquarters of the Boise Stake of Zion, is a fine and growing city situated on the Oregon Short Line Railroad, 285 miles by rail northwest of Pocatello, Idaho, 369 miles by rail northwest of Salt Lake City, Utah, and 492 miles southeast of Portland, Oregon. It contained, in 1930, two organized L. D. S. bishop's wards. Boise City is situated on both sides of the Boise River, and some of the streets follow the cardinal points of the compass, while others run from southwest to northeast and from northwest to southeast. The city was founded in 1863 and had 995 inhabitants in 1870, 1,899 in 1880, 2,311 in 1890, 5,957 in 1900, 17,358 in 1910, 21,393 in 1920, and 21,544 in 1930, with changed boundaries.

On Jan. 18, 1903, James E. Steele, president of the Bingham Stake, Thomas Preston of Weston, Idaho, James R. McNeil, Wilford W. Clark, Frantz M. Winters and Charles L. French of Bear Lake County, Idaho, Douglas Hix of Rexburg, Idaho, and Thomas H. Durant of Franklin, Idaho, most of them being members of the Idaho Legislature, met in a boarding house at 505 Maint. St., Boise, and held a meeting, which is supposed to have been the first L. D. S. meeting ever held in Boise. At this meeting those present decided to send a communication to the Church authorities in Salt Lake City, Utah, asking them to send missionaries to labor in Boise City, while the Legislature was in session, their expenses to be defrayed by the L. D. S. members of the Legislature. Responding to this request the Church sent Elders Joshua H. Paul of the L. D. S. University and Melvin J. Ballard, who arrived in Boise about a week later and held their first meeting Jan. 25, 1903. A series of other meetings were held in hired halls, and at a meeting held Feb. 8, 1903, a branch of the Church was organized at Boise, with E. J. Merrill as presiding Elder. The next Sunday (Feb. 15, 1903) a L. D. S. Sunday school was organized in

Boise with Simeon Hansen as superintendent. In 1904 the Boise Branch was made a part of the Northwestern States Mission, though it had, up to that time, formed a part of the Union Stake of Zion. Heber Q. Hale was appointed branch president in 1905 and acted in that capacity until Nov. 3, 1913, when the Boise Branch was organized as a bishop's ward with George W. Lewis as Bishop. A Church building was purchased from the so-called Christian Church in Boise City and was dedicated Oct. 18, 1914, as a L. D. S. Chapel. Bishop Lewis was succeeded in 1919 by Wm. H. Edgley, who was succeeded in 1920 by Alfred Hogsensen, who presided until 1923, when the Boise Ward was divided into two wards, viz., the Boise 1st Ward and the Boise 2nd Ward. On Dec 31, 1930, the two wards had a Church membership of 1,452, including 325 children.

**BOISE 1ST WARD**, Boise Stake, Idaho, consists of the Latter-day Saints residing in the east part of the city of Boise. This ward came into existence March 4, 1923, when the Boise Ward was divided into two wards, namely, the Boise 1st and the Boise 2nd Ward. The boundary line between the two wards was established as follows. Beginning at the north end of 15th St., and running thence south along the center of 15th St. to the center of State St., thence east along the center of State St. to the center of 11th St., thence south along the center of 18th St. to Lover's Lane, thence south to the end of Lovers' Lane and further south beyond the city limits.

Alfred Hogsensen, who had presided over the Boise Ward, was chosen as Bishop of the Boise 1st Ward; he was succeeded in 1926 by Samuel W. Worthington, who in 1929 was succeeded by Frank P. Kloepper, who presided in 1930. The Church membership of Boise 1st Ward Dec 31, 1930, was 603 souls, including 111 children.

**BOISE 2ND WARD**, Boise Stake, Idaho, consists of the Latter-day Saints residing in the west part of Boise City.

The ward had no meeting house of its own in 1930, but held meetings and Sunday school sessions in the stake tabernacle, which is situated on the corners of Ninth and Washington streets.

The Boise 2nd Ward came into existence March 4, 1923, when the Boise Ward was divided into two wards, viz., the Boise 1st Ward and the Boise 2nd Ward. Joseph Salisbury was chosen as Bishop of the Boise 2nd Ward, he was succeeded later in 1923 by Joseph Emer Harris, who presided Dec 31, 1930, when the membership of the Boise 2nd Ward was 849, including 214 children.

**BOISE STAKE OF ZION** consists of the Latter-day Saints residing in the southwest or west-central part of Idaho, principally in Ada and Canyon counties, and a small part of southeastern Oregon. The headquarters of the stake are at Boise, the capital of the state of Idaho, where there is a fine L. D. S. tabernacle with accommodations for the stake presidency and the High Council. The Boise Stake in 1930 consisted of nine organized wards and two independent branches. The wards are Boise 1st, Boise 2nd, Bramwell, Emmett, Glenn's Ferry, Kuna, Nampa 1st, Nampa 2nd, and Weiser. The branches are Melba and Ontario.

Most of the Latter-day Saints within the limits of the Boise Stake are farmers and stock-raisers, but a number of them are also engaged in different branches of business and industries, and some are in the employ of railroads.

The first Latter-day Saints in that part of Idaho now included in the Boise Stake belonged to the Cassia Stake of Zion, but as the saints in the more northerly part of Idaho increased in number it was deemed necessary to organize a separate stake of Zion with Boise as the headquarters. This was done at a conference of the Cassia Stake held Nov. 3, 1913, attended by Apostles Francis M. Lyman and Rudger Clawson, Wm. T. Jack, president

of the Cassia Stake and Melvin J. Ballard, president of the Northwestern States Mission. On this occasion, the Cassia Stake was divided, and the northern part of the same, together with parts of the Union Stake (in Oregon) and some of the branches of the Northwestern States Mission, were organized into a new stake called the Boise Stake. Heber Q. Hale was chosen as president of the same, with Wm. F. Rawson (Bishop of Carey Ward) as first, and C. Oscar Winkler as second counselor. Heber Q. Hale presided over the Boise Stake in 1930, but Wm. F. Rawson, first counselor, was succeeded in 1919 by Orison W. Rawlins, who in 1926 was succeeded by Clarence T. Ward. After C. Oscar Winkler, the following brethren have acted as second counselors in the Boise Stake presidency. Orison W. Rawlins, 1918-1919; Clarence T. Ward, 1919-1926; George W. Lewis, 1926-1929, and Fred W. Dalton, 1929-1930. Following are the names of the stake clerks. Wilford W. McKendrick, 1913-1918, Gilbert L. Davis, 1918-1922, Fred W. Dalton, 1922-1929, and Jesse J. McQueen, 1929-1930. The Church membership of the Boise Stake Dec. 31, 1930, was 4,885, including 1,140 children.

**BOMBAY**, East Indian Mission. The first L. D. S. Elders to introduce the restored gospel in Bombay were Hugh Findlay and a missionary companion. They arrived there from Calcutta in 1852, and the first fruit of their labors was a white man by the name of J. W. Davis. Others subsequently were baptized and a small branch of the Church was organized in Bombay, which is a seaport and manufacturing city situated in western India, containing upwards of one million inhabitants. From Bombay the Elders extended their labors to Poona, an inland town situated about ninety miles southeast of Bombay. On June 17, 1853, there were 14 members of the Church at Bombay and 16 at Poona, and a branch of the Church was organized in Bombay, con-

sisting of 12 members, July 12, 1853. Under date of Nov. 13, 1853, Elder Hugh Findlay reported that upwards of thirty persons had been baptized at Poona, but by removals and other changes only 17 members remained there. By similar incidents the Bombay Branch, which three months before numbered 20 members, had become almost a total wreck. At that time the principal missionary operations at Bombay were confined to visiting from house to house without respect to persons, rich and poor being given equal opportunity. The Elders were opposed by both civil and military authorities.

**BONE BRANCH**, Idaho Falls Stake, Bonneville Co., Idaho, consists of Latter-day Saints residing in a dry farm district lying 20 miles southeast of Idaho Falls, near the road leading to Grays Lake. It was once known as Canyon Creek Branch of the Ozone Ward. The saints in that locality were organized as the Canyon Creek Branch August 30, 1914. Bryant H. Rockwood acted as presiding Elder of the branch as early as 1925, and presided Dec. 31, 1930, on which date the branch had a Church membership of 79, including 24 children. Services are held in the local school house.

**BONETA WARD**, Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a farming district lying west of Lake Fork. The center of the ward is the Boneta townsite, which is 15 miles northeast of Duchesne City, 1½ miles west of Lake Fork, five miles southeast of Mountain Home, and four miles west of Mount Emmons. Most of the inhabitants of the Boneta Ward are scattered on their respective farms and ranches. The Boneta townsite is situated on a beautiful flat commanding a fine view of the Uintah Mountains on the north and an unobscured view of the country lying east and south.

As soon as the Uintah Indian Reservation was thrown open for settlement in August, 1905, a number of whites,

most of them Latter-day Saints, filed on land (homesteads) in that tract of country now known as Boneta. The settlement was founded in 1906 and the first crop was raised there that year. A post office was established in 1907 named Boneta. Up to that time the whole section of country including the later Boneta, Talmage, Mountain Home, Altera, Bluebell, Mount Emmons and Upalco wards was called Lake Fork. On Dec. 2, 1910, the saints residing on and near Lake Fork, north of the rim of the Blue Bench, were organized as a ward called Boneta, which means "pretty" in Spanish. Oscar Wilkins was chosen as Bishop of the new ward. He was succeeded in 1913 by Austin G. Burton, who in 1916 was succeeded by James M. Mickelson, who in 1920 was succeeded by John G. Mofitt, who in 1923 was succeeded by Edward E. Cox, who presided Dec. 31, 1930. On that date the Church membership was 197 souls, including 40 children. The total population of Boneta Precinct was 240 in 1930.

**BONNEVILLE WARD**, Utah Stake, Utah Co., Utah, consists of Latter-day Saints residing in the southeastern part of the city of Provo and vicinity. The Bonneville Ward, an outgrowth of Provo 1st Ward, organized in February, 1913, extends north to Center St., Provo, east to the mountains, south to Springville 3rd Ward, and west to 4th East St., Provo.

For about five years after the organization of Bonneville Ward the saints of that ward met for worship in the Maeser school house, but in 1920-1927, a modern brick and cement chapel was erected on the corner of 3rd South and 6th East streets, Provo, at a cost of about \$40,000. The building, which was dedicated Jan. 23, 1927, contains an auditorium seating 400 people, an amusement hall and several class rooms.

Benjamin H. Bullock, the first Bishop of the ward, was succeeded in 1918 by George P. Billings, who was succeeded in 1923 by John T. Giles, who

was succeeded in 1921 by Robert L. Elliot, who was succeeded in 1923 by Isaac Jacob, who was succeeded in 1925 by Andrew Jensen, who presided over the ward Dec. 31, 1930. On that date the ward had 1,118 members, including 283 children.

**BOOKCLIFF BRANCH**, Roosevelt Stake, Uintah Co., Utah, consisted of the Latter-day Saints residing in the southeast part of the Randlett Ward. These members of the Church were organized Sept. 11, 1921, as the Bookcliff Branch with Niels C. Myrup as presiding Elder. He was succeeded shortly afterwards by Jedediah Wardle, who acted until 1925, when the branch became a part of the newly organized Leota Ward.

**BOOK OF MORMON.** The Latter-day Saints accept the Book of Mormon as a divine record and as a companion volume to the Bible. The idea entertained by many that the Book of Mormon is the acknowledged Bible of the Latter-day Saints is absolutely erroneous. None of the established Christian sects of today are stronger adherents to the doctrines of the old Jewish record, including both the Old and New Testaments, than are the Latter-day Saints (or Mormons). But while the Bible gives an account of the dealings of the Lord with the ancient inhabitants on the Eastern hemisphere, the Book of Mormon contains a similar account of what took place during many centuries on the American continent, and its pages, like those of the Bible, are replete with doctrinal and prophetic sayings of the most choice and sacred order. It is also in perfect accord with modern science and the discoveries of American antiquities, and none of the numerous attempts made by its opponents to disprove its divinity has been successful.

The sacred volume was originally engraved on plates of gold, principally by Mormon, a Nephite Prophet, who lived about 400 years after the birth of the Savior. After finishing the work of his father, Moroni, the son of Mor-

mon, hid the plates in a hill situated in that part of the country now embraced in the western part of the state of New York, near the present town of Palmyra, where the young prophet, Joseph Smith, about 1,400 years later, found them, as directed by the same Moroni (now a resurrected being and an angel of the Lord), who deposited them. Joseph Smith translated the records by the gift and power of God through the Urim and Thummim found with the plates, and the result was the Book of Mormon, of which the first edition was published in Palmyra, N. Y., early in 1830. The edition consisted of 5,000 copies. Three special witnesses, namely, Oliver Cowdery, David Whitmer and Martin Harris, were permitted to see the plates as shown them by an angel, and hearing the voice of God declaring that the translation was correct. Eight other witnesses were shown the plates by Joseph Smith. Many other editions of the Book of Mormon have since been published in the English language, both in America and Great Britain. It has also been translated from the English into the Danish, Welsh, French, German, Italian, Hawaiian, Swedish, Turkish, Spanish, Maori, Netherlands, Japanese, Hindostanee, modern Jewish and Greek languages. The Danish translation was published in Copenhagen, Denmark, in 1851; the Welsh in Merthyr Tydvil, Wales, the French in Paris, France, the German at Hamburg, Germany, and the Italian at London, England, in 1852; the Hawaiian in San Francisco, California, in 1855; the Swedish in Copenhagen, Denmark, in 1878; the Spanish in Salt Lake City, Utah, 1886; the Maori at Auckland, New Zealand, in 1889; the Dutch, or Netherlands, in Amsterdam, Holland, in 1890; the Samoan in Salt Lake City, Utah, in 1903; the Tahitian in Papeete, Tahiti, in 1904; the Turkish in Boston, Mass., in 1906, and the Japanese in Tokio, Japan, in 1909. The Hindostanee, modern Jewish and Greek translations have not yet been printed.

**BORNHOLM CONFERENCE**, Danish Mission, consisted of the Latter-day Saints residing on the Island of Bornholm, which island is isolated geographically from the rest of Denmark, located as it is in the Baltic between Sweden and Germany. The saints on the Island of Bornholm, where the first converts to Mormonism were made in 1851, belonged originally to the Copenhagen Conference, but were organized as the Bornholm Conference Aug. 14, 1852, and remained thus until the conference was disorganized in the beginning of 1864. Since that time the saints on the Island of Bornholm have constituted a branch of the Copenhagen Conference. The following branches of the Church were organized on Bornholm at an early day: Bornholm, Aake, Svanika, Ronne, Arnager, Vester-Marie and Hasle.

**BOTHWELL WARD**, Bear River Stake, Box Elder Co., Utah, comprises the Latter-day Saints residing in that part of Box Elder Co. lying under the Bothwell Canal (Bear River Canal) adjacent to Point Lookout, on the west side of Bear River Valley. The center of the ward is about 12 miles northwest of Bear River City, 23 miles, via Corinne, northwest of Brigham City, and about four miles southwest of Garland, the stake headquarters.

For many years prior to the building of the Bothwell Canal that part of Bear River Valley which is now included in the Bothwell Ward was, with other parts of the valley, used as grazing country for sheep, horses and cattle. But in 1890 a number of people in anticipation of the Bothwell Canal, which was then in course of construction, took up lands under the Homestead and Desert Entry Act. Among the first permanent settlers in the district were John M. Stokes, Andrew Anderson and John L. Hunsaker, who located there in the spring of 1884, in private houses, and a branch of the Church was organized June 14, 1894, at Point Lookout and given the name of Roweville Branch with Joseph M.

Stokes as presiding Elder. A school house, 24 by 34 feet, was built in 1895, a post office was established under the name of Roweville post office, with Mrs Margaret Elizabeth Priest as postmistress. On June 26, 1898, the Roweville Branch was organized into a ward named Bothwell, in honor of John R. Bothwell, the builder of the Bothwell Canal, with Joseph Wm Stokes as Bishop. At the close of 1900 there were 28 families of saints in the Bothwell Ward. Bishop Stokes was succeeded in 1907 by John L. Hunsaker, who in 1909 was succeeded by Joseph M. Stokes (second term), who in 1913 was succeeded by John L. Hunsaker (second term), who in 1921 was succeeded by Moses P. Jorgensen, who in 1928 was succeeded by Daniel Milton Marble, who acted as Bishop Dec. 31, 1930, on which date the ward had 263 members, including 38 children.

**BOULDER BRANCH**, of Garfield Stake, Garfield Co., Utah, consists of Latter-day Saints residing in a beautiful fertile valley, twelve miles northeast of Escalante in Garfield County, Utah. This valley is by no means easy of access, for in order to reach it, the traveler has to make his way over almost impassable mountain roads and dugways, almost perpendicular rocky heights and bad river crossings, but after once reaching the valley a miniature paradise opens to view. The farming lands in Boulder Valley are rich and productive. The valley is on the Green River slope at a lower altitude than some of the other settlements in the Garfield Stake. All kinds of fruit are raised as well as the ordinary cereals and vegetables. That part of the country now included in the Boulder Branch was first settled by Amasa M. Lyman, jun., and family in 1889, but prior to that the country around the Boulder Mountains had been utilized by ranchmen for herding sheep and cattle, grass and water being plentiful. In due course of time attention was drawn to the Boulder country as a good place for making a settlement, though

far remote from any other settlements of the saints. A number of men (all Latter-day Saints) commenced to make roads from Fremont Valley over the mountains with a view of making homes on Boulder and Deer creeks. A log school house was erected and meetings and Sunday school sessions commenced. On Aug. 16, 1903, the saints in the Boulder country were organized as a regular branch of the Church with James C. Peterson (formerly of Richfield, Utah) as presiding Elder. This branch organization was made a part of the Thumber Ward of the Wayne Stake. In 1908 James C. Peterson was succeeded as presiding Elder of the branch by Christian Andreas Hansen, who died Sept. 19, 1914, and was succeeded by James C. Peterson, who, having returned from a mission to Scandinavia, was again appointed president of the branch. Pres. Peterson died July 5, 1917, and was succeeded as presiding Elder by Claude V. Baker, who presided Dec. 31, 1930, on which date the membership of the Boulder Branch was 169 souls, including 44 children. The total population of the Boulder Precinct in 1930 was 192.

**BOUNTIFUL**, a town in the South Davis Stake, consists of the Latter-day Saints residing in the southeastern part of Davis County, Utah. The center of the ward (or the Bountiful Tabernacle) is located about ten miles north of the Temple Block, Salt Lake City.

Bountiful has the distinction of being the second oldest Mormon settlement in Utah. It is the immediate outgrowth of the immigration which followed the original pioneers under Pres. Brigham Young in July, 1847. Perregine Sessions, captain of the 1st fifty of Capt. Daniel Spencer's hundred, arrived in Great Salt Lake Valley Sept. 26, 1847, and three days later (Sept. 29th) he encamped on a spot of ground later embraced in the town of Bountiful, where he made his permanent home. He was accompanied by Samuel Brown and these two men built a shanty and

herded about 300 head of cattle on the range. In the spring of 1848, Perregrine Sessions built a better cabin for his family and more settlers came to join him, among whom were Aaron B. Cherry, Jezreel Shomaker, Orville S. Cox, John Perry and William Duell. Later the same year Anson Call, Eric G. M. Hogan, Albert Connelly, Ezra Clark, James Stevenson, Robinson C. Merkley, Titus Billings, Wm. Empey, Charles Chapman and others also came to the Sessions Settlement, as it was called. About 25 families spent the winter of 1848-49 near the mouth of North Canyon, where the pioneers had located. In 1849 more families arrived and Apostle Lorenzo Snow built a house and brought part of his family to the location.

Orville S. Cox took the lead of religious affairs in the new settlement at the beginning and early in 1849 he was ordained a Bishop and set apart to preside over the North Mill Canyon Ward, as it was called. The next year Bishop Cox was called to help settle Sanpete Valley and Anson Call was appointed his successor. This year nearly all the grain and vegetables planted by these pioneer settlers were destroyed by crickets. When despair filled their hearts, the sea gulls from the Great Salt Lake providentially came to the rescue and enough of their crops were saved to preserve the people from actual starvation.

In October, 1853, North Canyon Ward had a membership of 574 souls. On Feb. 27, 1855, the occasion of a visit by Apostles George A. Smith and Ezra T. Benson, the name of North Canyon Ward was changed to Bountiful, the fertility of the soil in the district suggesting its comparison with the "Land Bountiful" mentioned in the Book of Mormon.

The natural fertility of the soil of the district was at times counter-balanced by scourges of crickets and grasshoppers. Bishop Anson Call related that one afternoon in the summer of 1855 over a wide area the sky

was dark with grasshoppers. These pests settled as a solid mass on buildings, gardens and fields. As they came from the east and lighted on the wheat, it was bent over to the west. The next morning these destroyers arose in clouds and continued their flight westward over the Great Salt Lake. This was their destruction, for they were precipitated into the briny waters and perished. Later they were washed ashore in a winnow, varying from two to six feet wide and from one to three feet in thickness. This winnow extended along the shore of the lake for a distance of fifty miles.

In 1855 a Lyceum Association was organized at Bountiful for mutual improvement, and Apostle George A. Smith, visiting the society the same year, suggested that the members should try to establish a library in connection with it, which they did. As early as 1853 a Sunday school was held in the home of Jeremiah Willie in the Sessions Settlement but after the "move" in 1858, on account of the approach of Johnston's Army, no record of Sunday schools in Bountiful for several years has been found, but at the close of 1868 there were six day schools and three Sunday schools in active operation in Bountiful. In 1868, also, a permanent Relief Society was organized at Bountiful with Mrs. Elizabeth Bailow as president. A Relief Society had previously been organized in 1853, but ceased to operate after the "move" in 1858. In 1870 the Young Ladies Co-operative Retrenchment Association (later a Y. L. M. I. A.) was organized and in 1874 the Bountiful Young Men's Association (later a Y. M. M. I. A.) was organized. In 1874 also a branch of the United Order was established in Bountiful with Anson Call as president.

In 1849 a log school house was built in the North Canyon Ward, which in 1852 was replaced by an adobe building. This, in connection with another similar school house erected in the upper part of the ward, served for school and meeting purposes until the



Bountiful Tabernacle was completed in 1862. In 1877 the Bountiful Ward was divided into three wards, namely, East Bountiful, West Bountiful and South Bountiful. In 1909 the East Bountiful Ward was divided into the Bountiful 1st and 2nd wards.

Bishop John Stoker presided over the Bountiful Ward 24 years, or until 1874, when he was succeeded by Anson Call (serving a second term), who acted as Bishop until the ward was divided in 1877.

**BOUNTIFUL 1ST WARD**, South Davis Stake, Davis Co., Utah, consists of the Latter-day Saints residing in the north part of the town of Bountiful and vicinity. The center of the ward is about ten miles north of the Temple Block in Salt Lake City.

Bountiful 1st Ward was organized Feb. 14, 1909, from the north part of East Bountiful Ward with Wilford Barlow as Bishop. The Bountiful Tabernacle, being within the limits of the Bountiful 1st Ward, became the meeting house for the saints in that district. In 1925 an addition was made to the building at an expense of \$40,000. This new structure, attached to the north side of the original building, has an amusement hall and several class rooms. By opening folding doors an auditorium seating 1,200 people is made available and the edifice is also used as the headquarters of the South Davis Stake.

When first organized, Bountiful 1st Ward belonged to the Davis Stake of Zion, but when that stake was divided into the North and the South Davis stakes in 1915, it became part of the South Davis Stake.

Bishop Walter Barlow was succeeded in 1915 by Richard Stringham, who, being called into the stake presidency, was succeeded in 1924 by Quayle Cannon, who presided as Bishop Dec. 31, 1930. On that date the ward had 1,190 members, including 214 children.

**BOUNTIFUL 2ND WARD**, South Davis Stake, consists of the Latter-day Saints residing in the south part of the

town of Bountiful, Davis Co., Utah, and vicinity. The center of the ward is about nine miles north of the Temple Block in Salt Lake City. Bountiful 2nd Ward was organized Feb. 14, 1909, from the south part of the East Bountiful Ward, with Jedediah Stringham as Bishop.

For about five years after the division of Bountiful East Ward, the saints of the Bountiful 1st Ward and those of the Bountiful 2nd Ward met in the Bountiful Tabernacle, the respective bishops taking turns in presiding. In 1912 steps were taken to erect a meeting house in the 2nd Ward, and it was so far completed that meetings were commenced in it in December, 1914. This modern, brick building, erected at a cost of \$25,000, stands on the corner of 2nd East and 5th South streets of the Bountiful City survey. Its main auditorium has a seating capacity of 500 and there are several class rooms and all modern conveniences. The furnace and boiler room are in a separate building adjoining the main edifice. Bishop Stringham was succeeded in 1924 by James E. Burns, who presided as Bishop Dec. 31, 1930. On that date the ward had 1,169 members, including 102 children.

When first organized, Bountiful 2nd Ward belonged to the Davis Stake of Zion, but when that stake was divided into the North and the South Davis stakes in 1915, it became a part of the South Davis Stake.

**BOWERIES**, built by placing posts in the ground on which timbers were laid crosswise and then covered with branches of trees and other foliage, were used at an early day as places of worship by the Latter-day Saints. We hear of them in Council Bluffs, Iowa, as early as 1846 and, after the saints located in Great Salt Lake Valley, boweries were frequently erected in the different settlements before the pioneers of these places could afford to build meeting houses. The first bowery in Salt Lake Valley was erected by members of the Mormon Battalion in

July, 1847, on the Temple Block. Later the same year another bowery was built in the Old Fort, and in 1849 a more substantial bowery was built on the Temple Block, in which the first meeting was held July 15, 1849. This structure was utilized until December, 1851, when the so-called old tabernacle was finished. But as the community grew, that tabernacle became inadequate when general conferences were held; hence, another bowery was erected in 1854, north of the old tabernacle, which was used, when needed, until the present large tabernacle was built in 1863-1867.

**BOX ELDER STAKE OF ZION**, Box Elder Co., Utah, consists of the Latter-day Saints residing in the southeast part of Box Elder County, extending north to the Bear River Stake, east to the Wasatch Mountains, south to North Weber Stake and west to the Promontory range of mountains. The headquarters of the stake are at Brigham City, where there is a beautiful stake tabernacle and accommodations for the stake presidency and the High Council. Nearly all the Latter-day Saints within the limits of the stake are farmers and horticulturists. The stake contains the following bishop's wards. Bear River, Brigham City 1st, Brigham City 2nd, Brigham City 3rd, Brigham City 4th, Brigham City 5th, Brigham City 6th, Corinne, Harper, Honeyville, Mantua, Perry and Willard.

Box Elder County was first settled by Latter-day Saints in 1851 and for some time the saints who made their homes in that part of Utah belonged to the Weber Stake of Zion; after Box Elder County was organized from the north part of Weber County, a temporary grouping of the settlements took place, Alvin T. Nichols, of Brigham City, having general jurisdiction in Box Elder County. In 1855 Apostle Lorenzo Snow was called to preside over the county in a Church capacity, and acted in that position until Aug. 18, 1877, when the saints in Box Elder County were organized into a stake of Zion with Oliver

G. Snow as president, and Elijah A. Box as his first and Isaac Smith as his second counselor. At the time of its organization, the stake consisted of 16 wards, viz., Brigham City 1st, 2nd, 3rd and 4th wards, Three Mile Creek (later Perry), Willard City, Mantua, North Ward (later Harper), Honeyville, Deweyville, Portage, Malad (in Idaho), Bear River City, Curlew, Grouse Creek and Corinne.

In 1883 John D. Burt succeeded Isaac Smith as second counselor. In 1887 Pres Oliver G. Snow was released, together with his counselors (Elijah A. Box and John D. Burt), and on Feb. 5, 1888, Rudger Clawson was sustained as president of the Box Elder Stake. In April following Adolph Madsen was sustained as first and Charles Kelly as second counselor to Pres. Clawson. In 1888 the Box Elder Stake was divided and the north part of the same organized into a new stake of Zion named the Malad Stake. On this occasion Malad City, Samaria, Portage, Cherry Creek, and other smaller settlements, which hitherto had belonged to the Box Elder Stake, were transferred to the new Malad Stake. This left the following wards in the Box Elder Stake; Brigham City 1st, 2nd, 3rd and 4th wards, Bear River City, Deweyville, Grouse Creek, Honeyville, Mantua, North (Harper), Park Valley, Snowville, Three Mile Creek (Perry) and Willard.

Pres Rudger Clawson was chosen as one of the Twelve Apostles in 1898 and was consequently released as president of the Box Elder Stake, together with his counselors (Charles Kelly and Wm S. Watkins), and on Nov. 19, 1899, Charles Kelly was chosen as president of the Box Elder Stake, with Lucius A. Snow as first and Oleen N. Stohl as second counselors.

Pres. Charles Kelly died April 23, 1905, and on May 29, 1905, Oleen N. Stohl was chosen as president of the Box Elder Stake, with Lucius A. Snow as first and William Clements Horsley as second counselor.

Pres. Oleen N. Stohl died Nov. 28,

1916, after which counselors Lucius A. Snow and William C. Horsley took temporary charge of the stake until March 18, 1917, when Severin Norman Lee was chosen as president of the Box Elder Stake, with Victor E. Madsen as first and Jos. N. Stohl as second counselor.

First Counselor Victor E. Madsen died June 3, 1922, and Joseph N. Stohl was promoted to first and William C. Horsley chosen as second counselor June 9, 1922.

Joseph N. Stohl (first counselor) moved to Salt Lake City and was released Aug. 1, 1926, when William C. Horsley was promoted to first counselor and Hervin Bunderson chosen as second counselor to Pres. Lee. James Bywater was the first clerk of Box Elder Stake, he was succeeded in 1891 by Niels Jensen, who in 1897 was succeeded by Oleon N. Stohl, who later in 1897 was succeeded by Nephi Andersen, who in 1900 was succeeded by Severin N. Lee, who acted Dec. 31, 1930. On that date the Box Elder Stake had 7,773 members, including 1,356 children.

**BOYLE HEIGHTS WARD**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in that part of the city of Los Angeles which is bounded on the north by Mission Road and Valley Boulevard, east by Indiana Avenue, south by Industrial Way, and west by the Los Angeles River. The center of the ward is about two miles east of the center of Los Angeles.

Boyle Heights Ward was organized March 11, 1923, with David T. Cheney as Bishop. He was succeeded Aug. 19, 1923, by Clawson N. Skinner, who on Jan. 15, 1928, was succeeded by James E. Williams, who later in 1928 was succeeded by Leo Beck, who presided Dec. 31, 1930. On that date the membership of the Boyle Heights Ward was 250 souls, including 35 children.

**BRADFORD CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in the town of

Bradford, Yorkshire, England, and vicinity and at the time of the organization of the conference in 1842 comprised two branches of the Church, one at Bradford and another at York. On Dec. 20, 1842, Elder Lorenzo D. Barnes from Nauvoo, president of the Bradford Conference, died at Bradford, the first Elder from Zion to die on a foreign mission. In 1863 Bradford Conference became part of the Leeds Conference.

**BRAMPTON CONFERENCE**, British Mission, organized April 6, 1811, consisted of the Latter-day Saints residing in the town of Brampton, Cumberland, England, near the border line of Scotland, and included the towns of Carlisle, Brampton and Alston in Cumberland, and also Newcastle-upon-Tyne in Northumberland. This conference was short-lived, however, as in 1842 it became a part of the Carlisle Conference.

**BRAMWELL WARD**, Boise Stake, Gem County, Idaho, consists of the Latter-day Saints residing in a farming district in Payette Valley, on the south side of the Payette River. The center of the ward is the village of Bramwell, which is situated near the foothills, about three miles from the Payette River, 20 miles north of Nampa, and 45 miles northwest of Boise. The saints live in a scattered condition up and down the Payette River for a distance of about eight miles; about half the families reside on and near the townsite. Water for irrigation purposes is obtained from the Payette Canal. Payette Valley is a beautiful fertile valley capable of sustaining a large population. It is a great fruit-raising country, and the fine quality of apples raised in the Payette Valley are known throughout the nation. Meetings and Sunday school sessions are held in a large hall, 30 by 90 feet, originally purchased from private parties. The inhabitants within the limits of Bramwell Ward are a mixture of Mormons and non-Mormons, but the former are in the majority. The hall

referred to is situated on the east side of the Oregon Short Line Railroad track at a place called Letha. In the early days of the ward a meeting house was erected by the saints, but this was subsequently destroyed by fire.

The first Latter-day Saints who made their homes in that part of the Payette Valley now included in the Bramwell Ward were David O. Mackay and family, who arrived at Emmett in April, 1901. Here they found a few other Mormon families endeavoring to make homes. As the Church membership increased, the saints residing in the Payette Valley were organized into the Emmett Branch May 25, 1902, and constituted a part of the Union (Oregon) Stake until 1902, when the Emmett Branch was divided, and a new branch organized of its west part named Bramwell, in honor of Pres Franklin S. Bramwell. William J. Hughes was chosen as president of the Bramwell Branch, and he presided until Sept 14, 1902, when the Bramwell Branch was organized as a ward, with Hans Jacob Jeppson as Bishop. He was succeeded by the following brethren: William J. Orchard, 1903-1906; Heber C. Nelson, 1906-1907; James T. Hoagland, 1907-1916; William A. H. Sinclair, 1916-1919, and Elmer L. Rose, 1919-1930.

The Church membership of the Bramwell Ward Dec 31, 1930, was 149 souls, including 37 children, the total population of the Bramwell Precinct was 471 in 1930.

**BRECKNOCKSHIRE CONFERENCE**, Wales, British Mission, consisted of the Latter-day Saints residing in Brecknockshire, in the southeast part of Wales. This conference was organized July 29, 1849, and existed until Jan 9, 1858, when it was discontinued to become a part of the Monmouthshire Conference.

**BREMEN CONFERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in the city of Bremen and vicinity in Hannover, Germany. Bre-

men is a city of 305,000 inhabitants. The Church population in the conference on Dec. 31, 1930, was 174, including 21 children. Bremen District contains three branches, namely, Bremen, Bremerhaven and Wilhelmshaven.

**BRESLAU CONFERENCE**, or District, of the German Austrian Mission, consists of the Latterday Saints residing in and near the city of Breslau in Silesia, in the eastern part of Germany. This conference on Dec. 31, 1930, had a total membership of 685, including 72 children. The conference contains six branches, namely, South Breslau, West Breslau, Central Breslau, Liegnitz, Schweidnitz and Waldenburg.

**BREWSTERITES** were an apostate organization formed in Kirtland, Ohio, in 1837, by Collins Brewster, who claimed to have received revelations in regard to the government of the Church from the Nephite prophet, MORONI. He and a number of his followers were disfellowshipped from the Church in November, 1837. He only had a small following, although he claimed that he was called to usher in the last dispensation of the fullness of times. Other members of the Brewster family later claimed to receive revelations, one in 1842 being James Collins Brewster, a boy of 16 years of age. Of him the Prophet Joseph remarked that "the Lord never gave revelations to that Brewster boy or any of the Brewster race."

F. R. Brewster, calling himself "Captain of the Lord's Host," claimed to be receiving revelations and tried unsuccessfully to establish a community in Salt Lake City in 1875.

**BRIGHAM CITY**, Box Elder Stake, Box Elder Co., Utah, one of the principal cities of northern Utah, is most beautifully situated on Box Elder Creek near the mouth of Box Elder Canyon, and at the base of the Wasatch Mountains. It is an important station also on the Oregon Short Line Railroad and the Utah and Idaho Railroad, 18 miles north of Ogden, and

59 miles northwest of Salt Lake City. Brigham City is one of the best fruit-growing towns in Utah. It can boast of a fine tabernacle with a lofty tower on the west end. This building adorns the center of the city. Nearly all the inhabitants of Brigham City are engaged in horticulture, farming and stock raising. The great majority of the people are Latter-day Saints, who are organized into six bishop's wards.

Brigham City dates back as a settlement to 1851. In 1853 Apostle Lorenzo Snow was called by Pres Brigham Young to preside over the saints in Box Elder County, and Brigham City became his headquarters. There he was the leading spirit, not only in spiritual matters, but in every laudable enterprise looking to the development of the town. He commenced a cooperative mercantile association which later developed into the Brigham City Mercantile and Manufacturing Association, under which a number of industries were brought into successful operation, such as a woolen mill, tannery, shoe factory, hat factory, sheep and cattle herds, dairies, cheese factory, saw mills, tailor, furniture, blacksmith, wagon and tin shops, in fact, nearly forty branches of industries are said to have been represented. The products of these operations in 1875 were valued at \$260,000. The enterprise was conducted as nearly as possible in the spirit of the United Order, and its success covering a number of years fully demonstrated that the United Order could be conducted successfully.

William Davis was the first Bishop of Brigham City. He presided from 1852 to 1855 when he was succeeded by Eli Harvey Pierce, who was succeeded in 1857 by Alvin Nichols, who acted until Aug. 19, 1877, when Brigham City was divided into four wards, named respectively the Brigham City 1st, 2nd, 3rd, and 4th wards. Later the 5th and 6th wards were organized.

On Dec. 31, 1930, Brigham City had a Church membership of 4,658, includ-

ing 678 children. The total population of Brigham City Precinct was 5,228 in 1930.

**BRIGHAM CITY 1ST WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Brigham City which extends north to Center St., east to the mountains, south to 3rd South St. (which separates it from the Brigham City 6th Ward) and west to Main St.

Until 1877 all the saints in Brigham City constituted only one bishop's ward, but when the Box Elder Stake of Zion was organized Aug. 19, 1877, Brigham City was divided into four wards named respectively Brigham City 1st, 2nd, 3rd, and 4th. The 1st Ward consisted originally of the southeast part, and the 2nd Ward the southwest part, the 3rd Ward the northwest part and the 4th Ward the northeast part of the city. Henry Tingey was chosen and sustained as Bishop of the Brigham City 1st Ward; he acted until 1896, when he was succeeded by John B. McMaster, who in 1909 was succeeded by George W. Watkins, who in 1921 was succeeded by Abel S. Rich, who presided in 1930. The Church membership of the ward Dec. 31, 1930, was 595, including 89 children.

**BRIGHAM CITY 2ND WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Brigham City which is bounded on the north by 4th South St. (which separates it from the Brigham City 3rd Ward); east the ward extends to Main St., south to Perry Ward and west to the Brigham City 5th Ward.

Brigham City 2nd Ward came into existence Aug. 19, 1877, when the Box Elder Stake of Zion was organized and Brigham City was divided into four wards, viz., Brigham City 1st, 2nd, 3rd, and 4th wards. The Brigham City 2nd Ward consisted originally of the saints residing in the southwest part of Brigham City. The first Bishop was Alvin Nichols (who had presided

over the old Brigham City Ward). He was succeeded in 1892 by August Valentine, who in 1904 was succeeded by Thomas H. Blackburn, who in 1922 was succeeded by Nephi J. Valentine, who in 1929 was succeeded by J. Carlos Sederholm, who presided Dec. 31, 1930. On this date the Brigham City 2nd Ward had a membership of 759, including 105 children.

**BRIGHAM CITY 3RD WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in the northwest part of Brigham City. It extends north to the city limits, or Harper Ward, east to the Brigham City 4th Ward, south to the Brigham City 2nd and 5th wards and west to the city limits.

When the Box Elder Stake of Zion was organized Aug. 19, 1877, and Brigham City was divided into four wards, John Davidson Burt was chosen as Bishop of the Brigham City 3rd Ward. Brother Burt was succeeded in 1882 by Adolph Madsen, who in 1889 was succeeded by Orton A. Janson, who in 1899 was succeeded by Lorenzo N. Stohl, who in 1912 was succeeded by David P. Burt, who in 1917 was succeeded by Hyrum W. Valentine, who in 1926 was succeeded by John Franklin Bowring, who presided Dec. 31, 1930. The Church membership of the Brigham City 3rd Ward on that date was 1,135, including 176 children.

**BRIGHAM CITY 4TH WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Brigham City extending north and east to the limits of the city, south to 3rd South St., and west to Main St.

When the Box Elder Stake of Zion was organized Aug. 19, 1877, Brigham City was divided into four wards, and John Welch was sustained as Bishop of the Brigham City 4th Ward, which at its organization embraced the northeast part of Brigham City. Bishop Welch was succeeded in 1885 by Jens Hansen, who in 1899 was succeeded by Brigham Wright, who pre-

sided 27 years, until 1925, when he was succeeded by Anton M. Hansen, who presided Dec. 31, 1930. The Church membership of the Brigham City 4th Ward on that date was 1,017 souls, including 118 children.

**BRIGHAM CITY 5TH WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Brigham City which extends northward to Fourth South St., (which separates it from the Brigham City Second Ward), east to Main St., south to the limits of the city (or the Perry Ward), and west to the city limits.

Joseph Alfred Fishburn was chosen as Bishop of the Fifth Ward Jan. 9, 1921, when the Brigham City Second Ward was divided and all that part of the same lying south of Fourth South St. and west of Main St. was organized at the Brigham City 5th Ward. Bishop Fishburn presided over the ward Dec. 31, 1930, on which date it had a membership of 561, including 72 children.

In the spring of 1921 ground was broken for the erection of a meeting house in the Brigham City 5th Ward. Part of the same was finished early in 1923 so that meetings could be commenced in it. The chapel part of the building was completed in 1929. This modern house of worship, erected at a cost of \$47,000, has an auditorium with a seating capacity of 400. Besides the main auditorium and an amusement hall, the edifice contains eight class rooms, a baptismal font, and other improvements. The house was dedicated Dec. 29, 1929, by Pres. Heber J. Grant.

**BRIGHAM CITY 6TH WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in the southeast part of Brigham City, extending north to Third South St., which separates it from the Brigham City Fourth Ward; east it extends to the mountains, south to the city limits, or the Perry Ward, and west to Main St. The meeting house, which is the

former Brigham City First Ward house of worship, is located on the corner of 3rd South and 1st East streets.

The Brigham City 6th Ward was created Oct. 16, 1921, when the Brigham City 1st Ward was divided and the south part of the same, or all that part lying south of Third South St., was organized as the Brigham City 6th Ward, with Emanuel Tyson as Bishop. He was succeeded in 1929 by William Rhees Dredge, who presided Dec. 31, 1930. On that date the Church membership of the Brigham City 6th Ward was 591, including 118 children

**BRIGHAM CITY**, Little Colorado Stake, Navajo Co., Arizona, originally called Ballenger's Camp, consisted of a number of Latter-day Saints residing at Brigham City, a small settlement founded by the saints on the Little Colorado River,  $1\frac{1}{4}$  miles southwest of the Sunset Ford, on the west side of said river, or about three miles north of the present railroad station of Winslow, on the Atchinson, Topeka and Santa Fe Railroad. The Brigham City Fort was built about sixty rods below the mill dam and enclosed an area of 12 rods square surrounded with rock walls. There were large gateways in the center of the south and north walls and small gates in the east and west walls, which were constructed of rock (8 feet high). There was also a well in the center of the fort. Apostle Erastus Snow and others visited Brigham City in September, 1878, on which occasion George Lake was chosen as Bishop of Brigham City. L. John Nuttall, the correspondent of the Snow Company, described the place as follows:

"Brigham City is located about 400 yards west or northwest of the dam built across the Little Colorado River. This dam is a substantial work 125 feet long, 18 feet wide and 10 feet high, built on a rock foundation and so arranged that in high water the middle can be left open to the stream and allow the water and drift wood to pass by. Below the dam a grist mill is built, a good substantial frame build-

ing, two and a half stories high. The fort is 200 feet square, and there is a driveway on the north and south sides and narrow entrances on the east and west. There are 36 dwelling houses, 13 by 15 feet, inside the fort. On the north side there is a dining hall, 20 by 80 feet, with two rows of tables capable of seating from 150 to 200 persons. Adjoining the dining hall on the outside is a kitchen, 20 by 25 feet, also a bake house and oven. There are also six dwelling houses adjoining the west side and six partly built on the south side of the fort. Inside the fort is a good cellar, 18 feet square, and a store house built thereon, also a good well, 25 feet deep, furnishing sufficient water for culinary purposes. Inside the fort also is another well, 23 feet deep, near the kitchen. This summer (1878) 150 acres of land are planted, 50 in corn, 12 in sugarcane, 4 in potatoes, 12 in oats, 5 in barley, 1 in rye, and 25 in garden stuff and vegetables, making 274 acres in all. From Aug. 20th to Sept. 7th, a heavy rain and flood were experienced, causing the Little Colorado River to overflow its banks from one to three miles wide and one to three feet deep for a period of two weeks. This flood did much damage to the settlements of the saints on the Little Colorado. There are this year (1878) 43 men, 46 women, 61 boys and 60 girls in Brigham City. They milk 74 cows at the dairy and 67 at home. Two men are employed in the blacksmith shop, seven men and eight women at the dairy, one man in the wagon shop and one family at the saw-mill. Others are engaged at farm and other labors, as required. One commissary or superintendent has charge of the eating department and four of the sisters serve with him three days at a time as cooks."

George Lake succeeded Jesse O. Ballenger as presiding officer at Brigham City in the fall of 1878. During his administration the people kept getting discouraged and moved away gradually, and in 1881 the settlement was practically broken up. The people had

lived in the United Order throughout the existence of the settlement, but everything was settled up satisfactorily between the different families. Some of the saints who left Brigham City afterwards settled at Forest Dale on the south slope of the Mogollon Mountains; others located on the Gila River, Arizona, while still others left Arizona altogether. While the people lived together in the United Order they usually all ate together and sometimes as many as three hundred people sat down to eat at the same time. The saints as a rule were very earnest in their desire to carry out the rules of the United Order. The best feelings prevailed, although some left and moved away before the final vacation of the settlement took place. In 1882 there were only a couple of families left at Brigham City, and in 1890 Sidney Wilson's family was the only family of saints left on the townsite. The United Order mill at Brigham City was given to the people at Woodruff, but it was allowed to go to ruin. Being left without any apparent owner, people broke into the mill taking away parts of the iron and destroying the building before it was moved.

**BRIGHAM YOUNG COLLEGE** at Logan, Utah, was founded by Pres. Brigham Young on July 24, 1877, when he conveyed to a board of seven trustees over nine thousand acres of land, the profits and issues of which were to be used for the support of a school offering higher branches of education than could be acquired in the ward or district schools. The Brigham Young College first opened for admission of students on Sept. 9, 1878, in rented rooms in the Logan City Hall. During the years 1883-1884 a large structure, later known as the "East Building," was erected on land belonging to the institution. In 1897-1898 the growing needs of the school led to the erection of the "West Building." To these in 1905-1906 was added the Mechanic Arts Building and in 1907-1908 the Nibley Building. In 1894 college

courses leading to a bachelor's degree were instituted. This higher work was concentrated upon a normal department for the training of teachers, and in the spring of 1913 a training school was established in connection with this department. Miss Ida Ione Cook, one of the most proficient teachers in Utah, was the first principal of the academy. She was succeeded by the following: Prof. J. Z. Stewart, 1884-1888; Dr. Joseph M. Tanner, 1888-1891; Prof. Joshua H. Paul, 1891-1894; Dr. W. M. Kerr (whose title was changed to that of president), 1894-1900; Dr. J. H. Lufford, 1900-1913; Dr. C. N. Jensen, 1913-1920, and Wm. W. Henderson, 1920-1926.

In 1926 the Brigham Young College was discontinued on account of the high schools and the Utah Agricultural College at Logan, operated and financed by the State of Utah, giving all the courses in general education offered in the Brigham Young College, with the exception of theology. Duplication of these courses appearing unnecessary, the B. Y. College was closed, and a Church seminary, giving religious instruction and courses in Bible history and literature to students of the high school grade, and a Church Institute for college students were established instead. Credits are allowed by the State Board of Education for graduation in both of these departments.

The important part played by the Brigham Young College and other Church schools from the time of their organization until high schools were established and maintained by the territory and later also by the state, cannot be overestimated.

**BRIGHAM YOUNG EXPRESS & CARRYING COMPANY.** (B. Y. X.) Early in 1857 a four years' contract for carrying mail from Independence, Mo., to Salt Lake City and return, was awarded by the U. S. Postal authorities to Hiram Kimball of Salt Lake City at a compensation of \$23,000 per annum.

In consultation with Governor Brig-



ham Young, it was proposed to establish stations on the route where, by securing a change of animals, carriers might make the trip each way in twenty days. It was also proposed that in connection with the mail service an "Express and Carrying Company" should be established for transportation of goods and passengers.

On February 8, 1857, the first mail eastward, in charge of Wm. A. Hickman and seven other men, left Salt Lake City, and on March 1st Orrin Porter Rockwell was preparing to leave Salt Lake City with another mail. On April 21st, nineteen of the brethren were appointed to assist the Express Company in establishing stations along the route between Fort Bridger and Fort Laramie.

The Eastern Mail arrived in Salt Lake City May 29th, having left Independence, Mo., on the 1st of May, in charge of John Murdock as far as Fort Laramie, and of Orrin Porter Rockwell from that point to Salt Lake City. This was the first mail from Independence which had been received since Nov. 13, 1856, and consisted of twenty-four sacks.

Under date of May 1, 1856, Mr. P. McClanahan, postmaster at Independence, reported that the two mails forwarded from Salt Lake City in February and March had arrived "all in good order" under almost, if not altogether, unprecedented circumstances owing to lack of forage and bad weather.

But the mail route on Hiram Kimball's contract only functioned about three months, as in July, 1857, on account of the coming of Johnston's Army to Utah, the postmaster at Independence refused to hand over the mail to the newly organized Express and Carrying Company, and the establishment of mail stations by that company then became unnecessary. The brethren were called home, and in a short time their labors were obliterated. The Deer Creek settlement, which had been the headquarters of

the enterprise, later became an important telegraph station.

**BRIGHAM YOUNG UNIVERSITY** (originally the Brigham Young Academy), the oldest and most important of the L. D. S. Church schools, was founded in 1875 by Pres. Brigham Young, as the Provo Branch of the Deseret University, with Karl G. Maeser, a German convert and prominent educator, in charge. This thorough German scholar equipped the students under his charge with self-propelling power, and, today, very many of the leading men in the state of Utah, and other states throughout the Union, owe their success largely to the splendid foundation, both from a scholastic and moral standpoint, given to them by that most beloved and efficient teacher, Karl G. Maeser. The college at the time of its organization was placed in charge of twelve trustees, elected triennially by the vote of the Latter-day Saints, in general conference assembled. For many years the institution was dependent upon proceeds derived from the original grant of land donated by President Brigham Young, but of recent years an annual Church appropriation has been the chief source of its financial support.

The first home of the institution was in the upper part of a store in the city of Provo. This building being destroyed by fire the basement of the Utah Stake Tabernacle and part of the First National Bank building housed the college for a time. The upper story of the Z. C. M. I. warehouse near the railroad station was also used until 1891, when the school moved to what is now known as the Education Building, a structure costing \$75,000. Adjacent to this building the College Building was erected in 1898, the Training School Building in 1911, the Gymnasium and Recreation Building in 1913, the Mechanic Arts Building (on University Hill) in 1919, and the Heber J. Grant Library Building in 1925.

The degrees of Bachelor of Pedagogy, Bachelor of Arts and Bachelor

of Science were authorized previous to 1919, and since that time Master Degrees have also been authorized. In connection with the College of Education, elementary and secondary training schools are maintained. A number of scholarships and medals are awarded annually for proficiency in scholarship, arts and sciences. An enrollment of about 2,500 students was recorded for the year 1930. The faculty numbers over one hundred educators of high scholastic attainments

Dr Karl G. Maeser acted as principal of the academy and later as president of the university from 1875 to 1891, when he was succeeded by Benjamin Cluff, jun, who was succeeded in 1903 by Dr George H Brimhall, who was succeeded in 1921 by Dr. Franklin Stewart Harris, who still held this position in 1930.

**BRIGHTON WARD**, Pioneer Stake, Salt Lake Co, Utah, consists of the Latter-day Saints residing in that part of Salt Lake City and vicinity which is bounded on the north by South Temple St. (or Center Ward), east by Orange St (or 32nd Ward, Poplar Grove and Cannon wards), south by 21st South St (or the Granger Ward), and west by the Hunter Ward of Oquirrh Stake.

As a number of brethren who had settled west of the Jordan River had petitioned Pres Brigham Young for a ward organization, a meeting was held Feb. 24, 1867, in the home of Wm Camp, attended by Apostle George A Smith and other brethren, when a ward named Brighton was organized with Andrew W. Cooley as Bishop. It embraced all the country in Salt Lake County lying west of the Jordan River north of North Jordan, and it is interesting to note that from this parent ward (Brighton) the following wards have been organized: Pleasant Green, North Point, Center, Cannon, Salt Lake City 32nd (East Brighton), Poplar Grove, Garfield and Magna.

A branch of the United Order was organized in Brighton Ward in 1874, and the people expended much effort in

making a canal tapping the Jordan River to carry water to irrigate their farms. After the organization of the ward, meetings were held in private houses for a time, but in 1875 Frederick W. Schoenfeld donated a site upon which a small school house was erected, which was used for all public purposes, and with additions and improvements is still used as a meeting house by the ward

For many years Brighton belonged to the Salt Lake Stake, but was in 1904 transferred to the newly organized Pioneer Stake

Bishop Andrew Cooley was succeeded in 1877 by Frederick W. Schoenfeld, who was succeeded in 1912 by John Balfour, who acted Dec 31, 1930. On that date the ward had 193 members, including 21 children.

**BRINTON WARD.** See Cottonwood Ward

**BRISTOL CONFERENCE**, or District, British Mission, comprises (1930) the Latter-day Saints residing in the city of Bristol, Gloucestershire, England, and vicinity. A conference, known as the Bristol Conference, was organized in 1846, but in 1847 this conference and two other small conferences (Bath and Trowbridge) were amalgamated as the South Conference. This continued until Jan 3, 1862, when the South Conference and the Wiltshire Conference were amalgamated under the name of the Bristol Conference. As Cheltenham, in Gloucestershire, became the headquarters of the conference soon afterwards, it became known as the Cheltenham Conference. In 1871 the name was changed back to Bristol Conference and so continued until 1891, when it was again called the Cheltenham Conference. In 1898 the name was permanently changed to Bristol Conference, under which name it existed in 1930. The total membership of the Bristol Conference Dec. 31, 1930, was 197, including 24 children.

**BRITISH COLUMBIA CONFERENCE**, or District, of the Northwestern

States Mission, comprises the Latter-day Saints residing in the province of British Columbia, Canada. In Vancouver there is a flourishing branch of the Church with a chapel owned by the Latter-day Saints. The total membership of the Church in British Columbia was 1,181, including 320 children, in 1930.

**BRITISH MISSION** (The) consists of the Latter-day Saints residing in Great Britain. In 1930 the mission contained sixteen conferences, namely, twelve in England, one in Wales, one in Scotland and two in Ireland, with a total membership of 6,491, including 1 High Priest, 225 Elders, 224 Priests, 88 Teachers, 347 Deacons, 4,938 lay members and 668 children

The English conferences, or districts, in 1930, named in alphabetical order, are Birmingham with seven branches and 770 members, including 66 children; Bristol with five branches and 197 members, including 24 children, Hull with four branches and 314 members, including 44 children; Leeds with six branches and 613 members, including 62 children; Liverpool with eight branches and 669 members, including 54 children; London with eight branches and 592 members, including 70 children; Manchester with six branches and 557 members, including 52 children; Newcastle with nine branches and 800 members, including 86 children; Norwich with three branches and 181 members, including 25 children; Nottingham with five branches and 483 members, including 55 children; Portsmouth with two branches and 129 members, including 7 children, and Sheffield with four branches and 435 members, including 39 children. The Welsh Conference in 1930 had three branches and 200 members, including 18 children. The Scottish Conference had three branches and 340 members, including 44 children. The two conferences, or districts, in Ireland are the Irish Free State with one branch and 63 members, including 10 children, and Ulster with two

branches and 148 members, including 12 children; 75 branches in all.

The headquarters of the British Mission are at Birmingham, the mission address being 23 Booth Street, Handsworth, Birmingham. On Dec. 31, 1930, A. Wm Lund presided over the mission, assisted by 182 missionaries, including two lady missionaries. There were in the mission, at that time, in active operation, 58 Relief Societies, 71 Sunday schools, 71 Mutual Improvement associations, 27 Primary associations, and 29 Genealogical societies.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830, and immediately afterwards missionaries were called to preach the gospel in the United States. In 1832 the gospel door was opened in Canada, where the missionaries met with considerable success. Many of these British subjects, having relatives and friends in England, were anxious that L. D. S. missionaries should be sent there to preach the restored gospel, and on June 4, 1837, Apostle Heber C. Kimball was set apart in Kirtland, Ohio, to open up a mission in England. Apostle Orson Hyde, at his own request, was set apart to accompany Elder Kimball, and Willard Richards and Joseph Fielding (an Englishman) were also called to go with them to labor as missionaries. In New York these four brethren were joined by three Canadians, Elders John Goodson and Isaac Russell and Priest John Snider. These seven L. D. S. missionaries sailed from New York harbor on the ship "Garrick" July 1, 1837, and arrived in Liverpool, England, July 20th. After spending two days in Liverpool they went (on July 22nd) to Preston, where a brother of Bro. Jos. Fielding, the Rev. James Fielding, pastor of the Vauxhall Chapel, resided. Upon stepping from the coach in Preston they found much excitement, it being election day, and as they stood in front of a hotel, a large flag was unfurled over their heads, upon which was painted in golden letters: "Truth

Will Prevail," a fitting incident at the opening of what has been the most prolific mission of the Church.

The Elders at once commenced successful preaching, and a branch of the Church was organized in Preston Aug. 6, 1837—the first branch raised up in England. This was followed during the same year by the organization of branches in Walkerfold, Ribchester, Thornley, Penwortham and Wrightington in Lancashire, Alston in Cumberland, Barshe Lees in Yorkshire and Bedford in Bedfordshire. As missionary work was continued in England in 1838 and 1839 branches were raised up in Chatburn, Clithero, Downham, Chorley, Dauber's Lane, Euxton, Whittle, Eccleston, Leyland Moss, Leyland Lane, Heskin, Churchtown and Bolton in Lancashire, Bampton in Cumberland, Waddington in Yorkshire and New Mill End in Bedfordshire, and soon afterwards at Manchester and Bunnley in Lancashire, Stockport in Cheshire and Burslem in Staffordshire.

Apostles Heber C. Kimball and Orson Hyde returned to America in 1838, leaving Elder Joseph Fielding in charge of missionary work in England.

The arrival of Apostles Brigham Young, Heber C. Kimball, Orson Pratt, Parley P. Pratt, John Taylor, Wilford Woodruff and George A. Smith in 1840 gave a fresh impetus to the work of the Lord in the British Isles and among the many branches organized in 1840 by these Apostles and other Elders are Blackburn, Liverpool and Pendlebury in Lancashire, West Bromwich, Stoke-upon-Trent and Gt. Green in Staffordshire, Froome's Hill, Garway, Ledbury, Marsden and Ridgeway in Herefordshire, Birmingham in Warwickshire; Macclesfield, Peover, Middlewich, Northwich, Altrincham and Duckinfield in Cheshire; Malvern and Gadfield Elm in Worcestershire, Bran Green, Bristol and Cheltenham in Gloucestershire, Keighley in Yorkshire, London in Surrey, and Newcastle-on-Tyne in Northumberlandshire, besides some branches over the border in Scotland. The first branch of the Church

organized in Scotland was at Paisley, followed by a number of other branches, and work was extended into Wales, Ireland, the Isle of Man, and later to the Channel Islands.

As the work further increased in the British Isles it was found necessary to group the branches organized in different parts of the country into conferences, of which the first was the Gadfield Elm Conference, organized June 14, 1840. A week later the Froome's Hill Conference was created, and during the same year the Preston, Staffordshire, Clithero and Altrincham conferences were organized. Eight new conferences were organized in 1841, namely, London, Macclesfield, Birmingham, Garway, Manchester, Bampton, Liverpool and Cheltenham. In 1842 the Bradford, Carlisle, Sheffield, Bedford, Worcestershire and Lincolnshire conferences were organized. The Wooden Box (later Derbyshire) Conference was organized in 1843, the Leicestershire, Mars Hill, Hull and Chalford Hall in 1844, Bath and Warwickshire in 1845, Bristol, Trowbridge, Monmouthshire and Isle of Man in 1846, South in 1847, Norwich, Herefordshire and Newcastle-upon-Tyne in 1848, Southampton, Channel Islands, Dorsetshire and Shropshire in 1850, Nottinghamshire and Cambridgeshire in 1851, Reading, Kent, Essex and Lands End in 1852, Wiltshire in 1853, Durham in 1855, Leeds in 1862, Grimsby in 1900 and Portsmouth in 1930.

The first conference created in Wales was Merthyr Tydfil, organized April 6, 1841. This was followed by the Glamorgan Conference in 1847, Eastern Glamorgan, Western Glamorgan, Carmarthenshire, Pembrokeshire, Denbighshire, Flintshire, Cardiganshire, Anglesea, Merioneth and Brecknockshire in 1849, Dyffryn Conway, Pembrokeshire North, Pembrokeshire South and Llanelly in 1851, Dyffryn Conway and Anglesea in 1855, Carnarvonshire and Cardiff in 1858, Swansea in 1859, North Wales in 1866 and the Welch Conference (comprising all of Wales) in 1873.

In Scotland, the Glasgow and Edin-

burgh conferences were organized in 1840, Dundee in 1850, Kilmarnock in 1853 and the Scottish Conference (comprising all of Scotland) in 1887.

A conference was organized in Ireland in 1840 which was divided in 1851 by the organization of the Belfast Conference, and in 1853 the Dublin Conference was organized. These two conferences continued until 1867, when they were again merged into one conference, namely, the Irish Conference. This conference was continued until 1924 when Ireland was again divided into two conferences, namely, the Free State and the Ulster conferences.

The headquarters of the British Mission were first established in Manchester, where they remained until 1842, when they were moved to Liverpool, and so remained until 1929, when they were moved to Birmingham.

During the time that the mission headquarters were at Liverpool, that port was the place of embarkation of nearly all Latter-day Saint emigrants leaving for America. This included also most of the emigration from the other missions in Europe. The first group of emigrating saints to leave England was a company of 41 souls, in charge of Elder John Moon, which sailed from Liverpool on the ship "Britannia" June 6, 1840, for New York. At least 150 sailing vessels, with a total of about 89,500 emigrating saints, left England for America between the years 1840 and 1868 inclusive. Upon the arrival of these emigrants in America they were met at ports of entry by Church emigration officials, who piloted them to the out-fitting places where they were assigned to caravans of mule or ox trains, or made part of handcart companies which crossed the plains and mountains before the completion of the transcontinental railroad in 1869. Since 1890 the L. D. S. emigrants have left in smaller companies in charge of returning Elders.

In 1840 the publication of the "Millennial Star," the organ of the British

and later also, the continental missions in Europe, was commenced in Manchester. In 1842 the "Star" office was removed to Liverpool, where publication of the periodical has been continued ever since, under the jurisdiction of the presidency of the European Mission.

During the flourishing periods of the British Mission, which in 1852 consisted of 51 conferences, it was deemed proper to group the conferences into pastorates, over which the most efficient Elders were chosen to preside. Usually they were Elders from Zion, while the conference presidents were generally local Elders who had distinguished themselves as able and faithful laborers in the local missionary field.

It is estimated that about one-fourth of the membership of the Church are converts made in Great Britain, or their posterity, and many of the leaders of the Church, including John Taylor, Charles W. Penrose, John R. Winder, Apostles George Teasdale, and James E. Talmage, B. H. Roberts of the Seventies and John Wells of the Presiding Bishopric, were natives of the British Isles.

For a complete list of the presidents of the British Mission (who also acted as presidents of the European Mission) see European Mission.

On Jan. 1, 1929, Elder A. Wm. Lund, who had arrived in England Dec. 11, 1928, specially appointed to preside over the British Mission, entered upon his duties, his jurisdiction extending over England, Ireland, Scotland and Wales, with headquarters in Birmingham, England. Dr. John A. Widtsoe, of the Quorum of the Twelve, who for one year previously had presided over the British Mission in connection with his position as president of the European Mission, continued to make his headquarters at Liverpool, the former headquarters of the British Mission.

"BROOKLYN" is the name of a ship which carried about two hundred and thirty Latter-day Saints from New York, by way of Cape Horn, to San

Francisco Bay, in 1846. The exodus from Nauvoo having been planned, some of the saints residing in the Eastern States, including several families in New York and vicinity, were advised to charter a vessel and reach California by water, instead of undertaking the long overland journey to the Rocky Mountains, or to the places where the saints intended to locate. Consequently, Samuel Brannan, who, after Apostle Orson Pratt had presided over the branches of the Church in the eastern and middle states, was authorized to charter a vessel and take the press and fixtures which had been used for printing the "Messenger" in New York, as well as farming implements, etc., and lead a company of saints from the eastern branches by way of Cape Horn to California.

In compliance with these instructions, Samuel Brannan chartered the ship "Brooklyn," which sailed from New York Feb 4, 1846, the same day that the actual exodus of the saints from Nauvoo, Ill., began. The "Brooklyn" carried, besides the saints and their belongings, considerable freight, some of which was destined for the Sandwich Islands. After an eventful voyage, on which several of the passengers died, and two children were born, the "Brooklyn", having touched at the island of Juan Fernandez off the coast of South America, and Honolulu (Hawaiian Islands), arrived in the Bay of San Francisco July 31, 1846. There the saints found a little Mexican colony named Yerba Buena, where Samuel Brannan set up his press brought from New York and commenced the publication of a newspaper called the "California Star". In a short time the name of the village of Yerba Buena was changed to San Francisco, the "Brooklyn" company of saints being at that time about equal in number with the former Spanish or Mexican population of the village.

Some of the passengers who had arrived in California on the "Brook-

lyn" were farmers from the New England States, and on their arrival on the Pacific Coast looked for a suitable locality to found a farming settlement. Such a place they selected near the junction of the Stanislaus and San Joaquin rivers, where they founded a small settlement named Port Hope. (See Port Hope.)

Most of the "Brooklyn" saints in due course of time migrated to Salt Lake Valley and cast their lots with the saints there, while others remained in California and became numbered among the earlier Anglo-Saxon inhabitants of that state. (For further details see "Historical Record," Vol 8, pp 784-876.)

**BROOKLYN CONFERENCE,** or District, of the Eastern States Mission, comprises the Latter-day Saints residing in "Greater New York", with headquarters at 273 Gates Avenue, Brooklyn, which place is also the headquarters of the Eastern States Mission, where there is a fine chapel and mission home and a branch of the Church.

There are also branches of the Church belonging to the Brooklyn Conference at Newark, N J., in the city of New York, at Oceanside. N. Y. and Union, N J. The total membership of the conference Dec 31, 1930, was 1,262, including 200 children.

**BROOKLYN WARD,** South Sevier Stake, Sevier Co., Utah, consisted of Latter-day Saints residing in a farming district lying immediately south of and across the Sevier River from Elsinore and northwest of Monroe. Brooklyn Ward was an outgrowth of Elsinore and Monroe, and the saints residing in the Brooklyn District were organized into a bishop's ward May 19, 1900, to embrace the saints living south of Elsinore and northwest of Monroe. Bryant S. Jolley, jun., was chosen as Bishop of the new ward. He was succeeded in 1904 by James F. Shaw, who presided until Jan. 22, 1909, when the Brooklyn Ward was disorganized and the saints residing in the locality were transferred to the

### Elsinore Ward and the Monroe North Ward.

**BRYCE WARD**, St. Joseph Stake, Graham Co., Arizona, consists of the Latter-day Saints residing on the right bank, or north side, of the Gila River, two miles north of and across the river opposite Pima, Arizona, and nine miles northwest of Thatcher, the headquarters of St. Joseph Stake

Early in January, 1883, Ebenezer Bryce and sons, Ebenezer P., David A., Alma N., and George A., who had arrived at Pima late in 1882 from Utah, commenced the construction of a canal on the north side of the Gila River for the purpose of conveying water upon land which they had purchased from non-Mormon squatters. They were some time afterwards joined by Wm. Henry Bryce, Joel Edgar, Rasmus Lind, Nelson A. and John W. Mattice, Nephi Pack and some others. In 1884 Ebenezer P. Bryce erected the first house built in the locality, into which he moved his family in January, 1885. His father also erected a house the same year nearby. These first settlers attended meetings at Pima until Bryce Ward was organized March 19, 1890, with Alma Mattice as Bishop. At the suggestion of Stake President Christopher Layton, the ward was named in honor of the Bryce family. Meetings were held in the school house for some time, but in 1928 a frame meeting house with a seating capacity of 150 persons, and including five class rooms, was erected at Bryce. In 1891 Ebenezer Bryce and sons erected a flouring mill, the only one in Graham County north of the Gila River. Bishop Mattice was succeeded in 1902 by David H. Claridge, who was succeeded in 1909 by George A. Peck, who was succeeded in 1924 by James A. McBride, who presided over the ward Dec. 31, 1930, on which date the ward had a total membership of 157, including 40 children.

**BUCKHORN SPRINGS BRANCH**, Parowan Stake, Iron Co., Utah, consisted of a few families of Latter-day Saints located at or near the celebrated

Buckhorn Springs, which are situated near the north end of the Little Salt Lake Valley about 14 miles northeast of Parowan, and 20 miles southeast of Beaver.

Buckhorn Springs became known to the Utah Pioneers as a fine watering place and camping ground. Dr. Elias Smith was one of the first settlers in that region of country, and so also were Albert G. Skinner and others, who took up land near Buckhorn Springs in 1896. All these early settlers engaged in dry farming, but later artesian wells were bored. Nearly all the settlers hailed from Beaver, but became members of the Paragonah Ward. In February, 1910, the few families of saints near Buckhorn Springs were organized as a branch of the Church with Nephi Edwards as presiding Elder. He was succeeded by Aaron Edwards, who was the last president. Some of the settlers at Buckhorn Springs became discouraged because of the scarcity of water and moved away. Hence in 1928 there was no Church organization in Buckhorn Springs, but the few saints there belonged to the Paragonah Ward. In 1930 there were only two families at Buckhorn Springs, and only one of these belonged to the Church.

**BUFFALO SKULLS**, sometimes jokingly called the "post offices of the plains," were used by L. D. S. emigrants and others upon which to write information about the progress of their journeys for the benefit of trains following. These skulls, bleached white by the sun, were placed in conspicuous places along the route so as to draw the attention of later travelers.

**BUHL WARD**, Twin Falls Stake, Twin Falls Co., Idaho, consists of the Latter-day Saints residing in the railroad and farming town of Buhl, which is the western terminus of the Minidoka and Northwestern Railroad (a branch of the Oregon Short Line Railroad), eighteen miles northwest of Twin Falls. The saints own a meeting house, a frame building erected in

1920-1928. It contains an auditorium seating 250 people; also a Relief Society room with kitchen, several class rooms, etc. Most of the saints live somewhat scattered on their respective farms, while some of them are engaged in business, or employed on the railroad.

Buhl Ward is an outgrowth of the Twin Falls Ward, to which ward the first L. D. S. settlers in the Buhl district belonged. As early as 1916 the saints at Buhl constituted a branch of the Twin Falls Ward, with Horatio Cox as presiding Elder. He was succeeded in 1917 by Arthur A. Jarman, who was succeeded in 1919 by Asael H. Dixon, who presided until July 20, 1919, when the Buhl Branch was organized as a ward, with Asael H. Dixon as Bishop. Bishop Dixon resigned in 1924, after which Eugene E. Higginbotham took temporary charge of the ward until December, 1924, when Clifford C. Flynn was chosen as Bishop of the Buhl Ward. He was succeeded in 1926 by Asael H. Dixon (serving a second term), who in 1929 was succeeded by Jonathan W. Hunt, who acted Dec. 31, 1930. On that date the Buhl Ward had 431 members, including 108 children. The total population of the two Buhl precincts was 4,489 in 1930, of these 1,883 resided in Buhl City.

**BUNKERVILLE WARD,** Moapa Stake, Clark Co., Nevada, consists of Latter-day Saints residing in the town of Bunkerville, which is pleasantly situated on the south banks of the Rio Virgen, 45 miles northeast of Overton, the stake headquarters, 30 miles northeast of Moapa, the nearest railroad station on the Los Angeles and Salt Lake Railroad, and 55 miles southwest of St. George, Utah. Bunkerville is six miles west of the boundary line between Nevada and Arizona, and the altitude is about 1,400 feet above sea level; hence all kinds of semi-tropical fruits are raised successfully. The open flat on which Bunkerville occupies a somewhat central location (in-

cluding Mesquite Flat on the opposite side of the river) commences about seven miles above Bunkerville and narrows into a mere canyon, about three miles below the town, having an average width of  $1\frac{1}{2}$  miles.

Bunkerville as a settlement was founded in 1877 by Edward Bunker and family, who were desirous of entering once more into the United Order, which organization at Santa Clara had been broken up, thus, Edward Bunker organized a company for carrying out the United Order elsewhere, and the place chosen for the new location was on Mesquite Flat, on the Rio Virgen, where the brethren in January, 1877, located and immediately commenced making improvements. They built a canal, or water ditch, to convey water for irrigation purposes from the Rio Virgen on to a flat which had been selected for a townsite and farms on the south side of the river, and called their settlement Bunkerville, in honor of Edward Bunker, the leading man in the settlement. Soon a prosperous village came into existence and the principles of the United Order were adopted by the settlers and proved successful for a number of years. The first families located on the surveyed townsite in 1878, and a small portable burr mill was erected that year. Articles of the Bunkerville United Order were drawn up by representatives of about 20 families. The townsite was surveyed into 12 blocks, four lots in a block. A terrific flood washed away a part of the town June 28, 1882.

Edward Bunker, sen., was succeeded as Bishop of Bunkerville in 1883 by Edward Bunker, jun., who in turn was succeeded in 1908 by Joseph I. Earl, who in 1912 was succeeded by Edward I. Cox, who in 1919 was succeeded by William Wittwer, who presided Dec. 31, 1930. At that time the membership of the Bunkerville Ward was 317, including 85 children.

**BURDETT WARD,** of Lethbridge Stake, Alberta, Canada, consisted of Latter-day Saints residing in or near



a railroad town of that name on a branch of the Canadian Pacific Railroad, about 60 miles by rail east of Lethbridge and 29 miles east of Taber. Burdett Ward constituted a part of a community in the midst of a farming district inhabited by a mixed population of Latter-day Saints and non-Mormons. The headquarters of the ward was a frame meeting house, in the village of Burdett, and the saints lived scattered within a radius of 15 miles of the railroad station, most of them being engaged in dry farming. The ward included the village known as Grassy Lake, about eight miles west of Burdett.

In or before 1912 a few Latter-day Saint settlers had secured farming land in a neighborhood known as Grassy Lake, and at a meeting held June 9, 1912, attended by the Taylor Stake presidency, the few families of saints residing in that district of country were organized as a ward with Wm O. Lyons as Bishop. He was succeeded in 1916 by Arthur W Fletcher, on which occasion also the name of the ward was changed from Grassy Lake to Burdett, because most of the saints belonging to the new ward lived in or near Burdett. A meeting house was built in the Burdett village about 1917. Bro Fletcher was succeeded as Bishop in 1919 by Job Lewellyn, jun., who presided until 1924, when James Ashton was appointed presiding Elder, the ward organization being discontinued. Most of the saints moved away and on Dec. 31, 1930, the branch membership under the presidency of James Ashton was only 21, including one child.

**BUREAU OF INFORMATION** is located in a fine two-story brick building, situated on the Temple Block in Salt Lake City, just inside the south gate. It is estimated that between 200,000 and 300,000 tourists visit Salt Lake City annually and are entertained by officially appointed guides furnished by the Church through the Bureau of Information. These guides give their

time and services gratis for the entertainment and information of the visiting public.

The ground floor of the Bureau consists of two large reception rooms which are handsomely furnished. Rest rooms and reading rooms are provided for the convenience of tourists. The large room on the second floor is furnished as a library and reading room.

The Bureau was opened on Aug. 4, 1902, with Benjamin F. Goddard as custodian. He was succeeded in 1929 by John E. Hepler. The Bureau of Information also maintains a museum containing a most interesting collection of relics pertaining more especially to the history of the Latter-day Saints and the state of Utah. The public is admitted free and no gratuities are accepted by the guides.

**BURLEY**, Burley Stake, the seat of Cassia County, Idaho, is an important station on the Minidoka-Wells branch of the Oregon Short Line Railroad. Burley is the headquarters of the stake and is located in the northern part of Cassia County, 22 miles southwest of Minidoka and 22 miles north of Oakley, the headquarters of the Cassia Stake.

When the Minidoka and Wells branch of the Oregon Short Line was constructed in 1905, Burley became an important station and junction of other branch lines. A townsite was surveyed in May, 1905, and one of the first to locate there was George Cook, who established a restaurant at Burley. Other members of the Church followed and were organized as a branch of the Oakley 3rd Ward of the Cassia Stake. On June 3, 1906, this branch was organized as a regular bishop's ward with Lorenzo W. Robins as Bishop. He acted in that position until the Burley Ward was divided into the Burley 1st and 2nd wards, May 23, 1915. The membership of the Church in the two Burley wards, Dec. 31, 1930, was 1,756, including 397 children. The total population in the four Burley precincts was 4,754 in 1930; of these 3,826 were residents of the town of Burley.

**BURLEY 1ST WARD**, Burley Stake, Cassia Co., Idaho, consists of Latter-day Saints residing in that part of the town of Burley which lies south of the Oregon Short Line Railroad tracks and extends eastward to an alley running through the blocks north and south between Overland and Albion avenues. The meeting house is located on the corner of 3rd Street and Miller Avenue.

On May 23, 1915, the Burley Ward was divided into two wards to be known as the Burley 1st Ward and the Burley 2nd Ward. David R. Langlois was sustained as Bishop of the Burley 1st Ward and acted in that capacity until the Burley Stake was organized July 27, 1919, from part of the Cassia Stake, when he was chosen to preside over the newly organized stake and was succeeded as Bishop of Burley 1st Ward by Kimber C. Barlow, who was succeeded in 1923 by George T. Foutz, who was succeeded in 1927 by Ralph Peter Unander, who presided in 1930. The numerical strength of the Burley 1st Ward Dec. 31, 1930, was 577 souls, including 128 children.

The Burley 1st Ward constituted a part of the Cassia Stake until 1919, when it was transferred to the Burley Stake.

**BURLEY 2ND WARD**, of Burley Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in that part of the town of Burley which lies south of the Oregon Short Line Railroad tracks and east of an alley running through the blocks north and south between Overland and Albion avenues. The stake tabernacle, a modern brick building, erected in 1919, is used conjointly by the saints of the Burley 2nd Ward and the Burley Stake. This building has an auditorium with a seating capacity of 1,200 people.

On May 23, 1915, the Burley Ward was divided into two wards to be known respectively as the Burley 1st and 2nd wards. The 2nd Ward comprised that part of Burley lying east of Overland Avenue. The area of the ward was

reduced to its present boundaries by the organization of the Burley 3rd Ward in 1921, which took all that part of the ward lying north of the railroad tracks, and by the change of the western boundary in 1925. Isaac Gudmundson was chosen as Bishop of the Burley 2nd Ward at the time of its organization. Following are the names of his successors: Edgar M. Wright, 1919-1921; Nels C. Nelson, 1921-1924; Horace Osborne Hall, 1924-1928; David D. Lamph, 1928-1929, and David O. Harris, 1929-1930. The numerical strength of Burley 2nd Ward Dec. 31, 1930, was 844 souls, including 178 children. Burley 2nd Ward was a part of the Cassia Stake until 1919, when it was transferred to the Burley Stake.

**BURLEY 3RD WARD**, Burley Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in that part of the town of Burley lying north of the Oregon Short Line Railroad tracks. The ward extends to Snake River on the north and east and west into the country districts.

Burley 3rd Ward was organized Feb. 27, 1921, from the northern parts of the Burley 1st and 2nd wards. Robert G. McKibben was chosen as Bishop. He was succeeded in 1922 by Lewis W. Drake, who acted in 1930. The numerical strength of the Burley 3rd Ward Dec. 31, 1930, was 335 souls, including 91 children.

**BURLEY 4TH WARD**, Burley Stake, Cassia Co., Idaho, consisted of the Latter-day Saints residing in the extreme south part of Burley and was organized from the south part of Burley 2nd Ward, Feb. 28, 1921, with William L. Waite as Bishop. The ward was disorganized May 11, 1924, and the membership transferred to the Burley 2nd Ward.

**BURLEY STAKE OF ZION** consists (1930) of the Latter-day Saints residing in that part of Cassia County, Idaho, that extends north of Snake River, which separates it from the Minidoka Stake and also from Minidoka County, Idaho. Eastward the

stake extends to and includes Declo; southward it extends to and includes View; west it extends into the country far enough to include Star and Pella. The headquarters of the stake are at Burley, where there is a stake tabernacle having an auditorium capable of seating about 1,200 people. The building also contains an amusement hall in the basement, a stake office, a bishop's office, a baptismal font, etc. It is lighted by electricity and heated by hot air. This edifice, erected at a cost of about \$60,000, was dedicated by Apostle Orson F. Whitney May 23, 1920.

Burley Stake is an outgrowth of Cassia Stake, and was organized July 27, 1919, with the following wards, all of which had belonged to the Cassia Stake. Burley 1st, Burley 2nd, Declo, Pella, Springdale, Star, Unity and View. To these have since been added Burley 3rd and 4th wards, organized Feb. 27, 1921.

David R. Langlois was appointed president of the Burley Stake at the time of its organization and he still holds that position. Following are the names of the officers who have acted with Pres. Langlois during this period. First counselors: Myron C. Barlow, 1919-1924, and George H. Lewis, 1924-1930. Second counselors: George H. Lewis, 1919-1924; Frank I. Hill, 1924-1928, and Horace O. Hall, 1928-1930. Stake clerks: Henry W. Tucker, 1919-1920, David A. Harding, 1920-1921, Henry W. Tucker (second term), 1921-1922, and Jesse E. Wood, 1922-1930.

On Dec. 31, 1930, the Burley Stake had 3,982 members, including 819 children.

**BURLINGTON WARD**, Big Horn Stake, Big Horn Co., Wyoming, consists of Latter-day Saints residing in the town of Burlington, which is situated about five miles north of Grey Bull River, near the west boundary of Big Horn County, about 20 miles northwest of Basin, the county seat, and about 25 miles southwest of Lovell, the headquarters of the stake. Burlington Ward is composed of a farming popula-

tion who irrigate their gardens and farms from Grey Bull River.

Burlington was founded in 1893, and William H. Packard was the first presiding Elder in the Burlington Branch which was organized as a ward July 30, 1899, with William H. Packard as Bishop. He presided until 1901, when he was succeeded by James S. McNiven, who in 1919 was succeeded by Hyrum L. Neves, who acted as Bishop of the Burlington Ward Dec. 31, 1930. On that date Burlington Ward had 335 members, including 69 children.

The total population of the Burlington Precinct was 473 in 1930. The settlement has had its ups and downs, but is still prosperous and has recently erected a fine, modern meeting house.

**BURMEISTER BRANCH**, Tooele Stake, Tooele Co., Utah, consisted of a few saints residing at the railroad station of that name on the Western Pacific Railroad, on the south shore of the Great Salt Lake, about six miles north of Grantsville.

Burmeister came into existence when Frank T. Burmeister, a non-Mormon, who was the original land owner in that part of Tooele Valley, rented his land to the so-called Salt Lake Chemical Company, which, during the World War, started a plant on the shore of the Great Salt Lake for the purpose of manufacturing potash from the waters of the lake. Among the employees of this plant were a few L. D. S. families who on Jan. 2, 1921, were organized into a branch of the Church with Ross Leo Harrison as presiding Elder. He was succeeded in 1922 by Charles J. Ford, who presided until the latter part of the same year, when the Burmeister Branch was disorganized as the potash business had slackened up after the World War and many of the people had moved away. About a dozen families, most of whom were Latter-day Saints belonging to the Grantsville Ward, resided at Burmeister Dec. 31, 1930.

**BURNHAM WARD**, Young Stake, San Juan Co., New Mexico, consists of the Latter-day Saints residing at

Burnham (formerly called Fruitland), the headquarters of the Young Stake Burnham is located in San Juan Valley on the right bank of the San Juan River, 12 miles below Farmington and 60 miles southwest of Durango, Colo. The farming land and orchards are irrigated from the San Juan River, which affords an abundant supply of water. The Navajo Indian Reservation lies across the river from Burnham.

The first L. D. S. settlers on the present site of Burnham arrived there in 1878, the district, formerly occupied by an Apache Indian Reservation, having been thrown open to settlers in 1877. In 1881 a call was made by the Church authorities to strengthen the settlements on the San Juan River and among those who responded were Luther C. Burnham and Alonzo L. Farnsworth, Brother Burnham having a letter of appointment to preside over the settlement. On Sept. 23, 1883, Brother Burnham was ordained a Bishop to preside over the Burnham Ward, thus named in his honor. The district had formerly been called Fruitland on account of the many orchards in the vicinity. Bishop Burnham was succeeded in 1897 by James Barton Ashcroft, at which time the ward had a membership of 170. Bishop Ashcroft was accidentally killed on the San Juan River June 2, 1904, and was succeeded shortly afterwards as Bishop by Claybourne Bimhall, who was succeeded by the following Bishops: John T. Nielsen, 1905-1912; Elmer F. Taylor, 1912-1921; Alma L. Foutz, 1921-1928; Carlos J. Stolworthy, 1928-1930, and William C. Christensen, Sept. 14, 1930, who acted Dec. 31, 1930, on which date the ward had 718 members, including 192 children.

**BURRVILLE BRANCH**, of Sevier Stake, Sevier Co., Utah, consisted of the Latter-day Saints residing in the village of Burrville, situated in Grass Valley, six miles north of Koosharem, of which ward the Burrville saints constitute a part.

Burrville was settled by Latter-day

Saints in 1873, under the direction of George W. Bean and others. A lumber house was built that year and considerable hay gathered. About the same time Albert K. Thurner built a log house on Greenwich Creek. Some difficulties between the Indians and Whites in Grass Valley in 1873 caused a temporary vacation of Burrville, but it was permanently re-settled in 1875. A small log school house was erected in 1878. Charles C. Burr was the first presiding Elder (1876) at Burrville.

The saints at Burrville were organized as a regular branch of the Church Sept. 14, 1878, with Thomas Beck as presiding Elder. He was succeeded later the same year by Ephraim K. Hanks, who presided until June 4, 1882, when the Burrville Branch of the Grass Valley Ward was organized as the Burrville Ward with William H. Cloward as Bishop. He was succeeded in 1890 by Joseph S. Whitehead, who in 1891 was succeeded by Henry A. Teeples, who in 1900 was succeeded by John Forbes Anderson, who in 1902 was succeeded by Leonard A. Hill, who was the last Bishop. The ward organization was then discontinued and Norman Fillmore was chosen as presiding Elder. On Oct. 7, 1906, Frederick R. Curtis was chosen as presiding Elder of the Burrville Branch. He was released Nov. 18, 1918, and succeeded by Wilford P. Burr, who in 1920 was succeeded by Myron L. Burr, who in 1923 was succeeded by Henry Knight, who presided until 1925, when the branch organization was discontinued and the few remaining families of saints at Burrville were amalgamated with the Koosharem Ward.

**BURTON WARD**, Fremont Stake, Madison Co., Idaho, consists of the Latter-day Saints residing in a tract of country lying between the Teton River on the north and the Snake River on the south and between Rexburg on the east and Henry's Fork of Snake River on the west. It embraces some excellent farming land, and water for irrigation is obtained from the main

branch of Snake River and through the so-called Texas Slough. The center of the ward is about five miles southwest of Rexburg.

Non-Mormons were the first settlers in that district of country now embraced in the Burton Ward, but George Foss, James C. Watts, Geo. U. Smith and other L. D. S. settlers located upon their respective quarter sections in 1884. Others followed and a branch of the Church was organized later the same year and named Burton, in honor of Robert T. Burton of the Presiding Bishopric of the Church. George Foss was chosen presiding Elder. He was succeeded in 1886 by George U. Smith, who acted as president of the branch until Aug. 21, 1887, when the branch became a ward and he was ordained a Bishop. He was succeeded in 1891 by John J. Johnson, who was succeeded in 1902 by Conrad Walz, who presided over the ward Dec. 31, 1930, at which time it had a membership of 392, including 105 children.

**BURTON WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by 21st South St., from the Jordan River to 3rd East St., thence the boundary line runs to the Park City branch of the Denver & Rio Grande Western Railroad, thence east along said track to 5th East St. This boundary separates Burton Ward from the Cannon, McKinley and Wells wards. On the east the Burton Ward extends to 3rd East St., from 21st South St. to the railroad, but from 5th East St. the boundary line runs to a point 10 rods north of Stratford Ave., or Wells and Nibley Park wards. The south boundary of the Burton Ward is a line running east and west 10 rods north of Stratford Ave., or Southgate and Central Park wards; west the ward extends to the Jordan River.

In 1919 that part of the ward lying between 21st South St. and the railroad racks and between 3rd and 5th East streets was transferred to the

newly organized Wells Ward. And in 1925 all that part of Burton Ward lying south of a line running east and west, 10 rods north of Stratford Avenue, was transferred to the newly organized Central Park and Southgate wards.

Burton Ward, an outgrowth of Farmers (now McKinley) Ward, was organized Feb. 25, 1914, with Henry F. Burton (who had presided over the Farmers Ward for 28 years) as Bishop. The ward was named in honor of General Robert T. Burton, who owned and operated one of the first farms located in that part of Salt Lake Valley which later became Burton Ward.

For a time after the organization of the Burton Ward the saints met for worship in the Farmers Ward, but a building spot having been donated to the ward on Burton Avenue between Main and State streets, a small lumber building, to be used as a temporary chapel, was erected thereon and known as Unity Cottage which was used until a substantial chapel, erected at a cost of \$35,000, was completed in 1915. To this chapel an amusement hall was added in 1923.

When first organized Burton Ward belonged to Granite Stake, but when Grant Stake was organized in 1924, it became part of that stake. Bishop Henry F. Burton was succeeded in December, 1911—a few months after his appointment—by Matthew A. Miller, who was succeeded in 1923 by George H. Soderborg, who was succeeded in 1929 by Alma Kasteler, who presided over the ward Dec. 31, 1930. On that date the Burton Ward had 1,156 members, including 210 children.

**BUTLER WARD**, East Jordan Stake, Salt Lake County, Utah, consists of Latter-day Saints residing in the village of Butlerville and vicinity, situated in the southeast part of Salt Lake County, near the base of the Wasatch Mountains, about 12 miles south-southeast of the Temple Block, Salt Lake City.

Butler Ward, an outgrowth of Gran-

ite Ward, was organized May 12, 1901, and consists of a farming district. It was named in honor of Alva Butler, Bishop of Granite Ward, who, becoming a resident of the new ward by the establishment of boundary lines, was chosen as Bishop. Brother Butler died May 12, 1909, and was succeeded as Bishop of Butler Ward by his son, William W. Butler, who was succeeded in 1913 by Charles Colbrook, who was succeeded in 1919 by William Charles Wootton, who presided as Bishop Dec. 31, 1930.

The saints at Butlerville own a chapel which was originally a school house. Improvements were made to the structure in 1929 and steps taken to erect another addition to the building to be used as a chapel, the former part to serve as an amusement hall.

Butler Ward belonged to Jordan Stake until 1927, when it became a part of the East Jordan Stake. The Butler Ward had 264 members, including 52 children, at the close of 1930.

**BUTTE BRANCH**, Cassia Stake, Cassia Co., Idaho, consisted of the Latter-day Saints residing somewhat centrally in Goose Creek Valley under the Goose Creek Irrigation Project. The center of the branch, where the school house stood, was six miles north of Oakley and 15 miles south of Burley.

About 1911 a number of Latter-day Saints, taking advantage of the so-called "Carey Act," took up land in that part of Goose Creek Valley later known as Butte Branch. Among these first settlers were Chauncey Layton (of Davis County), James O. Anderson, Joseph R. Price and their families; also Royal L. and Howard Price. Others followed, nearly all members of the Church, belonging to the Oakley Ward; but as the population increased, it was found necessary to organize a branch for their benefit, which was done March 2, 1919, with Charles S. Clark as presiding Elder. This branch became an independent branch in 1920 (reporting directly to the stake presidency), Bro. Clark still presiding. He

was succeeded in 1924 by Parley Wilson, who acted until 1925, when the branch was dissolved, due to failure of crops in the district, which caused most of the people to move away.

**BUYSVILLE WARD**, Wasatch Stake, Wasatch Co., Utah, consisted of the Latter-day Saints residing in a district lying south of Heber and east of Charleston in Provo Valley. Most of the settlers lived in a sort of string town extending east and west near the mountains, consisting of farms and orchards, nearly all the inhabitants being farmers and stock-raisers. The Buysville meeting house, situated three miles south of Heber and the same distance east of Charleston, was used in 1930 as a social hall by the Daniel Ward saints.

Buysville was an outgrowth of Charleston and its history is identified with that place until the fall of 1891, when Bishop Nymphas C. Murdock of Charleston appointed Elder William McGhie to take charge of meetings which were commenced in the district school house. The neighborhood then became known as the Buysville Branch of the Charleston Ward. This branch was organized as the Buysville Ward Nov. 12, 1898, with Charles John Wahlquist as Bishop. He presided until May 10, 1903, when the Daniel and Buysville wards were amalgamated or rather the Buysville Ward organization was discontinued and the saints constituting the membership of that ward were made a part of the Daniel Ward with Patrick H. McGuire (who had presided over the Daniel Ward) as Bishop. The new amalgamated ward was named Daniel by choice instead of Daniels Creek Ward.

**BYBEE WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing in a beautiful tract of level, fertile country, bounded on the north by a dry bed of the south fork of Snake River, east by the Rigby Ward, south by the Garfield Ward, and west by the Lewisville Ward. The people are a farming population and

live scattered on their farms. The meeting house, a frame building, is somewhat centrally located in the ward,  $2\frac{1}{2}$  miles east of Lewisville, and  $3\frac{1}{2}$  miles northwest of Rigby, the headquarters of the stake.

Bybee is an outgrowth of Lewisville and Rigby wards, and that part of the country now included in the Bybee Ward was formerly known as the Central school district, in which a school house was built in 1895. This building was afterwards purchased by the ward for a meeting house. The saints in that part of the country now included in the Bybee Ward were organized as a branch of the Church in 1900 with Erastus Walker as presiding Elder. He acted until June 21, 1908, when the branch was organized as a regular bishop's ward, with Joseph W. Jones as Bishop. He was succeeded in 1911 by Erastus Walker, who in 1912 was succeeded by Hyrum Lee, who presided Dec. 31, 1930, on which date the Bybee Ward had 291 members, including 65 children.

**BYRON WARD**, Big Horn Stake, Big Horn Co., Wyoming, consists of the Latter-day Saints residing in the town of Byron, which is located on the north bank of the Shoshone River, about 35 miles northwest of Basin, the county seat, and about the same distance northeast of Cody, the seat of Park County, Wyo. Byron is also about seven miles southwest of Lovell, the headquarters of the Big Horn Stake, about six miles southwest of Cowley and about 25 miles north-northwest of Burlington.

Byron was first settled in 1893, and Fred Kohler was the first presiding Elder of the branch, which was organized May 27, 1900. Said branch was organized as a ward Sept. 5, 1901, with Fred Kohler as Bishop. Bishop Kohler presided until 1913, when he was succeeded by Emanuel Thomas, who in 1919 was succeeded by John D. Lindsay, who in 1924 was succeeded by Charles E. Jones, who in 1928 was succeeded by Archie J. Graham, who acted as

Bishop Dec. 31, 1930, when the Byron Ward had a membership of 467, including 108 children. The total population of the Byron Precinct was 550 in 1930.

## C

**CACHE CAVE** is situated east of Castle Rock station in Echo Canyon, Utah. It is a dark, deep, natural tunnel in the rock which sheltered many a hunter and trader from wild weather and wilder men before the advent of the Mormon pioneers and was a noted landmark for L. D. S. emigrant trains which crossed the plains and mountains between the Missouri River and Salt Lake during the years 1847-1869.

Apostle Orson Pratt, one of the original pioneers of Utah traveling with Pres. Brigham Young, wrote under date of July 12, 1847, as follows:

"We camped at the foot of a ledge of rock. Here is the mouth of a curious cave in the center of a coarse sandstone fronting to the south, and a little inclined from the perpendicular. The opening resembles very much the doors attached to an outdoor cellar, being about 8 feet high and 12 or 14 feet wide. We called it Redden's Cave, a man by that name (Return Jackson Redden) being one of the first in our company who visited it. We went into this cave about 30 feet, where the entrance becoming quite small, we did not feel disposed to penetrate it any further. On the under side of the roof were several swallows' nests." Apostle Wilford Woodruff adds: "At the back part of the cave are large wolf dens or those of other animals. The cave is composed of light colored and very soft sandstone and many of us cut our names on the walls."

William Clayton calls this landmark "Cache Cave" in his "Emigrants' Guide." It was probably so named by the early trappers who used it as a cache or hiding place.

Cache Cave is said to be the most accessible "names rock" in America and contains some very valuable and

interesting signatures, all remarkably well preserved on account of being protected from rain and wind

**CACHE STAKE OF ZION (1930)** consists of the Latter-day Saints residing in the north part of the city of Logan and some farming districts in Cache County, Utah. It embraces eight organized bishop's wards, namely, Benson, Hyde Park, Logan 3rd, Logan 4th, Logan 5th, Logan 9th, Logan 10th and North Logan

In July, 1856, Peter Maughan, a resident of Tooele, was appointed by Pres Brigham Young to take a colony of saints into the recently organized Cache County and make a settlement. Accordingly, in September of that year, a settlement was established on the site of what is now Wellsville, but which in the beginning was known as Maughan's Fort, from the fact that the first houses were built in fort style as a protection against Indians.

In 1858, at the time of the so-called "move", the place was temporarily vacated, but later the same year, most of the people returned and new settlers arrived. The next year other settlements were founded in Cache Valley under the direction of Pres. Peter Maughan. Pres Maughan died April 24, 1871, after which Apostle Brigham Young, jun., had general supervision in Cache County for several years, assisted by William B. Preston, who acted as presiding Bishop in the whole county.

At a special conference held in Logan May 21, 1877, the Cache Stake of Zion was organized with Moses Thatcher as president. At the time of the organization the stake consisted of 24 wards, namely, Clarkston, Hyde Park, Hyrum, Lewiston, Logan 1st, Logan 2nd, Logan 3rd, Logan 4th, Logan 5th, Mendon, Millville, Newton, Paradise, Providence, Richmond, Smithfield, Trenton, (Brough) and Wellsville, all in Cache County, Utah, and Clifton, Franklin, Mink Creek, Mound Valley (later Gentile Valley), Oxford, Weston, Worm Creek (later Preston), all in Oneida

County, Idaho. Before the end of the year 1877 the following new wards were organized: Benson, Coveville, in Cache County, Five Mile Creek, later Dayton (Branch), North Lewiston, afterwards Fairview (Branch), in Oneida County, Idaho.

In 1884 all that part of Cache Stake within the limits of Idaho was organized as the Oneida Stake (see Oneida Stake). In 1901 Cache Stake was divided into three stakes, namely, Cache Stake, to retain the central part of Cache County, Hyrum Stake, to include the south part, and Benson Stake, the north part of said county. Another reduction in the area of Cache Stake was made in 1920, when the south part of Logan was organized as the Logan Stake. This left to Cache Stake its present boundaries. Pres Moses Thatcher, who was called into the quorum of the Twelve in 1879, was succeeded as president of the Cache Stake by William B. Preston, who was succeeded in 1884 by Charles O. Caird, who was succeeded in 1888 by George O. Pitkin (pro tem), who was succeeded in 1890 by Orson Smith, who was succeeded in 1899 by Apostle Manner W. Merrill, who was succeeded in 1901 by Joseph Morrell, who died May 30, 1906, and was succeeded by Isaac Smith, who was succeeded in 1911 by Serge F. Ballif, who was succeeded in 1920 by Joseph E. Cardon, who presided Dec. 31, 1930. Following is a list of counselors in the presidency of Cache Stake and stake clerks: First counselors: William B. Preston, 1877-1879, Manner W. Merrill, 1879-1890, Simpson A. Molen, 1890-1899, Joseph Morrell, 1899-1901, Isaac Smith, 1901-1906, Newell W. Kimball, 1906-1911, Oliver H. Budge, 1911-1920, and George W. Lindquist, 1920-1930. Second counselors: Milton D. Hammond, 1877-1879, Charles O. Caird, 1879-1884, Orson Smith, 1884-1889, Joseph Morrell, 1889-1890, Isaac Smith, 1890-1891, Willard W. Maughan, 1901-1906, Joseph E. Cardon, 1906-1911, Joseph Quinn, jun., 1911-1920, and Walter M.



Everton, 1920-1930. Stake clerks: James A. Leishman, 1879-1890; Nathaniel W. Haws, 1891-1894; Joseph E. Wilson, 1894-1902; Isaac Smith, 1902-1904; Joseph E. Wilson (second term), 1904-1906; Fred E. Scholes, 1906-1907; Walter M. Everton, 1907-1920, John O. Peterson, 1920-1926, and Hans Mikkelsen, 1926-1930. On Dec. 31, 1930, Cache Stake had a Church population of 5,688, including 973 children.

**CACHE WARD**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in a farming district lying east of the Teton River in Teton Valley, the center of the ward being the village of Cache, which lies about half way between Driggs on the south and Teton on the north. The surrounding country is a beautiful plain covered with grain fields and fine meadows. A large part of the district sub-irrigates and produces fine crops, and is also a splendid dairy section. In the district there is a fine L. D. S. meeting house, a modern school house, and a number of good substantial residences.

Cache Ward is an outgrowth of the original Leigh Ward and its early history is interwoven with that of the Leigh Ward. The name Cache was given to that part of the original Leigh Ward, which is now included in the Cache Ward, owing to the fact that most of the people who first settled in this locality came from Cache Valley, Utah, and so they chose this name for their ward. Among the first settlers was Joseph Gale, who in the spring of 1889 located at the edge of the bench, near the Teton River bottom, but later moved on to the townsite, where he erected a store building and commenced store-keeping. In 1891 the post office, which was called Haden, was moved to Cache, and the mail at that time was carried from Rexburg to Jackson Hole by Samuel Moffatt. On March 20, 1903, it was decided to divide the Leigh Ward and to select two new townsites, one on the south side and one on the north side of South Leigh Creek, and Hans P. Mack was chosen

as presiding Elder over the Leigh (later Cache) district, including those living on the flat south of Leigh Creek. A townsite was chosen March 27, 1904, (dedicated June 17, 1907), and on May 22, 1904, the Cache Branch was organized as a bishop's ward, with Robert G. Meikle as Bishop. He was succeeded in 1916 by Niels H. Hansen, who in 1917 was succeeded by James Nielsen, who in 1919 was succeeded by John Christoffersen, who in 1925 was succeeded by Canute H. Mickelsen, who in 1929 was succeeded by John M. Buxton, who presided Dec. 31, 1930. On that date the Cache Ward had 140 members, including 36 children.

**CADMANITES.** See Bickertonites.

**CAINEVILLE BRANCH**, Wayne Stake, Wayne Co., Utah, consisted of the Latter-day Saints residing in the village of Caineville and vicinity. Caineville is situated on the left bank of the Fremont River, immediately north of where the American Wash opens into said river, ten miles southwest of Giles in Blue Valley, and 65 miles southeast of Loa, the county seat and the headquarters of the Wayne Stake.

The first settlers in that district of country now included in the Caineville Branch were Chauncey Cook and others, who settled the place in the spring of 1883. They built cabins and farmed the same year. Wm. Stringham was the first presiding Elder. He was succeeded by Chauncey Cook. When the Blue Valley Ward was organized Dec. 13, 1892, the saints at Caineville, who hitherto had belonged to the Blue Valley Ward, were organized as the Caineville Ward (thus named in honor of John T. Caine, Utah's representative to Congress), with Walter E. Hanks as Bishop. Bishop Hanks presided until April 26, 1910, when the Caineville Branch organization was discontinued and the few remaining saints became a part of the Torrey Ward, to which they belonged in 1930.

**CALDWELL BRANCH**, Boise Stake, Canyon Co., Idaho, consisted of the Latter-day Saints residing in Caldwell and vicinity. Caldwell is a town on the Oregon Short Line Railroad with about 5,000 inhabitants, ten miles northwest of Nampa, the seat of Canyon County, and 30 miles northwest of Boise, the headquarters of Boise Stake. Most of the saints who live in that part of Idaho are farmers who originally belonged to the Nampa Ward.

On Dec. 19, 1920, the few families of saints who had located at Caldwell and vicinity were organized as a branch of the Nampa Ward with L. Edward Larsen as presiding Elder. In 1922 this branch was made an independent branch with the same president. Bro. Larsen was succeeded in 1923 by Charles R. Wahlstrom as presiding Elder, but with the close of the year 1924, the temporary branch organization at Caldwell was discontinued, and the few members of the Church who were still residents of that locality were transferred to the Nampa Ward.

**CALDWELL COUNTY**, Missouri, the home of many Latter-day Saints from the fall of 1836 until the spring of 1839, is one of the counties of upper Missouri, situated about 40 miles east of St. Joseph, about 60 miles from the northern boundary of the state of Missouri, and about 60 miles northeast of Independence, Jackson County, Missouri. Its area is 18 miles north and south and 24 miles east and west, and comprises 432 square miles.

When the saints, owing to mob violence, were compelled to leave their temporary homes in Clay County, Missouri, and were seeking for a new location, it was decided that they should locate a settlement in the open prairie country in the north part of Ray County, Mo., where three or four families constituted the whole white population. A townsite was chosen on the north side of Goose Creek (a tributary of Grand River), to which the saints began to gather in September, 1836, and

soon a town named Far West sprang into existence, besides many other smaller towns or villages. A county organization was granted in 1836 and officers chosen from among the ranks of the brethren. The naked prairie was transformed into fruitful fields and in the course of about two and a half years about 12,000 Latter-day Saints settled in Caldwell and Daviess and surrounding counties. Their prosperity and success seemed to cause jealousies and opposition among their neighbors. Persecutions arose anew, which finally resulted in the expulsion of the saints from Missouri under the exterminating order of Gov. Lilburn W. Boggs in the early part of 1839.

While the saints resided in Caldwell County a site for a temple was chosen in Far West, and the cornerstones of the same laid July 4, 1838. Far West, at the time of its zenith, had about 2,000 inhabitants. The temple site was bought for the Church by Elder Samuel O. Bennion, president of the Central States Mission, in 1909, for the sum of \$7,070. The purchase included a tract containing 82 city lots on the old Far West town survey—80 acres in all.

Although Far West was the original seat of Caldwell County from the beginning, the town ceased to exist with the exodus of the saints, and for a number of years John Whitmer, one of the Eight Witnesses of the Book of Mormon, was the only resident of the old townsite. Connected with the history of the saints in Caldwell County is the Haun's Mill Massacre and the Crooked River Battle, where a number of the saints were killed and wounded. (See Haun's Mill Massacre and Crooked River Battle). Joseph Smith, the Prophet, moved from Kirtland, Ohio, to Far West, in the spring of 1838 and suffered through the persecutions of Missouri from the time of his arrival in that state.

Caldwell County had 1,454 inhabitants in 1840, 2,316 in 1850, 13,646 in 1880, 14,605 in 1910, and 12,509 in 1930. (For a detailed history of the saints in

Caldwell County, Missouri, see "Historical Record," Vol 8:685-723.)

**CALDWELL WARD**, Alberta Stake, consisted of a district of country lying three miles northwest of Mountain View, in Alberta, Canada, about 15 miles southwest of Cardston, the headquarters of the stake. The center of the district is a beautiful flat, on the right bank of the Belly River. A public building which served for both meeting and school purposes was erected in the beginning of the settlement.

The saints who had settled in that district of country later included in the Caldwell Ward were organized into a branch of the Church Dec. 11, 1898, with David H. Caldwell as presiding Elder. This branch was organized as a ward Sept. 18, 1899, with David H. Caldwell as Bishop. He was succeeded in 1900 by David H. Caldwell, jun., who in 1904 was succeeded by Isaac W. Allred, who acted as Bishop until 1911, when nearly all the inhabitants of the ward moved to other parts of the country, and thus Caldwell ceased to exist as a ward, the remnant of the same being attached to the Mountain View Ward.

**CALGARY WARD**, of Lethbridge Stake, Alberta, Canada, consists of Latter-day Saints residing in the city of Calgary and vicinity. Calgary is the largest city in the Province of Alberta and is situated on the Bow River, 191 miles by rail north of the boundary line between Canada and the United States and 125 miles by railroad northwest of Lethbridge, the stake headquarters. Calgary has nearly 100,000 inhabitants (1930).

The first Latter-day Saint Elders visited Calgary in 1913 and as a number of families of saints located there about that time meetings were commenced in hired halls and a branch of the Church organized in 1913. As the saints increased in the city and surrounding farming districts, the Calgary Branch was organized as a ward Aug. 12, 1923, with Berg Ellingson as Bishop. He was succeeded in 1928 by

John H. Sheppard, the present Bishop. On Dec. 31, 1930, the Calgary Ward had a membership of 315, including 71 children.

**CALIENTE BRANCH**, Moapa Stake, Lincoln Co., Nevada, consists of the Latter-day Saints residing in the railroad town of Caliente, on the Los Angeles and Salt Lake Railroad, situated on the Meadow Wash, 91 miles north of Overton, the stake headquarters, 125 miles northeast from Las Vegas, Nevada, and 325 miles southwest of Salt Lake City, Utah.

Among the railroad employees of Caliente were a few L. D. S. families who had been members of the Panaca Ward. These were organized into an independent branch of the Church Feb. 23, 1930, with Porter L. Lee as presiding Elder. He presided Dec. 31, 1930, on which date the branch had a membership of 191, including 43 children. The total population of the Caliente Precinct was 1,026 in 1930.

**CALIFORNIA**. The state of California is the largest of the United States bordering on the Pacific Ocean. It was ceded to the United States by Mexico in February, 1848, by the treaty of Guadalupe Hidalgo. Soon afterwards (Sept. 9, 1850) it was admitted as a state into the Union. At the close of the year 1849 California had a population of 100,000. The area of the state is 92,597 square miles. The population of California was 379,994 in 1860; 560,247 in 1870; 854,594 in 1880, 1,213,398 in 1890, 1,485,053 in 1900, 2,377,549 in 1910, 3,426,861 in 1920, and 5,677,251 in 1930.

The first Latter-day Saints to arrive in California were Samuel Brannan and a company of 230 souls, who had left the harbor at New York City Feb. 4, 1846, in the ship "Brooklyn," and after rounding Cape Horn, arrived at Yerba Buena on the Bay of San Francisco July 31, 1846. Soon afterwards Yerba Buena became San Francisco and the "California Star," the first newspaper of importance published in

California, was commenced there in 1846 by Samuel Brannan.

On Jan. 29, 1847, the Mormon Battalion arrived at San Diego, California, having completed the most famous march of infantry recorded in history

On January 24, 1848, gold was discovered on the American River, in California, by Mr. James W. Marshall, and a number of brethren of the Mormon Battalion who, after being discharged from the army, were assisting him to build a mill race. The discovery of gold later attracted many of the saints from Utah and people from the States generally, and in 1851 Apostles Amasa M. Lyman and Charles C. Rich purchased the Williams Ranch of 100,000 acres, where a settlement was founded that year called San Bernardino, which flourished until 1857, when it was broken up owing to the Johnston Army troubles in Utah. Missionary work had in the meantime been carried on in California and several branches of the Church were raised up and organized. In February, 1856, the publication of the "Western Standard," a weekly periodical, was commenced in San Francisco by George Q. Cannon. In 1857, on account of the army troubles in Utah, the saints in California were counseled to migrate to Utah, which counsel was followed.

Though successful missionary work was carried on in California from 1848, it was not until 1892 that California became an organized missionary field. The Utah Exhibit at the Mid-Winter Fair at San Francisco (1893-1894) attracted much favorable comment, and Karl G. Maeser, who had charge of the exhibit, made many friends in California. Soon after his return, Elder Henry S. Tanner was sent to open up a mission there, which he did successfully. He was succeeded by other competent presidents, aided by earnest and enthusiastic missionaries and the California Mission continued to grow until 1922, when it was deemed advisable to organize a stake of Zion in California. Consequently, the Los Angeles Stake was organized Jan. 21, 1923. On May

22, 1927, another stake was organized in Los Angeles, called the Hollywood Stake, and on July 10, 1927, the San Francisco Stake was organized. These three stakes had a total membership of 15,892 Dec 31, 1930, including 3,314 children. In some of the wards in the three stakes costly chapels have been erected, with amusement halls and other modern conveniences.

**CALIFORNIA MISSION.** The state of California as a missionary field embraced the state of California and parts of Arizona and Nevada in 1930. Besides the Latter-day Saints enumerated in the three California stakes (San Francisco, Los Angeles and Hollywood) there were in the California Mission on Dec 31, 1930, 8,689 members of the Church, including 98 High Priests, 1,105 Seventies, 799 Elders, 355 Priests, 68 Teachers, 617 Deacons, 4,349 lay members, and 2,098 children.

Los Angeles is the headquarters of the California Mission which functions within the limits of the stakes and in the surrounding country extending into Arizona and Nevada. Within the limits of the state of California there are nine districts, or conferences, belonging to the mission, namely, Fresno, Long Beach, Los Angeles, Sacramento, Gridley, San Bernardino, San Diego, San Francisco and San Jose, in which there were 32 organized branches of the Church and an estimated Church population of 5,662, including 1,246 children, on Dec 31, 1930. Joseph W. McMurrin, one of the First Seven Presidents of Seventies, presided over the mission. Thus it may be estimated that within the limits of California, including the three organized stakes of Zion, there was a membership of 21,254, including 4,560 children, at the close of 1930.

The mission in 1930 consisted of 11 conferences, or districts, namely, Arizona, Fresno, Long Beach, Los Angeles, Nevada, Sacramento, Gridley, San Bernardino, San Diego, San Francisco and San Jose. Grouped into these 11 districts were 49 branches of the Church,

of which 11 were in Arizona, namely: Binghampton, Bisbee, Douglas, Hayden, Jerome, Pomerene, Prescott, Ray, Saint David, Tucson and Whitewater; 33 in California, namely. Anaheim, Bakersfield, East San Diego, Fresno, Grenada, Gridley, Hayward, Homestead, Huntington Beach, Liberty, Macdoel, Merced, Modesto, National City, Ontario, Oroville, Palo Alto, Roseville, Riverside, Sacramento, San Diego, San Fernando, Santa Ana, San Luis Obispo, Santa Barbara, Stockton, Susanville, Sutter, Torrance, Vallejo, Ventura, Whittier and Yuba City, and five in Nevada, namely: Carlin, Elko, Fallon, Reno and Wabuska

One hundred and four long-term missionaries, including 32 sisters, were laboring in the mission at the close of 1930, and also 14 short-term missionaries, including one sister.

There was no organized mission in California from 1858 to 1892, though there were always some members of the Church in the state.

Only a little missionary work was carried on in California from 1857 to 1892, but since that time California has been one of the most fruitful missionary fields in the Church. Actual missionary work was commenced by Elder John L. Dalton in San Francisco and Oakland in 1892, where branches of the Church were organized. In January, 1894, Dr Karl G. Maeser arrived in San Francisco to take charge of the Utah exhibit in the Mid-Winter Fair. He and his companions distributed a large number of tracts and other literature, and considerable interest in Utah and her history was created. With the assistance of the few saints residing in San Francisco and Oakland, well attended meetings were held in a hired hall.

Dr. Maeser, who during his residence in San Francisco, presided over the California Mission (which he may be said to have re-opened), was succeeded in August, 1894, by Henry S. Tanner, who with a band of earnest missionaries extended their labors southward,

and the Los Angeles Branch was organized August 20, 1895. From that time forward the California Mission prospered and in 1896 it was divided into two conferences, namely, the North California Conference and the South California Conference. Another conference, the Sacramento Conference, was added in July, 1898. On account of the large number of Latter-day Saints residing in Los Angeles and vicinity, a stake of Zion, called the Los Angeles Stake, was organized on January 21, 1923, and on May 22, 1927, the Los Angeles Stake was divided and the Hollywood Stake organized. On July 10, 1927, a third stake of Zion was organized in California named the San Francisco Stake. These stakes had a total membership of 15,592, including 3,314 children, December 31, 1930

During the year 1930 there were 410 converts baptized in the California Mission. During the year a chapel had been purchased at Taft, and handsome chapels had been erected at Baldwin, Riverside and Ontario, and a modest chapel at Merced. Chapels were in course of construction at San Bernardino, Homestead, Palo Alto and San Luis Obispo, California, and at Jerome, Arizona

Following is a list of the Elders who have presided over the California Mission from the beginning: Samuel Brannan, 1846-1849; Charles C. Rich, 1849-1851; Parley P. Pratt, 1851-1852; Amasa M. Lyman and Charles C. Rich, 1853-1854; Parley P. Pratt, serving a second term, 1854-1855, and George Q. Cannon, 1856-1858

Since the mission was re-opened in 1892 the following Elders have presided over it: John L. Dalton, 1892-1894, Karl G. Maeser, 1894; Henry S. Tanner, 1894-1896; Ephraim H. Nye, 1896-1901; Joseph E. Robinson, 1901-1919, and Joseph W. McMurrin, 1919-1930.

**CALL'S FORT.** See Harper, Box Elder Stake.

**CALL'S LANDING**, Nevada, was a small colony founded on the Colorado River by Anson Call in December, 1864, according to a plan conceived of at the time to bring the Church immigration from Europe to Utah via Panama, the Gulf of California, and up to the head of navigation in the Colorado River, and also to bring freight more cheaply, if possible, to the settlements of the saints in Utah by water than by freighting a thousand miles across plains and mountains by teams from the East.

Call's Landing is 40 miles from St Thomas, 125 miles from St George, about 45 miles south of the present Overton, in Moapa Valley. The so-called Church store-house, or warehouse, was built at Call's Landing in February, 1865, but owing to the completion of the Union Pacific Railroad in 1869 the plan for shipping emigrants and freight to Salt Lake City via the Colorado River was abandoned as unprofitable. The ruins of the old warehouse at Call's Landing were still in existence in 1930. Anson Call had charge of Call's Landing during the short period of its activities.

**CAMAS WARD**, Idaho Falls Stake, Clark Co., Idaho, consisted of a few Latter-day Saint families who had settled in the open country bordering on the mountains, in the north edge of the great Snake River Valley in Idaho, with dependent branches at Dubois and Hamer. The members consisted of farmers and ranchers living on their respective land holdings, and on the lower Camas Creek, east and north of the railroad station of that name on the Oregon Short Line Railroad, said station being 35 miles northwest of Idaho Falls, and about 25 miles west of St Anthony. These saints originally belonged to the Kilgore Ward, but living as they did some distance from the ward headquarters, they were organized into a separate branch of the Church Oct. 25, 1914, with George A. Mortensen as presiding Elder. At that time the branch belonged to the Fre-

mont Stake, but was transferred from that organization to the Bingham Stake and organized as a ward with George A. Mortensen as Bishop. Dependent branches at Dubois and Hamer belonged to the ward.

The Camas Ward was continued under Bishop Mortensen until 1919, when the ward was disorganized because most of the saints who had endeavored to make homes in that part of the country became discouraged and moved away. In 1916 Isaac J. Stewart acted as presiding Elder of the Dubois Branch and E. P. Jensen as presiding Elder at Hamer.

**CAMBRIDGESHIRE CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in Cambridgeshire, located in the southeastern part of England. The Cambridgeshire Conference was organized Nov. 1, 1851, but on Dec. 12, 1857, it was dissolved and became part of the Bedfordshire Conference.

**CAMBRIDGE WARD**, Portneuf Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing somewhat centrally in Marsh Valley, extending north to the Virginia Ward, east to the mountains, south to Downey, and west to the Oregon Short Line Railroad tracks and the Virginia Ward. The center of the ward is the village of Cambridge, which is situated 2½ miles northeast of Downey, and 15 miles south of McCammon.

Among the first settlers on Nine Mile Creek, on which Cambridge is located, was a non-Mormon (Fred H. Aldous). William Jackson and Cyrus Coffin (a Mormon) located on the creek named, about 1870. Other settlers arrived during the following years. Up to 1891 the saints on Nine Mile Creek constituted a part of the Marsh Valley Ward, but on Nov. 4, 1891, the Cambridge Branch, previously organized, was organized as a bishop's ward named Cambridge, a name suggested by Bishop William B. Preston, after Cambridge in England. When the ward was first organized, it included what later became known as

Cambridge, Woodland, Grant and Marsh Center.

William Albert Coffin was the first Bishop of the new ward. He was succeeded in 1894 by William A. Hyde, who in 1899 was succeeded by George Tilton Hyde, who in 1907 was succeeded by William A. Dewey, who in 1915 was succeeded by William O. Thompson, who presided Dec 31, 1930. On that date, the Cambridge Ward had 203 members, including 24 children.

**CAMP FLOYD**, Cedar Valley, Utah Co., Utah, a U. S. military camp, was established in 1858, by Col. Albert Sidney Johnston and the army under his command which had come west in 1857 to suppress a supposed rebellion in Utah. After having passed quietly through Salt Lake City on June 28, 1858, Col. Johnston proceeded south about 30 miles to Cedar Valley, where encampment was made. Some temporary buildings were erected and the place named Camp Floyd, in honor of John B. Floyd, the Secretary of War. In 1860 Col. Johnston returned to Washington, D. C., after which Col. Philip St. George Cooke, former commander of the Mormon Battalion, took charge of the camp. In February, 1861, the name of Camp Floyd was changed to Fort Crittenden, because Secretary Floyd had affiliated himself with the South in the Civil War. In 1860 some of the troops stationed at Camp Floyd were ordered to Arizona and New Mexico, and when in July, 1861, the balance left for the East, Fort Crittenden was abandoned. Before leaving, vast stores of provisions and army supplies of all kinds were offered for sale by the military authorities and purchased by President Brigham Young and also by some of the merchants in Salt Lake City and elsewhere. It is estimated that four million dollars worth of goods were disposed of by the army for \$100,000. This proved a boon to the saints, who were thus enabled to secure merchandise and other articles, which, if hauled across the plains and mountains by ox or mule train, would have cost many times the price.

**CAMP UTAH.** See Maricopa Stake, Arizona.

**CANAAN RANCH**, Mojave Co., Arizona, was the headquarters of the so-called Canaan Cooperative Stock Company, and the Windsor Castle Stock-growing Company, which was organized in St. George Jan. 1, 1879, with Erastus Snow as president. The two companies mentioned, being amalgamated, carried on a successful stock raising business for a number of years in the interest of the saints in southern Utah and northern Arizona, under the administration of a board of directors. The company was finally disorganized, but in 1930 there was still a ranch at the old location owned by William Shanley.

**CANADIAN MISSION** (The) comprises the provinces of Ontario, Quebec, New Brunswick and Nova Scotia in Canada, and the states of Maine, Vermont and New Hampshire in the United States. It contained at the close of 1930 ten conferences, or districts, namely, Toronto, London, Hamilton and Ottawa (in Ontario), Montreal (in Quebec), New Brunswick, Nova Scotia, Maine, Vermont and New Hampshire.

The Canadian Mission is one of the earliest missionary fields of the Church. Elders Joseph Young, Phineas H. Young, Elial Strong and Eleazer Miller were the first L. D. S. missionaries in Canada. They commenced their labors in Ernesttown in June, 1832, and there raised up the first branch of the Church in British America that year. In December, 1832, Pres. Brigham Young joined his brother Joseph and continued preaching in Canada and raised up another branch of the Church at West Loughboro. In 1833 the Prophet Joseph Smith, accompanied by Elder Sidney Rigdon, visited Canada and made a number of converts. In 1836, Parley P. Pratt, by special appointment, commenced a most successful mission in Canada. Among other early missionaries may be mentioned Orson Hyde, Wilford Woodruff, Lyman E. Johnson, John E. Page, Thomas B.

Marsh, William E. McLellan and others. Among the early converts were John Taylor, Joseph Fielding and the latter's two sisters, Mary and Mercy Fielding. The former afterwards married Patriarch Hyrum Smith and became the mother of the late Pres Joseph F. Smith.

Many of the converts in Canada being very desirous that missionaries should be sent to preach the restored gospel to their relatives and friends in England, four of their number, namely, Joseph Fielding, Isaac Russell, John Goodson and John Snider, were selected to go on a mission to Great Britain. Apostles Heber C. Kimball and Orson Hyde were called to take charge of the mission, accompanied by Elder Willard Richards. These seven Elders sailed from New York for Liverpool, England, July 1, 1837.

After the saints became established in the Rocky Mountains, most of the Canadian saints migrated to Utah and adjacent points. But in later years missionary work was continued in Canada with some success under the direction of Elders laboring in the United States (principally the missionaries of the Northern States and Eastern States missions).

In April, 1919, those parts of Canada which at that time were included in the Eastern States and Northern States missions were organized as a separate mission called the Canadian Mission, over which Elder Nephi Jensen was called to preside. He was set apart for that position June 17, 1919, in Salt Lake City, and arrived in Toronto, Canada, the headquarters of the Canadian Conference of the Eastern States Mission, on July 1st. On July 29, 1919, a conference was held at Toronto, on which occasion Nephi Jensen was sustained as president of the Canadian Mission and Andrew Sproul, former president of the Canadian Conference, as president of the Toronto Conference. A house was secured at 36 Ferndale Avenue, Toronto, which still serves as mission headquarters, and as the home of the president of the

mission (1930). By the end of the year 1919 four more conferences had been added to the two original conferences, namely, Montreal (Quebec), Ottawa (Ontario), New Brunswick and Nova Scotia. A chapel in which to hold meetings had previously been erected at 903 Winnipeg Avenue, Manitoba, formerly part of the Northern States Mission. In 1925, the province of Manitoba was transferred to the North Central States Mission.

In March, 1923, President Nephi Jensen was succeeded by Joseph Quinney, jun., at which time the mission was in a prosperous condition. In 1927 the state of Maine (U. S.) was added to the Canadian Mission.

In March, 1927, Charles H. Hart, one of the First Seven Presidents of Seventies, succeeded Joseph Quinney, jun., as president of the mission, and about the same time the boundaries of the mission were enlarged by the addition of the states of Vermont and New Hampshire. Elder Hart presided over the mission Dec. 31, 1930.

At this time regular meetings were being held in hired halls at Toronto, London, Chatham, Hamilton, Brantford, Guelph, St. Catherine, Kitchener and Ottawa in the province of Ontario; at Montreal in Quebec, at Saint John in New Brunswick, at Halifax, Amherst and New Glasgow in Nova Scotia, at Burlington in Vermont; at Nashua in New Hampshire and at Portland in Maine.

At Laconia, N. H., the missionaries have secured the privilege of broadcasting programs (consisting of music and a short address) for one hour on Sundays and for three half-hour periods during the week.

The numerical strength of the Canadian Mission Dec. 31, 1930, was 1,232, including 58 Elders, 43 Priests, 16 Teachers, 39 Deacons, 832 lay members and 244 children. There were 54 missionaries from Zion laboring in the mission, including 12 lady missionaries.

**CANADIAN TEMPLE.** See Alberta Temple.



**CANE BEDS BRANCH**, Zion Park Stake, Coconino Co., Arizona, consists of about half a dozen families of saints residing in a scattered condition on the flats or highlands south of the Rio Virgen, about 30 miles southeast of Rockville, and about 15 miles northwest of Pipe Springs, Ariz. The center of the branch is a school house in which meetings and Sunday school session are held. Joseph T. Wilkinson, jun., acted as presiding Elder Dec. 31, 1930. All the inhabitants are engaged in farming and stock raising.

**CANNON WARD**, Pioneer Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by the Poplar Grove and Salt Lake City 26th wards, east by 6th West St. (or the Jefferson and McKinley wards), south by 21st South St., and west by Redwood Road (or Brighton Ward).

Pres. George Q. Cannon located a part of his family in what is still called the "Farm House" in Cannon Ward, as early as 1870, thus commencing a settlement largely composed, at first, of the families of George Q. and Angus M. Cannon and their relatives. The district being so far distant from any of the adjoining ward centers, Cannon Ward was organized by the presidency of the Salt Lake Stake May 31, 1896, with Lewis Mousley Cannon (a son of Pres. Angus M. Cannon) as Bishop. The ward included several families of saints who had previously belonged to the Salt Lake City 5th, Farmers and Brighton wards.

Pres. George Q. Cannon built a school house near his home in 1879, in which his wife, Mrs. Martha Telle Cannon, taught school. The building was also used for meetings, which were held under the direction of Pres. Cannon, and as a social center for the district. After the organization of the ward, a brick meeting house, 30 by 60 feet, was erected on 8th West St., between 10th and 11th (now 13th) South streets. Later (in 1927) a fine

modern brick and cement chapel was erected on the corner of 8th West and 14th South streets, facing west, at a cost of \$30,000. For several years Cannon Ward belonged to the Salt Lake Stake of Zion, but was in 1904 transferred to the newly organized Pioneer Stake.

Bishop Lewis M. Cannon was succeeded in 1918 by Charles E. Davey, who on Dec. 14, 1930, was succeeded by Tracy Y. Cannon, who acted Dec. 31, 1930. On that date the ward had 750 members, including 143 children.

**CANNONVILLE WARD**, Panguitch Stake, Garfield Co., Utah, consists of the Latter-day Saints residing on the headwaters of the Pahrea, a tributary of the Colorado River, and the ward includes the town of Cannonville in Garfield County and the villages of Clifton and Georgetown in Kane County, Utah. The town of Cannonville is about a mile north of the boundary line between Garfield and Kane counties, 35 miles southwest of Escalante and 30 miles southeast of Panguitch, the headquarters of the stake. Bryce Canyon, one of the wonderlands of Utah and a national park, is within the limits of Cannonville Ward. The altitude of Cannonville is 5,800 feet above sea level.

That part of Garfield County, Utah, which lies south of the Rim of the Basin, was used as a herd ground for the Kanarra Stock Company previous to 1874, when David O. Littlefield and Orley D. Bliss arrived with the intention of making their residence there, attention having been drawn to the place as a desirable location for a settlement. The following year (1875) more settlers arrived and the people named the locality Clifton, on account of the cliff formations in the district. In 1876 more settlers arrived and a branch organization was effected as a part of the Panguitch Ward, with Jonathan T. Packer as president. On Aug. 5, 1877, this branch became a ward, with Jonathan T. Packer as Bishop. That year a better location for

a town having been chosen about a mile and a half up stream, another townsite was located, to which all the houses, mostly log cabins, and also the schoolhouse (used for all public purposes) were moved. The new settlement was called Cannonville, in honor of Apostle George Q. Cannon. As more settlers took up land adjacent to Cannonville, other villages came into existence and in 1888 the Cannonville Ward contained also the settlements of Henrieville and Georgetown and later Tropic. In 1889 Henrieville was detached from Cannonville and organized as a separate ward, and in 1894 Georgetown and Tropic were also separated from Cannonville and given separate ward organizations; Georgetown later became a branch of Cannonville Ward. Following are the names of the Bishops of the Cannonville Ward. Jonathan T. Packer, 1877-1880; Ira B. Elmer, 1880-1884; Wm J. Henderson, 1884-1891; Seth Johnson, 1891-1894; Wm W. Willis, 1894-1900; James N. Henderson, 1900-1907; Sixtus E. Johnson, 1907-1909; Wm. J. Henderson, jun., 1909-1917; O. Wilford Clark, 1918-1929, and Benjamin F. Campbell, 1929-1930. Bishop Campbell presided Dec. 31, 1930, on which date the Cannonville Ward had a membership of 222, including 52 children. The Cannonville Precinct in 1930 had a total population of 227.

**CANYON CREEK BRANCH**, Fremont Stake, Madison Co., Idaho, consisted of the Latter-day Saints residing in a scattered condition on their respective farms and ranches extending over a tract of country covering nearly three townships. The L. D. S. meeting house is located on the right or east bank of Canyon Creek (a tributary of the Teton River) on the main road leading from Rexburg to Teton Valley. The center of the branch was 21 miles east of Rexburg and nine miles southeast of Newdale.

A branch of the Church was organized in the Canyon Creek district in 1909 by the presidency of the Fremont

Stake, with Eugene P. Clements as presiding Elder. He was succeeded in 1913 by Cecil T. Clements, who presided until 1915, when the branch was divided and that part of the same lying within the boundaries of Teton County was organized as the Clementsville Branch with Cecil T. Clements as president. Joseph F. Stephens was then chosen to preside over the Canyon Creek Branch. He acted until 1924 when the branch was disorganized and the members transferred to the Newdale Ward

**CAPE CONFERENCE**, or district, of the South African Mission, consists of the Latter-day Saints residing in and near Cape Town, the most important seaport of South Africa. Cape Town has a population of about 210,000. A conference called the Cape of Good Hope Conference was organized in 1853; this was the first conference organized in the South African Mission. The Cape District on Dec. 31, 1930, had a membership of 199, including 8 Elders, 9 Priests, 4 Deacons, 144 lay members and 34 children.

**CAPITOL HILL WARD**, Salt Lake Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing on Capitol Hill, Salt Lake City, thus named on account of the Utah State Capitol being located within the limits of the ward, which extend to the mountains on the north, eastward to the rim of City Creek Canyon (or Ensign Ward), south to 4th North St. (or the 17th and 18th wards) and west by an irregular line commencing at Main St. and following mainly the brow of the hill, (or the east boundaries of the 17th, 19th and 24th wards).

Capitol Hill Ward was organized April 12, 1925, from the east parts of the 17th, 19th and 24th wards. The idea of constructing a chapel in keeping with the location of the ward was given favorable consideration by the members of the ward immediately upon its organization, but in the meantime the late Judge Baskin's old barn on the south side of Hillside Avenue, be-

tween Main and State streets, was remodelled and this served for ward purposes until 1929, when a new, modern chapel, one of the finest in the Church, was completed on the corner of 3rd North and West Capitol streets. George Savage Ashton was the first Bishop of the ward; he was succeeded Dec. 28, 1930, by George C. Lloyd, who acted in that capacity Dec. 31, 1930. On that date the ward had 604 members, including 80 children.

**CARBON STAKE** consists of the Latter-day Saints residing in Carbon County, and also a few in Emery County, Utah. The headquarters of the stake are at Price, an important town on the Denver & Rio Grande Western Railroad, 126 miles by rail southeast of Salt Lake City. At Price there is a beautiful tabernacle, in which stake conferences and other large stake gatherings convene, and where there are also accommodations for the stake presidency and the High Council.

In 1930 the Carbon Stake consisted of eight organized bishop's wards and five independent branches. The wards were Castle Gate, Clear Creek, Green River, Price, Spring Glen, Storrs, Sunnyside and Wellington. The branches were Columbia, Garden Creek, Helper, Hiawatha, Kenilworth and Standardville. The population of Carbon Stake is divided between miners and farmers, and in Price quite a number of the brethren are engaged in business and are carrying on different kinds of industries.

All the saints in the so-called Castle Valley belonged originally to the Sanpete Stake of Zion, but in 1880 the Emery Stake was organized containing all the saints residing in Emery County. In the meantime the coal mining population in the north end of Emery County increased so rapidly that the state authorities, through the legislature, divided Emery County, and created of its northern part Carbon County, thus named because of the great quantity of coal found in the mountains adjacent to Price. At a

conference of the Emery Stake held May 8, 1910, attended by Apostles Francis M. Lyman and Anthony W. Ivins, the Emery Stake was divided into two stakes, the north part of the stake to become a new stake called Carbon Stake, with the same boundaries as the previously organized Carbon County. The south part of the Emery Stake was continued under the old name. When first organized the new Carbon Stake included Castle Gate, Green River, Pleasant Valley, Price, Scofield, Spring Glen, Sunnyside and Wellington. Gustave E. Iverson was sustained as president of the Carbon Stake, with Arthur W. Horsley as his first, and James Rex Miller as his second counselor. Ernest S. Horsley was appointed stake clerk soon afterwards. On Aug. 13, 1913, Pres. Iverson and counselors were released, and Arthur W. Horsley, who had acted as first counselor to Pres. Iverson, was chosen as president of the Carbon Stake, with John H. Pace as first, and Henry G. Mathis as second counselor. First counselor John H. Pace died Nov. 2, 1922, and soon afterwards Henry G. Mathis was promoted from second to first counselor and John E. Pettit was chosen as second counselor. First counselor Henry G. Mathis was honorably released because of advanced years Sept. 29, 1929, and John E. Pettit was promoted from second to first counselor and Orson H. Guymon was chosen as second counselor in the stake presidency. Arthur W. Horsley acted as president of the Carbon Stake Dec. 31, 1930, with John E. Pettit as first and Orson H. Guymon as second counselor; Ernest S. Horsley was the stake clerk.

The Carbon Stake Tabernacle, which was built at an expense of \$93,000, was dedicated July 1, 1893. This modern building has an auditorium with gallery capable of seating 800 people; it also has a commodious Relief Society room, an amusement hall, eight class rooms and a baptismal font. It is heated by steam and electrically lighted. The first meeting was held in the new building April 13, 1893. The Church

membership of the Carbon Stake Dec. 31, 1930, was 5,291, including 1,523 children. The total population of Carbon County was 17,798 in 1930.

**CARDIFF CONFERENCE**, Wales, British Mission, organized in 1858, consisted of the Latter-day Saints residing in the city of Cardiff, located on the south coast of Glamorganshire, Wales, bordering on the Bristol Channel. The conference was absorbed by the Glamorganshire Conference by action of a council held at Cardiff, Jan. 8, 1865.

**CARDIGANSHIRE CONFERENCE**, Wales, British Mission, organized July 29, 1849, consisted of the Latter-day Saints residing in Cardiganshire (bordering on Cardigan Bay), Wales. This conference was discontinued to become a part of the Llanelly Conference in 1861.

**CARDSTON WARD**, Alberta Stake, the pioneer Latter-day Saint settlement in Alberta, Canada, is situated on Lee's Creek, a tributary of St. Mary's River, 48 miles southwest of Lethbridge, and 14 miles north of the boundary line between the United States and Canada. Its exact location is in latitude 49 deg., 56 min., 56 sec., and longitude 112 deg., 50 min., 45 sec. west of the 4th meridian. The Cardston townsite is surveyed into blocks, 34 rods square, with streets six rods wide. It is situated on both sides of Lee's Creek, which stream passes through the townsite from southwest to northeast and empties into St. Mary's River about two miles northeast of the townsite. Cardston, which is bordered on the north by the Blood Indian Reservation, is surrounded by a rich farming district of which only a small part is irrigated. The settlement obtains fuel and timber from the mountains on the west.

Cardston was founded by Latter-day Saints in 1887 and organized as a ward of the Cache Stake Oct. 7, 1888, with John A. Woolf as Bishop. The first L. D. S. school in the district was taught on Lee's Creek in the summer of 1888, with Miss Jane Woolf as teacher. A

few families who had settled on Boundary Creek, south of Cardston, were organized as the Boundary Creek Branch Sept. 20, 1891, but that branch had only a short existence. Another branch of the Church was organized on the west side of St. Mary's River, and still another branch on Snake Creek, a tributary of St. Mary's River. These, however, were only temporary branches. John A. Woolf was succeeded as Bishop of the Cardston Ward in 1895 by Josiah A. Hammer, 1895-1908; Dennison E. Harris, 1908-1911; James Thomas Brown, 1911-1914, when the Cardston Ward was divided into two wards, viz., Cardston 1st Ward and Cardston 2nd Ward. The first school house in Cardston, a log structure, 26 by 40 feet, erected in 1887, was also used for meeting purposes.

Cardston was from the beginning, and is still, the largest and most important L. D. S. settlement in Canada. It is the business center of the southwest part of Alberta, and has a number of mercantile establishments, two banks, and other lines of industries necessary to a growing town.

In 1913 it was decided to erect a temple in Cardston, of which the cornerstone was laid Sept. 19, 1915. The building was finished at a cost of \$800,000 and dedicated Aug. 26, 1923. (See Alberta Temple.) The membership of the Church in Cardston Dec. 31, 1930, was 1,436, including 286 children.

**CARDSTON 1ST WARD**, Alberta Stake, Alberta, Canada, consists of the Latter-day Saints residing in that part of Cardston lying west of the first street running north and south, east of the temple. Within its limits are the temple, the stake tabernacle and a part of the business center of the town.

Owing to the rapid growth of Cardston, the Cardston Ward, on Feb. 1, 1914, was divided into two wards, namely, the Cardston 1st Ward and the Cardston 2nd Ward. James Thomas Brown was the first Bishop of the Cardston 1st Ward; he was succeeded in

1918 by Charles W. Burt, who in 1928 was succeeded by Gustave Nielsen, who presided as Bishop of the ward Dec. 31, 1930. On that date the Cardston 1st Ward had 687 members, including 126 children.

**CARDSTON 2ND WARD**, Alberta Stake, consists of all that part of the town of Cardston lying east of the first street east of the temple, running north and south. It contains a number of fine residences and the principal part of the business district, most of the people in the ward are engaged in farming.

Cardston 2nd Ward came into existence Feb. 1, 1914, when the Cardston Ward was divided into two wards, namely, the Cardston 1st Ward and the Cardston 2nd Ward. Thomas W. Duce was chosen Bishop of the Cardston 2nd Ward, he was succeeded in 1924 by Walter Edward Pitcher, who acted as Bishop of the ward Dec. 31, 1930. On that date the Cardston 2nd Ward had 720 members, including 161 children.

**CAREY WARD**, Blaine Stake, Blaine Co., Idaho, consists of the Latter-day Saints residing in Little Wood River Valley. The meeting house, a modern cement block building, is located at Carey, which town is 18 miles east of Picabo, a station on the Wood River branch of the Oregon Short Line Railroad, and 40 miles northeast of the Shoshone on the main line of the same railroad. Carey, the headquarters of the Blaine Stake, was so named on account of a post office of that name having been established in the district in 1885, named after James Carey, the first postmaster.

On Nov. 3, 1913, the Blaine Ward, which had contained all the Latter-day Saints residing in Blaine and Lincoln counties, Idaho, was disorganized and the saints residing in Little Wood River Valley organized as the Carey Ward. Wm. L. Adamson was chosen as Bishop. He being called to preside over the newly organized Blaine Stake of Zion in 1919, was succeeded by Ed-

ward C. Rawson, who was succeeded in 1922 by Thomas S. Patterson, who was succeeded in 1929 by George Milford Sparks, who was succeeded in May, 1930, by Buford Kirkland, who presided Dec. 31, 1930. Carey, when first organized, belonged to the Boise Stake, but became part of the Blaine Stake in 1919. The ward had a Church membership of 496 Dec. 31, 1930; this included 76 children. The total population of the Carey Precinct was 767 in 1930.

**CARLISLE CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in the town of Carlisle, Cumberland, England, and may be considered an outgrowth of the Brompton Conference which it absorbed at the time of its organization in 1842. In 1862 Carlisle Conference became a part of the Newcastle-upon-Tyne Conference.

**CARMARTHENSHIRE CONFERENCE**, South Wales, British Mission, organized July 29, 1849, consisted of the Latter-day Saints residing in Carmarthenshire (bordering on the Bristol Channel), Wales. In 1868 this conference was discontinued to become a part of the Glamorgan Conference.

**CARNARVON CONFERENCE**, in Wales, British Mission, was practically a continuation of the Dyffryn-Conway and Anglesey Conference, the name of which was changed Jan. 9, 1858, to the Carnarvon Conference; it contained all of Carnarvonshire, situated on the northwest coast of Wales. The conference, after the change of name, still included the island of Anglesey. On March 25, 1866, Carnarvon Conference was discontinued to become a part of the North Wales Conference.

**CARROLL COUNTY**, Missouri, consists of that part of Missouri which is bounded on the north by Livingston County, on the east by Chariton County, on the south by the Missouri River, and on the west by Ray County. When the saints vacated Clay County in 1836, and the next two years were locating settlements in Caldwell and Daviess counties, attention was also

drawn to Carroll County, where they purchased a town called DeWitt, which, however, they occupied only a short time, as the saints were driven away from that part of Missouri by a mob in 1838 (See DeWitt.)

**CARSON COUNTY**, one of the counties of the Territory of Utah, was designated and its boundaries defined by an act approved Jan 5, 1854, as follows

"Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That all that portion of country bounded north by Deseret County, east by the parallel of longitude 118 deg south by the boundary line of this Territory and west by California, is hereby included within the limits of Carson County" (Laws of Utah)

In 1861 the area included in Carson County became part of the newly organized territory of Nevada.

**CARSON VALLEY MISSION.** (See Nevada.)

**CARTHAGE**, the seat of Hancock County, Illinois, is situated in the midst of an extensive prairie, about 18 miles in a straight line, or 22 miles by road southeast of Nauvoo. It was first settled in 1831, and the county seat was located there in March, 1833. The event which connects Carthage particularly with the Church is the assassination of the Prophet Joseph Smith and his brother Hyrum June 27, 1844. Carthage had about 400 inhabitants in 1844, 1,594 in 1880, and 2,240 in 1930.

Carthage Jail, in which Joseph and Hyrum Smith were martyred, is situated about 400 yards northwest from the court house in Carthage, and at the time of the murder was on the outskirts of the town. The jail, a stone building two stories high, was built in 1841, the lower part being occupied by the jailer as a residence, and the upper part by prisoners, to which access was had by a stairway in the south end. The building still stands, somewhat reconstructed with additions, and was for a number of years the property of ex-treasurer Browning.

In 1903 the Church bought the building and two acres of ground for \$4000, and placed it in the hands of a custodian. Carthage Jail is visited annually by members of the Church and by thousands of others who have become interested in the tragedy enacted in that historic structure in 1844

**CASSIA STAKE OF ZION** consists (1930) of the Latter-day Saints residing in the south part of Goose Creek Valley, Cassia Co., Idaho. Northward the stake extends to the Burley and Minidoka stakes, east to the Raft River Stake, south to the boundary line between Utah and Idaho (or Box Elder County, Utah), and west to the limits of Cassia County. It contains the following wards. Basin, Marion, Oakley 1st, Oakley 2nd, Oakley 3rd, and Oakley 4th

In April, 1879, Wm. C. Martindale and a company from Tooele County, Utah, came to Goose Creek Valley to explore this part of the newly organized Cassia County, Idaho, and locate places for settlements, and report back to President Francis M. Lyman of the Tooele Stake. They found some non-Mormon stockmen in the valley with their herds, and in a cove known as "Little Basin" they found that James Dayley and his two sons (Heber C. and Thomas J.) a Latter-day Saint family, had already staked out claims and built cabins. Upon his return, Wm. C. Martindale made a favorable report, and soon afterwards a number of people from Tooele County expressed their desire to take up land in the newly selected location and Bro. Martindale was appointed to go with them, organize them into a branch of the Church and preside over them. On May 9, 1880, Pres. Martindale held a meeting in the log cabin of Thomas Dayley in the Little Basin, on which occasion he presented his letter of appointment from Pres. Lyman, and the saints present sustained him in his position, after which he chose Enoch R. Dayley, sen., as one of his counselors. The total number of members of the Church in

the neighborhood at that time was 14, but more arrived later that year and the site of Oakley became the central part of the new colony. On Sunday, Sept. 24, 1882, on the occasion of the visit of Apostles Francis M. Lyman and John Henry Smith, the branch was organized as the Cassia Ward of the Box Elder Stake with Horton D. Haight as Bishop. Wm C. Martindale and George C. Whipple were set apart as his counselors. On Nov. 19, 1887, the saints residing in the Cassia Ward and vicinity were separated from the Box Elder Stake and organized as the Cassia Stake of Zion with Horton D. Haight as president. He chose Moroni Pickett and Wm T. Bim as his counselors. This presidency remained intact until the death of Pres. Haight, Jan. 19, 1900.

At a meeting held May 13, 1900, Wm T. Jack was set apart to preside over the Cassia Stake. He chose John I. Smith and Wm T. Harper as his counselors. This presidency stood intact for 28 years, or until Oct. 20, 1928, when they were honorably released and Chas. S. Clark was sustained as president of the Cassia Stake with Moses S. Martin and Wm G. Hardy as his counselors. These three brethren acted in the positions named Dec. 31, 1930. The first clerk of the Cassia Stake was Joseph Y. Haight, who in 1899 was succeeded by John J. Millard, who was succeeded in 1904 by Marcus L. Funk, who in 1910 was succeeded by J. Earl Whiteley, who acted at the close of 1930, at which time the membership of the stake was 1,528, including 301 children.

Cassia Stake is the mother of all the other stakes in south and central Idaho, including the Boise Stake, organized Nov. 3, 1913; Raft River Stake, organized April 26, 1915; Twin Falls Stake organized July 26, 1919; Burley Stake organized July 27, 1919; Blaine Stake, organized Aug. 3, 1919, and Minidoka Stake organized May 11, 1924. At Oakley is located the stake tabernacle, a rock building; also a stake office building. In 1929 a stake recreation hall was built, said to be one of

the finest in Idaho. The same year Cassia Stake purchased and remodeled a theatre building now called the Cassia Stake Playhouse; this building also is said to be one of the best of its kind in Idaho. The stake also owns a seminary building, a brick edifice, erected in 1926 on the corner east of the Oakley Rural High School.

**CASSIA STAKE ACADEMY** was founded for the benefit of the Latter-day Saints in 1887. At that time the Cassia country was but sparsely settled, yet in addition to the small schools functioning in the settlements, the Cassia Stake Academy, offering instruction in higher grade work, was commenced at Oakley in a log cabin Nov. 18, 1889. Later a fine modern school building was erected.

The academy soon was in a position to offer a three-year high school course, supplemented by theology, to which was later added training in animal husbandry and dairying. On account of the facilities offered by the state schools, which would have caused a duplication of secular studies, the Cassia Stake Academy was closed in 1921 and a L. D. S. seminary established instead. From 1911 to 1921 Joseph Mills, B. A., presided over the school.

**CASTLE DALE WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing within the limits of Castle Dale Precinct, including the town of Castle Dale, which is pleasantly situated on Cottonwood Creek. Castle Dale is the county seat and also the headquarters of the Emery Stake of Zion, and is known for its fine fruit and good farming facilities.

Castle Dale was settled in 1877 by a few L. D. S. families. Other settlers arrived in 1878 and the saints of Castle Dale were organized as a ward Oct. 7, 1879, with Jasper Peterson as Bishop. Following are the names of those who succeeded Bro. Peterson as Bishop: Henning Olson, 1882-1896; Francis M. Reynolds (P. E.), 1896-1898; John Y.

Jensen, 1898-1907; Peter I. Akelund, 1907-1912; Samuel H. Larsen, 1912-1929, and Carl Berg, 1929-1930. The Church membership of Castle Dale Ward Dec. 31, 1930, was 834, including 161 children. The total population of the Castle Dale Precinct was 829 in 1930; of these 813 were residents of the town of Castle Dale.

**CASTLE GATE**, Carbon Stake, Carbon Co., Utah, consists of the Latter-day Saints residing in the coal-mining camp of Castle Gate, situated in Price River Canyon, three miles north of Helper, and ten miles northwest of Price, the headquarters of the Carbon Stake of Zion. A great number of the brethren are employed in the coal mines at Castle Gate and immediate neighborhood, while others are engaged in business or employed in different capacities in the town. Castle Gate is one of the most important mining camps in Carbon County.

In August, 1888, Alexander McLean and a few others made the actual discovery of coal in the mountains adjacent to the location of Castle Gate and commenced work at once. The first test of making coke was undertaken by these men in October, 1888, and as the experiment proved successful, a coal-mining town soon sprang into existence, and before the year was ended the first carload of coal was shipped from the mine so recently opened. Among the employees at the mines were Latter-day Saints, who were organized into a branch of the Church in November, 1888, with Wm. T. Lamph as presiding Elder, he acted under the direction of Bishop Heber F. Stowell of the Spring Glen Ward, which was organized at the same time. Immediately after the organization of the branch, meetings and Sunday school sessions were held regularly. Auxiliary organizations were also established. As presiding Elder William T. Lamph moved to Castle Valley in 1891, William Stokes succeeded him as presiding Elder at Castle Gate. Bio Stokes was succeeded in 1892 by Thom-

as Cox, who presided until May, 1893, when the Castle Gate Branch was organized as a regular bishop's ward, with Wm. T. Lamph (who had returned to Castle Gate) as Bishop. He was succeeded in 1899 by Andrew Young as presiding Elder, who was succeeded as Bishop by John F. Aamodt, who in 1903 was succeeded by Andrew Young (second term) as presiding Elder. He was succeeded in 1906 by Morgan D. Evans, who later the same year was succeeded by Wm. Evans, who in 1909 was succeeded by Morgan D. Evans (second term). In 1911 the branch was once more organized as a ward with Morgan D. Evans as Bishop. He was succeeded in 1921 by Benjamin Foster Thomas, who was killed in a terrible explosion which took place in the mines at Castle Gate March 8, 1924. His successor was William B. Stapley, who presided as Bishop at Castle Gate Dec. 31, 1930. The Church membership of the Castle Gate Ward Dec. 31, 1930, was 575 souls, including 181 children. The total population of the Castle Gate Precinct or town was 923 in 1930.

**CATAWBA BRANCH**, York Co., South Carolina (Southern States Mission), consists almost entirely of Catawba Indians living in a small village. A number of these Indians became converts to the restored gospel through the labors of Elders Henry Miller and Charles E. Robinson and were organized by them into a branch of the Church in 1883. There were about one hundred Indians of this tribe on the reservation at that time, nearly all of whom became interested in the preaching of these Elders and were baptized. Elder Charles E. Robinson died Sept. 26, 1883, while laboring among the Indians, and Elder Miller returned home shortly afterwards. They were succeeded by other efficient Elders, but persecution arose and the Elders were ordered out of the reservation. In order to hasten their departure one of the missionaries, Elder Franklin A. Fraughton, received forty lashes on



his bare back, and his companion, Elder Wiley G. Cragun, was shot in the chin while making his escape from the mob. The Indians, however, continued to hold Sunday schools and meetings, presided over by native Elders, and at the present time there is a branch of Indians near Catawba Junction, numbering 125, presided over by Indian officers. A small frame chapel was erected in the Catawba Branch in 1895, and in 1929 this was replaced by a larger and better furnished edifice, in which there is an organ, and an Indian girl is the organist. The president of the branch and his counselors are all Indians.

**CAVE VALLEY BRANCH**, Chihuahua, Mexico, consisted of the Latter-day Saints residing in Cave Valley in a little village near the left bank of the Piadres Verdes River where a small stream puts into said river. The townsite is seven miles north northwest of Pacheco and 35 miles by road about road southwest of Juarez, but only six miles by air line. Near the townsite is the celebrated Olla Cave in which are a number of hieroglyphics resembling those found in the Book of Abraham.

Cave Valley was first settled by Latter-day Saints in 1887, nearly all of them being former residents of Juarez. A branch organization was effected for their benefit in the spring of 1887 by Apostle Erastus Snow, as part of the Juarez Ward with Price W. Nelson as presiding Elder. He acted in this capacity until February, 1891, when the Pacheco Ward in the Corrales Basin was organized and Cave Valley Branch became a part of that ward. Christopher B. Heaton, second counselor in the Pacheco Ward bishopric, who resided in Cave Valley, took charge of the branch.

On Sept. 19, 1892, Sister Karen Thompson and her son Hyrum were killed by Apache Indians at the Cliff Ranch, below Cave Valley. She and her husband and their family were residing at the Cliff Ranch, formerly

occupied by Helaman Pratt, a colonizer of the district and former president of the Mexican Mission.

On January 9, 1893, the saints at the Cave Valley Branch were organized into the United Order with Christopher B. Heaton as president. This condition functioned with success for two or three years, but, by degrees, the valley was vacated and in 1900 there were only a few members of the Church in Cave Valley, these being members of the Pacheco Ward. In 1930 there was no organization of the Church in Cave Valley.

**CEDAR CITY**, Parowan Stake, Iron Co., Utah, is the largest incorporated city in Iron County, and is the headquarters of the Parowan Stake of Zion. It is the metropolis of southern Utah and can boast of more public buildings, including houses of worship and school houses, than any other city in southern Utah. It is the terminus of the Cedar City-Lund branch of the Los Angeles and Salt Lake Railroad, situated at the west base of the Wasatch Mountains, 302 miles by rail south of Salt Lake City, about 40 miles by highway northwest of Zion Park, and 50 miles northeast of St. George, Utah. It contains the \$250,000 Escalante Hotel, and is the starting point of tourists who visit Cedar Breaks, Zion Park, Bryce Canyon and the Grand Canyon of the Colorado.

Cedar City as a settlement dates back to November, 1851, when it was first settled by Latter-day Saints, and soon afterwards became a place of importance as a manufacturing center and also farming and stockraising community. A stake of Zion was organized temporarily in Cedar City with a High Council and other stake officers. The first Bishop of Cedar City was Philip Klingensmith, he was succeeded in 1859 by Henry Lunt, who was succeeded in 1877 by Christopher J. Arthur, who in 1884 was succeeded by Henry Lunt (second term), who in 1888 was succeeded by William Henry Corry, who in 1901 was

succeeded by Henry W. Lunt, who presided until June 19, 1909, when the Cedar City Ward was divided into two wards, namely, the Cedar City East and the Cedar City West wards. These two wards were subsequently named the Cedar City 1st and the Cedar City 2nd wards, and still later the Cedar City 3rd Ward was organized. On Dec. 31, 1930, the total Church membership in Cedar City (three wards) was 2,653, including 497 children. Cedar City Precinct in 1930 had a population of 3,893; of these 3,615 were residents of Cedar City.

**CEDAR CITY 1ST WARD** (originally called Cedar City East Ward), Parowan Stake, Iron Co., Utah, consists of the Latter-day Saints residing in the east part of Cedar City, (all east of Main Street) and was organized by Apostles Francis M. Lyman and John Henry Smith June 19, 1908, when the Cedar City Ward was disorganized and two new wards created in its stead, namely, the Cedar City East and the Cedar City West wards. The name of the East Ward was changed July 10, 1927, from the Cedar City East to the Cedar City 1st Ward. Henry W. Lunt, who had acted as Bishop of the Cedar City Ward, was set apart as Bishop of the Cedar City East Ward. He was succeeded in 1911 by John J. G. Webster, who in 1913 was succeeded by Solon J. Foster, who in 1916 was succeeded by Henry W. Lunt, who in 1920 was succeeded by Parson U. Webster, who in 1922 was succeeded by Bengt Nelson, who in 1924 was succeeded by Franklin B. Wood, who presided Dec. 31, 1930. On this date the Cedar City 1st Ward had a membership of 908, including 171 children. The Cedar City 1st Ward meetings are held in the old tabernacle, situated on the east side of Main Street, on the corner of Main and Center streets.

**CEDAR CITY 2ND WARD** (originally Cedar City West Ward), Parowan Stake, Iron County, Utah, consists of the Latter-day Saints residing in the

southwest part of Cedar City, being separated from Cedar City 3rd Ward on the north by Cedar St. and from the Cedar City 1st Ward on the east by Main St. The fine meeting house is situated on the corner of 1st South and 2nd West streets. The little settlement of Hamilton Fort belongs to this ward.

The Cedar City 2nd Ward dates back to June 19, 1908, when Cedar City Ward was divided into the Cedar City East and Cedar City West wards. Lehi W. Jones was chosen as Bishop of the Cedar City West Ward and presided until 1911 when he was succeeded by Alexander G. Matheson, who in 1918 was succeeded by William R. Palmer, who in 1921 was succeeded by Elias M. Corry, who presided Dec. 31, 1930. On that date the membership of the Cedar City 2nd Ward was 622, including 89 children. The name of the ward was changed in 1927 from the Cedar City West to the Cedar City 2nd Ward.

In 1927 a fine modern chapel was erected in the Cedar City 2nd Ward at a cost of \$55,000. The ground for the building was broken May 31, 1927, and the first services held in it Aug. 14, 1927. It was dedicated March 9, 1930. This is a fine modern building containing, besides the main auditorium, an amusement hall, ample class room facilities, Relief Society quarters, and a kitchen.

**CEDAR CITY 3RD WARD**, Parowan Stake, Iron Co., Utah, consists of the Latter-day Saints residing in that part of Cedar City lying north of Center Street and west of Main Street, and organized Dec. 5, 1926. Walter K. Granger was chosen as Bishop of the new ward. He presided Dec. 31, 1930, when the membership of the ward was 1,083, including 237 children.

**CEDAR CREEK BRANCH**, Curlew Stake, Box Elder Co., Utah, consisted of a few Latter-day Saints who were trying to make homes near the Black Pine Mountains, 25 miles west of Snowville, where they made an unsuccessful attempt at dry farming. They were organized into a branch of the

Church Aug. 15, 1916, with John H. Moser as presiding Elder. He moved away in 1918, and as most of the other settlers also became discouraged and moved away about the same time, the branch was discontinued.

**CEDAR VALLEY WARD**, Lehi Stake, Utah Co., Utah, consists of the Latter-day Saints residing in the north end of Cedar Valley, which is a fine but poorly watered valley extending north and south for 22 miles; it is seven miles wide. Cedar Valley comprises the west part of Utah County and is separated from the Utah Valley proper on the east by a low range of mountains, and from Rush Valley in Tooele County on the west by another low range of mountains. Cedar Fort and Fairfield are the only settlements in the valley and they are both small. As water there is very scarce, dry farming has been tried quite successfully. Cedar Fort is situated in the north end of the valley, 40 miles by nearest road southwest of Salt Lake City and 15 miles southwest of Lehi. Most of the people in the north end of Cedar Valley reside in Cedar Fort.

Cedar Valley was first settled by Latter-day Saints in October, 1852, when Alfred Bell and others located a settlement in the north end of the valley, which was called Cedar Fort. In 1853 other settlers moved in and on April 3, 1853, the saints who had located at Cedar Fort were organized into a ward called Cedar Fort Ward, with Allen Weeks as Bishop. Because of Indian troubles, the settlement was temporarily broken up three times, but a stone fort, 133 feet square, with walls ten feet high and four feet thick, was built in 1855. At that time the Church membership of the little settlement was 115 souls. Through scarcity of water the settlers in Cedar Valley have had a hard struggle to live, but the settlement nevertheless has survived all difficulties. Bishop Weeks presided until 1876, when he was succeeded by Henry F. Cook, who

in 1882 was succeeded by Eli Bennett, who in 1906 was succeeded by William Cook, who in 1911 was succeeded by James E. Garn, who in 1917 was succeeded by Orson E. Hacking, who in 1922 was succeeded by Jacob L. Hales, who presided Dec. 31, 1930; on that date the ward had 179 members, including 35 children.

**CEDARVIEW WARD**, Roosevelt Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a tract of country lying northwest of Roosevelt. The townsite of Cedarview is about seven miles northwest of Roosevelt, the headquarters of the stake, and seven miles south of Neola. The meeting house, a frame building, is located on the townsite and nearly all the people in the district are members of the Church.

As soon as the Uintah Indian Reservation was thrown open to white settlers in 1905, many Latter-day Saints secured land in that part of the country now included in the Cedarview Ward, and a Sunday school was organized for their benefit in 1907, with Gilbert W. Richardson as superintendent. Sessions were held in private houses, but soon a log school house was built about a mile north of the present townsite and the Sunday school met there. On April 22, 1910, the saints in the locality were organized as a branch of the Roosevelt Ward with Gilbert W. Richardson as presiding Elder. He was succeeded in 1912 by Simeon A. Russell, about which time a commodious meeting house was erected. In 1913 the Cedarview Ward was organized with Simeon A. Russell as Bishop. He was succeeded in 1918 by Thomas R. Todd, who was succeeded in 1928 by Albert A. Bahr, who presided Dec. 31, 1930, on which date the ward had a membership of 227, including 60 children. The total population of the Cedarview Precinct in 1930 was 447. Cedarview belonged to the Duchesne Stake of Zion until 1920, when it became part of the Roosevelt Stake.

**CEDARVILLE WARD**, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in a farming district lying immediately west of Weston, Idaho. The place was named Cedarville owing to the many cedar groves which cover the slopes of the adjacent mountains.

Cedarville is an outgrowth of Weston and was originally known as Weston Branch, which contained the saints residing in and near the cedar-covered mountain slopes near by or along the Weston Creek, from which stream the irrigated farms obtain water. Most of the farming done, however, is dry-farming. The Weston Branch was organized as a bishop's ward Sept 7, 1902, and called Cedarville, with William Georgeson (Jorgensen) as Bishop. He was succeeded in 1916 by Henry Simpson, who in 1917 was succeeded by Rasmus Nelson, who in 1922 was succeeded by James P. Rasmussen, who acted as Bishop Dec 31, 1930. On that date the Church membership of the Cedarville Ward was 112 souls, including 35 children. In 1908 a meeting house, a fine brick building, was erected at a cost of \$5000. It can seat 150 people.

**CEDRON WARD**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in a farming and stock-raising district lying on the west side of the Teton River, in the southwest part of Teton Valley. The ward extends north to the Bates Ward, east to the Teton River, south and west to the mountains. The center of the ward, where the meeting house stands, is about six miles west of Victor, and 14 miles southwest of Diggins, the headquarters of the stake. The ward meeting house, a frame building, erected in 1926 at a cost of \$6,000, has an auditorium capable of seating 150 people.

Cedron is an outgrowth of Bates Ward, and the saints who had settled in that locality were organized March 10, 1918, into a branch of the Church named the Cedron Branch, with Milford

N. Kunz as presiding Elder. This branch was organized as the Cedron Ward Feb. 18, 1922, with Milford N. Kunz as Bishop. He presided Dec. 31, 1930, on which date the Cedron Ward had 99 members, including 37 children. The total population of the Cedron Precinct was 156 in 1930.

**CENTER WARD**, Salt Lake Stake, consists of Latter-day Saints residing in that part of Salt Lake City and vicinity which is bounded on the north and west by the Great Salt Lake, east by the Jordan River, except from 2nd West St to Leadville Ave., where the eastern boundary of the ward is 13th West St. (or the 23rd, 29th and 34th wards) and south by South Temple St. (or the 32nd and Brighton wards). When first organized the eastern boundary of the ward was the Jordan River, but in 1916 a section of land (included in a western bend of the river) bounded on the north by Leadville Ave., east by 13th West St. and south and west by the Jordan River, was transferred from the 29th Ward to Center Ward.

Center Ward, an outgrowth of Brighton and North Point wards, was organized Nov 22, 1891, and so named because, at the time, it occupied a position between the two parent wards. In 1894 North Point Ward was disorganized and became a branch of Center Ward, and in 1921 the branch organization also was disorganized and its membership transferred to Center Ward.

At the time of the organization of the ward, Albert W. Davis, the first Bishop, erected a frame meeting house on Redwood Road and 7th North St., the use of which he donated to the ward until a modern brick chapel was erected on Redwood Road between 4th and 5th North streets in 1915.

Albert W. Davis was succeeded in the bishopric in 1905 by Robert H. Bradford, who was succeeded in 1916 by Samuel B. Hazen, who was succeeded the same year by Albert J. Davis, who was succeeded in 1922 by Benjamin Hanson Hollingworth, who was suc-

ceeded in 1925 by Conrad Stutznegger, who acted Dec. 31, 1930. On that date the ward had 335 members, including 36 children.

**CENTER WARD, Wasatch Stake,** Wasatch Co., Utah, consists of the Latter-day Saints residing in the upper end of Provo Valley, or that part of said valley lying east of Heber City, including some scattered settlers living on Lake Creek. Until 1898 the ward also included the settlers on Daniels Creek. The majority of the settlers within the limits of the ward reside on Center Creek, where a small townsite consisting of six ten-acre blocks has been surveyed with eight lots in a block. The Center Ward meeting house is about five miles southeast of Heber City. Nearly all the inhabitants of the ward are farmers and stockraisers, who irrigate their lands principally from Center Creek, which stream rises in the mountains southeast of Provo Valley.

The first settlers in that part of Provo Valley which is now included in Center Ward were Thomas Ross, Joseph Fawcett, Joseph Cluff, James Adams, Jackson Smith, and others who had settled close together on Center Creek in 1860. In 1861 John Harvey and others settled on the same creek and about a dozen small cabins were erected in that neighborhood in 1860-1861. John Harvey was appointed to take charge of ecclesiastical affairs on Center Creek as early as 1861. He presided until the fall of 1865, when Andrew Ross succeeded him. Bro Ross presided until the summer of 1866 when the settlement broke up owing to Indian difficulties and the settlers moved to Heber City. The re-settling of Center took place in 1873 and during the following years Benjamin Cluff and others located on Center Creek. When the Wasatch Stake of Zion was organized in 1877, about fifteen families of saints who resided on Center Creek, about half a dozen families on Daniels Creek and three families on Lake Creek were organized into a ward

named Center with Benjamin Cluff as Bishop. He was succeeded in 1894 by William Blake, who in 1896 was succeeded by Alonzo Adelbert Brim, who in 1900 was succeeded by Thomas G. Clegg, who in 1903 was succeeded by David Warren Smith, who in 1904 was succeeded by Hugh W. Harvey, who in 1917 was succeeded by Bennett Lindsay, who presided Dec. 31, 1930. On that date the Center Ward had 186 members, including 61 children. The total population of the Center Precinct in 1930 was 196.

**CENTERDALE BRANCH, Bear River Stake, Box Elder Co., Utah,** consists of a few families of Latter-day Saints residing in the north end of the so-called Blue Creek country and on the ridge separating Blue Valley from the Pocatello Valley lying west of Bear River Valley and originally constituting a part of the Howell Ward. The branch was organized in 1914 with Peter Jensen as presiding Elder. He was succeeded in 1917 by John Adams, who in 1918 was succeeded by Albert W. Bishop, who in 1923 was succeeded by John W. Smith, who presided Dec. 31, 1930. On that date the Centerdale Branch had 75 members, including 21 children. The total population of the Centerdale Precinct was 131 in 1930.

**CENTERFIELD WARD, Gunnison Stake, Sanpete Co., Utah,** consists of the Latter-day Saints residing in a farming district lying south of Gunnison. The center of the ward, where the meeting and school houses are built, is the town of Centerfield, situated on the main highway two miles south of Gunnison, and 15 miles by nearest road southwest of Manti, the county seat of Sanpete County. Within the limits of Centerfield Ward is a sugar factory. Nearly all the inhabitants in the ward are L. D. S. farmers.

Centerfield was identified with Gunnison from the beginning and for several years constituted an important part of that ward. A school house was built in 1882, and on Aug. 29, 1897, the Gunnison Ward was divided and the

south part of the same organized as a separate ward called Centerfield, with Andrew Chr. Fjeldsted as Bishop. He was succeeded in 1918 by Herbert Beck, who in 1920 was succeeded by Soren Andersen, who in 1923 was succeeded by Charles S. Hansen, who in 1926 was succeeded by Christian A. Petersen, who presided Dec. 31, 1930. On that date the Church membership of the Centerfield Ward was 658, including 152 children. The total population of the Centerfield Precinct was 773 in 1930; of this number 554 resided in Centerfield town.

Centerfield belonged to the Sanpete Stake of Zion from its beginning until 1900; after that to the South Sanpete Stake until 1923, and since that year it has been one of the important wards of Gunnison Stake.

**CENTERVILLE WARD**, South Davis Stake, consisted of the Latter-day Saints residing in the town of Centerville, located at the foot of the Wasatch Mountains in Davis Co, Utah. The center of the town is about 11 miles north of the Temple Block in Salt Lake City.

Among the first settlers of Centerville were Thomas Grover and Osmond M. and Wm Deuel, who raised a small crop on the south side of what is known as Deuel Creek, in 1848. The same year Shadrach Roundy and family engaged in farming on what is now called Ricks Creek, about 1½ miles north of Centerville. The same year also, Thomas J Thurston farmed on what is known as Barnard Creek. In the fall of the same year, Aaron B Cherry bought out the claim of Thomas Grover, and John Evarts and James Brinkerhoff joined him as settlers on Deuel Creek, and Samuel Parrish and family settled on what is known as Parrish Creek. Samuel Parrish, the same year, dressed a pair of mill stones out of native rock and erected a mill on Deuel Creek during the winter of 1848-1849. It was a crude structure, but it served to grind grain, and is said to have been the first mill erected in Da-

vis County. With this mill he also made molasses from corn stalks, which was eagerly sought after, as sugar was almost unobtainable. In 1849 Nathan T. Porter came into the settlement and was followed the next year by his father, Sanford Porter, who soon afterwards became the first presiding Elder of the settlement, which was called Centerville because of its location between Farmington and Bountiful. In 1852 the settlement was organized as a ward with Sanford Porter as Bishop.

In 1868 a Sunday school was organized in Centerville with Nathan Tanner as superintendent but, prior to this, Sunday school sessions had been held at different periods in the settlement. A Relief Society was organized in 1869 with Mary Ann Harmon as president. In 1874 a branch of the United Order was organized with Bishop Wm R. Smith as president. An organization known as the "Young Men's Club" (later merged into the Y. M. M. I. A.) was established in 1872, and a Y. L. Ret. A. was organized in 1876 with Mrs. Caroline Dalrymple as president. A Primary Association was organized in 1880 with Rebecca H. Porter as president.

In 1869 the Utah Central Railroad (later part of the Union Pacific Railroad) was built through Centerville.

A log school house was built in Centerville in 1851, which was replaced by an adobe building in 1854; this structure served for school and all public purposes until a larger one was erected in 1862. In 1879 a substantial rock meeting house was built, which was still in use when the ward was divided in 1917.

Centerville belonged to the Davis Stake of Zion until that stake was divided in 1915, when it became part of the South Davis Stake.

On Dec. 16, 1917, Centerville Ward was divided into two wards, namely, the Centerville 1st and Centerville 2nd wards; thus the Centerville Ward ceased to exist.

Bishop Sanford Porter was succeed-

ed in 1855 by William R Smith, who, being called to preside over the Davis Stake of Zion, was succeeded in 1877 by Nathan Cheney, who in 1888 was succeeded by Aaron B. Porter, who was succeeded in 1899 by Melvin H Randall, who was succeeded in 1911 by Joseph Nelson Ford, who acted until the ward was divided in 1917. On Dec. 31, 1930, the two Centerville wards had a Church membership of 823, including 78 children.

**CENTERVILLE 1ST WARD**, South Davis Stake, Davis Co., Utah, consists of the Latter-day Saints residing in the village of Centerville and surrounding country, or in that part of the old Centerville Ward lying south of a line running east and west a short distance south of Parrish Lane. The center of the ward is located ten miles north of the Temple Block, Salt Lake City, and is about two miles east of the Great Salt Lake.

On Dec. 23, 1917, the Centerville 1st Ward was created by the division of Centerville Ward into two wards, namely, Centerville 1st and Centerville 2nd Ward. Wesley E. Tingey was chosen as Bishop of the Centerville 1st Ward. Bishop Tingey presided over the ward Dec. 31, 1930. On that date the ward had 555 members, including 66 children.

The old Centerville Ward meeting house, being located in the 1st Ward, was remodeled by the erection of a two-story addition on the east. The enlarged building contains ten class rooms, a baptismal font, and a fire-proof vault, and represented an outlay of about \$26,000.

**CENTERVILLE 2ND WARD**, South Davis Stake, consists of the Latter-day Saints residing in a farming district lying north of the village of Centerville, or in a district of country lying north of a line running east and west, south of Parrish Lane. The center of the ward is about 11 miles north of the Temple Block, Salt Lake City, and two miles east of the Great Salt Lake.

On Dec. 23, 1917, the Centerville 2nd Ward was created by the division of Centerville Ward into two wards. Joseph Nelson Ford, who since 1911 had acted as Bishop of the Centerville Ward, was chosen as Bishop of the 2nd Ward.

For a time after the organization of the new ward the saints met in the district school house, but in 1919 a modern brick chapel was erected on elevated ground, just above the State Road,  $1\frac{1}{2}$  miles northwest of the old Centerville Ward chapel. This building cost about \$25,000, and contains an auditorium, an amusement hall, with stage, several class rooms, a baptismal font and many modern conveniences. Bishop Joseph N. Ford presided over the ward Dec. 31, 1930, on which date the membership was 268, including 12 children.

**CENTRAL PARK WARD**, Grant Stake, consists of the Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by a line running ten rods north of Stratford Avenue (or Burton Ward), east by 5th East Street (or Nibley Park Ward) to 27th South Street and by 4th East Street (or Wandamere Ward); south the ward is bounded by Hustler's millrace (or Miller Ward) and west by State Street (or Southgate Ward).

Central Park Ward, an outgrowth of Burton and Miller wards, was organized Aug. 16, 1925, with Silas Leroy Richards as Bishop. For a short time after the organization of the ward the saints met for worship in the Madison school building, but a part of Pres. John R. Winder's farm, located at the corner of 3rd East and 27th South Street, having been purchased for a meeting house site, work on a commodious chapel was commenced; a wing, containing an auditorium (later used for an amusement hall) was opened for meetings in April, 1926. The whole building was finally completed at a cost of about \$65,000. Bishop Richards presided over the ward Dec.

31, 1930 On that date the Central Park Ward had 668 members, including 145 children.

**CENTRAL STATES MISSION,** (The), contains within its boundaries the states of Arkansas, Kansas, Louisiana, Missouri, Oklahoma and Texas It is divided into twelve districts or conferences, namely, Arkansas, East Kansas, East Texas, Independence (Mo ), Louisiana, Missouri, North Texas, Oklahoma, South Texas, Southwest Missouri, West Kansas and West Texas

The history of the Central States Mission is a continuation of the Indian Territory Mission, which dates back to 1855, when, at a general conference of the Church in Salt Lake City, five Elders were called to the Indian Territory to labor among the Cherokee and Creek Indians. They worked diligently and successfully, baptizing a number of people and organizing several small branches of the Church. They also met a number of brethren and sisters, former adherents of Lyman Wight, who had drifted into Oklahoma, and before the end of the year 1855, a company of sixty-five of these emigrated to the West.

In the spring of 1859, all the Elders but one returned to Utah, being expelled from the Indian Territory by Indian agents, on account of the Johnston Army trouble in Utah. From this time until 1883, only a little work was done excepting the labors of two missionaries (Elders Matthew Dalton and John Hubbard) in 1877. In 1883 Apostle George Teasdale and Elder Matthew Dalton arrived in the Indian Territory as missionaries to the Cherokee Nation, "to show them the records of their forefathers and make them acquainted with the promises of the Lord to them in the latter days." While there, Elder Teasdale wrote and published several gospel tracts for circulation among the Indians, being assisted in the work by an Indian interpreter by the name of Eubanks.

Elder Andrew Kimball followed Elder Teasdale in 1885 in the presidency

of the mission, and remained in charge twelve years, when he was succeeded by Elder William T. Jack. The mission had by that time developed into one of the largest fields in America, the states of Kansas, Arkansas and Texas having been added to its territory, making an area of 351,000 square miles. Headquarters were established at St John, Kansas.

On March 29, 1898, the name "Indian Territory Mission" was changed to "Southwestern States Mission." Many new branches were established and several Church buildings were erected. In 1899 a monthly paper, "Truth Reflex", promoted and edited by Pres Jack, was commenced at St John, Kansas, it was devoted entirely to religious matters.

In May, 1900, Elder James G. Duffin became president, and in October of the same year the states of Missouri and Louisiana were added to the mission. During his administration, Pres Duffin established a L D S colony at Kelsey, Upshur Co., Texas, which is still a flourishing settlement and an important branch in the mission. Colonies of saints were also founded near Poyner, Henderson Co., and near Spurger, Tuler Co., Texas. The colonists are mostly engaged in farming, stock-raising, dairying or poultry business. A Church school located at Kelsey has one of the finest gymnasium buildings in the state of Texas.

In 1904 Pres James G. Duffin purchased for the Church 25 acres of land in Independence, Jackson Co., Missouri. About ten or twelve acres of this property was included in the 63 acres of land purchased for the Church by Bishop Edward Partridge in 1831, and known as the "Church Property" on which a temple in Jackson County will be erected in the due time of the Lord.

In 1904 the name of the mission was changed to the "Central States Mission," and in 1906 Samuel O. Bennion, who (1930) presided over the mission, succeeded Pres Duffin. Shortly afterwards the mission headquarters were moved to Independence, Missouri,



where a substantial chapel and a mission home were erected in 1917. Chapels owned by the saints are also located at St. Louis, Springfield, Webb City, St. Joseph, Winona and Kansas City in Missouri; at El Dorado and Barney in Arkansas; at Corleyville and Pride in Louisiana; at Williamson, Jozye, San Antonio, Kelsey, Enoch, Town Bluff, Dallas, and Fort Worth in Texas, and at Wichita, St John and Kansas City in Kansas.

In Independence, Mo., is located Zion's Printing and Publishing Company, where the "Liahona the Elders' Journal," the organ of the L. D. S. missions in the United States, is published. Large numbers of books, tracts and other Church literature are published from that Church office in Independence.

There are in the Central States Mission 33 organized branches of the Church, 21 Church edifices, 55 Sunday schools, 30 Relief Societies, and 15 Mutual Improvement Associations. On Dec. 31, 1930, the mission had a Church membership of 10,804, including 5 High Priests, 15 Seventies, 465 Elders, 242 Priests, 114 Teachers, 280 Deacons, 7,842 lay members and 1,841 children. Elder Samuel O. Bennion presided over the mission, assisted by 117 missionaries, including 32 lady missionaries.

**CENTRAL WARD**, Bannock Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of Upper Portneuf Valley which borders on Gentile Valley on the south. The ward, which consists of a farming district, extends to the Rim of the Basin (or the Idaho Stake), east to Bear River, south to Grace 2nd Ward and west to the Lund Ward of the Idaho Stake. The Latter-day Saint meeting house in Central is a neat little frame building, situated in the open country near the Oregon Short Line Railroad tracks, eight miles northwest of Grace and five miles southeast of Lund.

The ward was organized March 12, 1901, with Daniel D. Lloyd as Bishop.

He was succeeded in 1903 by Rasmus G. Jorgensen, who in 1917 was succeeded by Gustaf E. Anderson, who in 1924 was succeeded by William C. Hegstrom, who died May 21, 1926, and was succeeded by M. Ezra Sorensen, who in 1928 was succeeded by Christian M. Christensen, who on Nov. 2, 1930, was succeeded by Henry A. Bjorkman, who presided Dec. 31, 1930. On that date the Church membership of the Central Ward was 226, including 41 children, out of a total population of 239 in the Central Precinct.

**CENTRAL WARD**, Saint George Stake, Washington Co., Utah, consists of the Latter-day Saints residing in a small settlement situated on the Santa Clara Creek, about nine miles west of Pine Valley, and 25 miles by road northwest of St. George. The center of the ward is a village containing a school house and a few private residences. The farms are irrigated from a canal tapping Santa Clara Creek, but most of the farming is dry farming. Meetings are held in the district school house. Cereals of all kinds are raised, as well as the harder fruits.

Central is an outgrowth of Pine Valley Ward and was organized as a separate ward April 24, 1918, with William B. Baker as Bishop. He was succeeded in 1924 by Oliver Lang Straton, who presided Dec. 31, 1930, on which date the Central Ward had 92 members, including 20 children.

**CENTRAL WARD**, in St. Joseph Stake, Graham Co., Arizona, consists of the Latter-day Saints residing in that part of Gila Valley lying between Thatcher on the southeast and Pima on the northwest, and consists of a strip of fertile country, three miles wide, extending from the Gila River on the north to the Graham Mountains on the south; but the people nearly all live in the lower end of this strip, below the canal which taps the Gila River.

In the fall of 1883 the saints who had settled in that part of Graham County were organized into a ward

called Central Ward, with Joseph Cluff as Bishop. Brother Cluff was succeeded in 1885 by George M. Haws, who in 1889 was succeeded by James Cluff, who in 1902 was succeeded by Alva S. Porter, who in 1909 was succeeded by Edsel Myron Allred, who in 1926 was succeeded by Harry Wilford Layton, who on September 21, 1930, was succeeded by James M. Smith, who presided December 31, 1930, at which time the ward had 335 members, including 58 children.

**CHALFORD HILL CONFERENCE,** British Mission, consisted of the Latter-day Saints residing in the town of Chalford Hill, Gloucestershire, England, and vicinity. The conference was organized in 1844, but as the work spread into other parts of the country, the town of Cheltenham became the headquarters of the conference, and on June 30, 1847, the name of the conference was changed to that of the Cheltenham Conference.

**CHAMPION BRANCH,** Lethbridge Stake, Alberta, Canada, consists of a few Latter-day Saint families residing on farms in a scattered condition on and near Champion station on the Aldersyde branch of the Canadian Pacific Railroad. As early as 1909 there were Latter-day Saints in the Champion district of country, and a Sunday school was organized there in 1910. In 1914 the saints were organized as a branch of the Church of the Starline Ward with David Augustus Rice as presiding Elder. He was succeeded in that capacity about 1918 by Parley P. Petersen, who was succeeded in 1930 by Fred M. Smith, who presided Dec. 31, 1930, on which date the branch had a membership of 24, including eight children.

**CHANDLER WARD,** Maricopa Stake, Maricopa Co, Arizona, consists of the Latter-day Saints residing in a farming district adjacent to Chandler, a town on the Southern Pacific Railroad. Only about one-third of the population of the district are members of the Church. Chandler, an outgrowth

of the city of Mesa, obtains water for irrigation from the same sources as Mesa, the canals being extended for that purpose.

Chandler Ward was organized Dec. 6, 1913, with Henry L. Peterson as Bishop. He acted until 1928, when he was succeeded by Guy V. Lamoreaux, who presided Dec. 31, 1930. The saints of Chandler Ward have erected a commodious chapel at a cost of about \$35,000. On Dec. 31, 1930, the Chandler Ward had 434 members, including 96 children. The total population of the Chandler town was 1,878 in 1930.

**CHANNEL ISLANDS CONFERENCE,** British Mission, consisted of the group of islands thus named, lying in the English Channel, adjacent to the north coast of France. The French language is largely spoken on these islands, and while a few converts were made upon the islands of Guernsey, Alderney and Sark, the island of Jersey was the most prolific missionary field of the group.

The Channel Islands Conference was organized Jan. 5, 1850, with William C. Dunbar as president and belonged to the British Mission until June 3, 1851, when the conference was transferred to the French Mission. In 1860 the Channel Islands Conference again became part of the British Mission and so remained until Jan. 20, 1868, when the conference was dissolved and became part of the Southampton Conference.

**CHAPIN WARD,** Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in a farming district lying about half way between Driggs on the north and Victor on the south in Teton Valley. It extends to the Driggs Ward on the north, to the mountains on the east, to Victor on the south, and to the Teton River on the west. It has no townsite and its only public buildings are the L. D. S. chapel and a school house. A new meeting house was erected in Chapin in 1927, having a seating capacity of 150 people.

The first L. D. S. settler in that part of Teton Valley now included in the Chapin Ward was Gideon Martin Murphy, who located there in 1888. Other settlers arrived soon afterwards, who originally belonged to the Aline Ward. A school house (a log building) was erected at an early day, and on June 14, 1892, the saints residing between Fox and Darby creeks were organized as a branch of the Church with Joseph Johnson as presiding Elder. He presided until Aug. 16, 1897, when the Chapin Branch was organized as a ward, with Ebenezer Beesley, jun., as Bishop.

Following is a list of the Bishops who succeeded Bishop Beesley: Frank J. Stone, 1902-1905; David P. Cheney, 1905-1906; Charles A. Moulton (presiding Elder), 1906-1907; Elijah Eddington, 1907-1908; David A. Nelson, 1909-1915; Alexander L. Burnside, 1915-1926, and Voss Christian Cordon, 1926-1930. Brother Cordon presided Dec. 31, 1930, on which date the Chapin Ward had 186 members, including 50 children. The total population of the Chapin Precinct was 204 in 1930.

**CHARLESTON WARD,** Wasatch Stake, Wasatch Co., Utah, consists of the Latter-day Saints residing in the village of Charleston, and those living in a scattered condition in its immediate neighborhood. The village of Charleston is situated on a level tract in Provo Valley near the left bank of the Provo River, five miles southwest of Heber City, and three miles south of Midway, on the opposite side of the river.

In 1858 a trapper by the name of Aaron Daniels located on the Provo River at the point where the channel of Daniels Creek empties into that river, about one mile north of the center of Charleston. He spent most of the winter of 1858-1859 trapping in Provo Valley, but went away in 1859. That year, however, George Noakes and others from Utah Valley took up land claims near the present site of Charleston and put in some small grain which, however, was killed by the frosts.

William Manning built the first house in that part of Provo Valley now included in the Charleston Ward and wintered stock on his ranch during the winter of 1859-1860. Noakes and Manning were the only settlers in Charleston until 1863 when other settlers moved in. There were about a dozen families there in 1866. After that the settlement grew quite rapidly.

George Noakes was the first presiding Elder at Charleston, acting under the direction of Bishop Joseph S. Murdock of Heber City. He was succeeded about 1867 by John Watkins, who presided until July 15, 1877, when the Charleston Branch was organized as the Charleston Ward with Nymphus C. Murdock as Bishop. He was succeeded in 1901 by William Dabell, who was succeeded in 1904 by John M. Ritchie, who presided Dec. 31, 1930. On that date the Charleston Ward had 397 members, including 88 children. The total population of the Charleston Precinct in 1930 was 467, of these 343 resided in the town of Charleston.

**CHELTHENHAM CONFERENCE,** British Mission, consisted of the Latter-day Saints residing in the town of Cheltenham, Gloucestershire, England. It included the town of Bristol and nine branches of the Church in Worcestershire which had formerly belonged to the Gadfield Elm Conference. The Cheltenham Conference existed until 1871, when its name was changed to the Bristol Conference. Again in 1891 it became the Cheltenham Conference, but in 1898 the name was changed permanently to the Bristol Conference. This title, or Bristol District, was still retained Dec. 31, 1930.

**CHEMNITZ CONFERENCE,** or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the city of Chemnitz and vicinity. Chemnitz is located in Saxony, near the border line of Germany and Czecho-Slovakia. Chemnitz District on Dec. 31, 1930, had a total population of 1,097, including 115 children. The district contains eight branches,

namely, Buchholz-Annaberg, Chemnitz Palace, South Chemnitz, Central Chemnitz, Dobelin, Hohenstein-Ernstthal, Meerane and Mittweida.

**CHENEY'S RANCH**, Juab Stake, Juab Co., Utah, (also called Cheney's Place) was the name of a small settlement of Latter-day Saints located near the north end of Juab Valley, 12½ miles north of Nephi. There are a number of springs in the locality, the southernmost being known as Cheney's Springs and those further north as Punyon Springs. The latter number about 25 in all, some of which are large and appear to be bottomless and others are quite small. These springs form a creek which empties into Salt Creek.

In 1858 the soldiers belonging to Johnston's Army located a ranch immediately north of what later became known as Cheney's Springs, built a stock corral, enclosed with a mud wall, and kept stock there until the following fall when they vacated the place. Elam Cheney, a Mormon, bought the ranch the next year (1859) and lived alone for about four years after which he was joined by Urial Stewart. In due course of time other settlers followed, until about a dozen stockmen with their families located in the district, about half of them were members of the Church.

In 1888 the settlers built a brick school house, which was also used for meetings and social purposes. The few saints residing at Cheney's Place in 1930 belonged to the Mona Ward.

**CHERRY CREEK WARD**, Malad Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing on Cherry Creek and vicinity and on both sides of the Malad River, in Malad Valley. Some of the families reside on Cherry Creek proper and others live in a scattered condition in the vicinity. Within the boundaries of the ward there are two brick school houses, one on Cherry Creek and one on Henderson Creek. The meeting house, a rock building which is located on the east side of the state highway, in the center

of the ward, is seven miles south of Malad City.

Cherry Creek as a settlement dates back to 1865, when John M. Morgan and others located in Malad Valley, about four miles south of Malad City. Other settlers followed. Some of these early settlers belonged originally to Portage, in Utah, and others to Malad, Idaho, but they were organized into a separate branch of the Church Nov 14, 1869, with Richard J. Davis as presiding Elder. He was succeeded in 1873 by John Davis Jones, who presided until Oct 31, 1880, when the Cherry Creek Branch was organized as a regular bishop's ward, with John Davis Jones as Bishop. He was succeeded in 1885 by Joseph W. Dudley, who in 1889 was succeeded by Thomas A. Davis, who presided as Bishop until 1891, when the ward organization was discontinued and John D. Jones appointed to take charge as presiding Elder. Elder Jones died Oct 30, 1900, after which David Prosser Jones took temporary charge of the branch until 1902, when he was succeeded by George Henry Facee, who in 1903 was succeeded by Joseph A. Jones, who in 1911 was succeeded by Thomas Alfred Smith, who in 1928 was succeeded by Leo Daniels Williams, who presided Dec. 31, 1930, on which date the Cherry Creek Ward had a membership of 157, including 40 children. The total population of the Cherry Creek Precinct was 180 in 1930.

**CHERRYVILLE BRANCH**, Franklin Stake, Franklin Co., Idaho, consists of a few Latter-day Saints residing in a district of country lying northeast of Franklin toward the mouth of Maple Creek Canyon, where a number of the saints belonging to the Franklin Ward had located. They were organized into a branch of the Franklin Ward March 29, 1896, with John C. Whitehead as presiding Elder. This branch, however, only existed a few years; the few families of saints residing there belonged to the Franklin Ward from that time until 1930.

**CHESTER WARD**, Moroni Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in the farming district (or the Chester Precinct) which occupies a central position in Sanpete Valley, south of Moroni and west of Spring City. It includes the scattered population residing on both sides of Canal Creek, and covers farming and meadow lands which formerly were included in the Mount Pleasant and Moroni hayfields. The agricultural lands and gardens are irrigated from Canal Creek, Oak Creek and the Sanpitch River. All the people live on their farms, as no townsite has yet been surveyed. The Chester meeting house, a substantial brick building, is located on the south bank of Canal Creek, near the road leading from Moroni to Ephraim, four miles southeast of Moroni, nine miles northeast of Ephraim, and 16 miles northeast of Manti, the county seat.

Chester is an outgrowth of Spring City. In June, 1870, David Candland made the first land entry in that section of country now included in the Chester Ward and located on Canal Creek in 1872, together with his boys. He also built the first house in what is now the Chester Ward. During the years 1873, 1874 and 1875 the country gradually filled up with settlers, who located on their different quarter sections, and when the Sanpete Stake of Zion was reorganized July 4, 1877, the saints residing on Canal Creek, between Moroni and Ephraim, were organized as the Chester Ward with Reddick N. Allred as Bishop. He was succeeded in 1887 by Christen Christensen, who in 1892 was succeeded by David Candland as presiding Elder, who in 1893 was succeeded by Christen Christensen (2nd term), who in 1906 was succeeded by Wilford L. Allred, who in 1915 was succeeded by Nels A. Thomson, who in 1924 was succeeded by Joseph F. Bagnall, who presided Dec. 31, 1930, when the Chester Ward had a membership of 127, including 29 children. The total population of the Chester Precinct was 171 in 1930.

**CHESTER WARD**, in Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing on Falls River, a tributary of Henry's Fork of Snake River. The center of the ward, or the place where the meeting house stands, is about a mile south of the junction of Falls River and Henry's Fork of Snake River, 7½ miles by nearest road northeast of St. Anthony, 3½ miles northeast of Twin Groves, and 20 miles by nearest road northeast of Rexburg. The gardens and farming lands of the Falls River, or Chester settlement, are irrigated from Falls River.

Joseph Cur, whose wife was a Latter-day Saint, was the first settler in that district of country now included in the Chester Ward. He located a claim in 1887 about a mile northeast of the present Chester meeting house. With his family he spent the winter of 1887-1888 on his land. Other settlers arrived in 1888 and on Feb. 2, 1889, the saints who had settled in that district of country were organized into a branch of the Church called the Falls River Branch of the Wilford Ward, with Thomas Brown as presiding Elder. In 1900 the name of the branch was changed from Falls River to Chester. Brother Brown was succeeded as president of the branch by Hyrum Brown, who presided until 1890, when the Falls River Branch was organized as a regular bishop's ward, with Hyrum Brown as Bishop. He was succeeded in 1902 by Albert S. Farnsworth, who in 1904 was succeeded by Byron Blanchard, who in 1915 was succeeded by Thomas E. Gouch (presiding Elder), who later in 1915 was succeeded by Elisha H. Bingham (Bishop), who in 1920 was succeeded by Ernest George Bates, who in 1926 was succeeded by Earl H. Potter, who presided Dec. 31, 1930. On that date the Chester Ward had 222 members, including 26 children. The total population of the Falls River Precinct (which is co-extensive with Chester Ward) was 333 in 1930.

**CHESTERFIELD WARD**, Idaho Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing on the headwaters of the Portneuf River, mainly on Toponce Creek, Twenty-Four Mile Creek, and the main branch of the Portneuf River, which rises in the mountains a few miles from Fort Hall. The townsite of Chesterfield is about 25 miles northwest of Soda Springs, 11 miles by road north of Bancroft, the nearest railroad station, 25 miles southeast of old Fort Hall, 40 miles southeast of Blackfoot, and 150 miles by railroad northeast of Salt Lake City. The inhabitants of the Chesterfield Ward are engaged in farming and stock-raising.

The first L. D. S. settler in that district of country now included in the Chesterfield Ward was Alma Cough, who located a ranch on Toponce Creek in 1875. In 1880 Chester Call and Christian Nelson located on the main Portneuf River, 2½ miles northwest of the present Chesterfield townsite. In 1882 about a dozen Mormon families moved in, and L. D. S. meetings were commenced under the presidency of Judson A. Tolman. A meeting house was built in 1883. Bro. Tolman was placed in charge of the settlement as presiding Elder when a regular branch of the Church was organized Nov. 27, 1883. This branch was organized as a regular bishop's ward June 5, 1884, with Parley P. Willey as Bishop. Following is a list of Bishop Willey's successors: Judson A. Tolman, 1891-1903, John Balfour, 1903-1905, Rufus B. Call, 1905-1907, Heber C. Loveland, (presiding Elder and later Bishop), 1907-1917, and Christian Call, 1917-1930. Bishop Call presided Dec. 31, 1930, when the Church membership was 206, including 65 children. The total population of the Chesterfield Precinct was 365 in 1930. Chesterfield Ward may be considered the parent L. D. S. ward in upper Portneuf Valley.

**CHICAGO CONFERENCE**, or District, of the Northern States Mission, comprises the Latter-day Saints in the city of Chicago, Ill., and vicinity, num-

bering 1,340 souls, including 245 children on Dec. 31, 1930. There are two L. D. S. chapels in Chicago, one on North Sawyer Avenue, and another near the Chicago University. The headquarters of the Northern States Mission are in Chicago, the mission office and home of the missionaries being located near the chapel on North Sawyer Avenue.

**"CHILDREN'S FRIEND"** (The) is a monthly periodical published in the interest of the Primary Associations of the Church in Salt Lake City, Utah. The first number is dated Jan. 19, 1902, printed on an octavo sheet, with clear type and on good paper. With the beginning of the 23rd volume, dated January, 1924, the size of the periodical was changed from an octavo to a quarto size, in order to make room for large illustrations. The current volume (1930) is the 29th, and the magazine is still running, doing excellent service for the Primary Associations of the Church.

The "Children's Friend" is published by the General Board of the Primary Association of the Church and circulates in all parts of the world where there are L. D. S. Primary Associations. The stories and illustrations are contributed by the best talent available.

May Anderson, the first editor, has held that position for 31 years, assisted by Olive D. Derbidge (later Christensen), Eliza S. Bennion, Edna H. Thomas, Mary R. Jack, Matilda W. Cahoon, Jane Romney Crawford, Genet Bingham Dee, Ann Nebeker, Edith H. Lambert, Helen Davis, Marion B. Kerr, Cordia H. Smith, Edna C. Erickson, Eleanor B. Thomas, Addie E. Hardy, Vera P. Wahlquist, Bessie Jones, Gertrude P. Smith, Ruth P. Smith, Mildred T. Pettit and Ebba P. Larson as contributors.

**CHILLY BRANCH**, Lost River Stake, Custer Co., Idaho, consisted of a few Latter-day Saint families residing in a farming district lying north of the Mackay Reservoir, in the upper

end of Lost River Valley. The center of the ward was the town of Chilly situated about 20 miles northwest of Mackay.

Among the branches of the Church raised up by the missionaries of the Northwestern States Mission was the Chilly Branch, which was organized April 27, 1919, with Charles John as presiding Elder. When the Lost River Stake was organized August 18, 1919, this branch was transferred from the Northwestern States Mission to that stake. Charles John was succeeded as presiding Elder in 1921 by Joseph A. Coates, who presided until 1925, when the Chilly Branch was joined to the Mackay Branch and the two branches organized as the Mackay Ward. The few families remaining in the Chilly neighborhood in 1930 belonged to the Mackay Ward.

**CHIMNEY ROCK**, situated near the south bank of the Platte River in Morrill County, Nebraska, is a singular natural formation consisting of a conical elevation about 100 feet high, its sides forming an angle of about 45 degrees with the horizon. From the apex rises a nearly circular and perpendicular shaft of clay which in the early days of the trappers measured about 30 feet in height. Since those days the shaft has been somewhat reduced in height by the action of the elements.

The cone is supposed to have been formed by the disintegration of the softer portion of the bluffs, arranging itself at its natural angle in a conical form, while the remainder of the earth has been carried away by the floods and distributed over the plain below. The chimney being composed of more tenacious material has been left standing in a vertical position and has been worn into its circular form by the action of the elements. Chimney Rock was, in pioneer days, one of the most conspicuous landmarks along the whole route of travel. Its location is about three miles south of Bayard, and 70 miles southeast of Fort Laramie.

**CHINA MISSION.** The Chinese Empire embraces within its boundaries not only China proper, but the dependencies of Manchuria, Mongolia and Thibet. The area of China proper is about 1,348,878 square miles, but that is not more than one-half of the great empire.

As early as 1849 the authorities of the Church had China in mind as a possible missionary field. But it was not until a special conference held in Great Salt Lake City August 2, 1852 (when missionaries were called to many different parts of the world) that L. D. S. Elders were specially designated to open the gospel door in China. At this conference Hosea Stout, James Lewis and Chapman Duncan were called to China as missionaries, and with other Elders bound for foreign lands they left Great Salt Lake City Oct. 20, 1852. After reaching the Pacific Coast, Elders Stout, Lewis and Duncan sailed from San Francisco March 8, 1853, and landed at Hong Kong, China, April 27, 1853. As they met with very little success, they remained only a short time and then returned to America. Two more missionaries were called to China in April, 1853, viz., Edward B. Wade and Cyrus Canfield, but hearing later that Elder Stout and his companions had already returned from their unfruitful field of labor, Elders Wade and Canfield did not go to China. Hosea Stout and his fellow missionaries when they returned reported that they found China entirely the reverse of what they had expected from information they had obtained in California. They found about 250 Europeans in Hongkong, all engaged in commercial pursuits and having no time to devote to religion. There were also about a thousand British soldiers, most of whom the Elders found to be a vicious set of men. The balance of the population was made up of four or five grades of Chinese ranging from merchants to coolies, Negroes, Malays, Parsees, Tartars, and others, none of them seemingly interested in the message of the humble Elders who were looked upon with sus-

picion and whose lives were more or less in danger. It is not known that the L. D. S. Elders made a single convert in China at that time.

In January, 1921, Apostle David O McKay and Elder Hugh J Cannon visited China, on which occasion Elder McKay dedicated that land for the preaching of the gospel.

**CHRISTIANIA CONFERENCE**, or District, (originally called Brevik and now Oslo) consists (1930) of the Latter-day Saints residing in the southeast part of Norway and comprises six organized branches of the Church. The total membership of the Church in the Christiania District Dec 31, 1930, was 878, including one Seventy, 42 Elders, 16 Priests, 28 Teachers, 14 Deacons, 674 lay members and 103 children.

The Christiania Conference was organized Aug 14, 1852, and consisted from that date until 1899 of all the branches of the Church in Norway, which given in the order of their organization are the following: Osterisør, Frederikstad, Bievig, Christiania, Drammen, Stavanger, Frederikshald, Christiansand, Aker, Hedemarken, (Næs), Trondhjem, Hurum, Bergen, Strommen, Hadeland, Kongsberg, Molde, Nordland, Hedemarken (Loiten), Jelsoe, Roken, Langesund, Arendal, Namsos, Odalen, Tromsø, Eidsvold, Aalesund and Larvik.

**CHUICHUPA WARD**, Juarez Stake, Chihuahua, Mexico, consists of Latter-day Saints residing in a beautiful valley, or plateau, near the top of the Sierra Madre Mountains, 37 miles southwest of Garcia, 47 miles southwest of Pacheco and 82 miles southwest of Colonia Juarez, the headquarters of Juarez Stake. The nearest railroad station is Chico, on the Mexican Northwestern Railroad (Ferrocarril Nor. Oeste de Mexico), 20 miles east of the settlement. The valley in which Chuichupa is located is about three miles long from north to south with an average width of one and a half miles. It is surrounded by low timber-covered mountains.

Dry farming is the rule except a few garden spots that are irrigated from an adjacent spring and reservoir, which also furnishes water for culinary purposes. The townsite is laid out in five-acre blocks, four lots in a block, and the farms are laid out in 160-acre blocks, each block containing four 40-acre lots. The principal products of the settlement are corn, potatoes, oats, cattle and hogs. Considerable cheese is also made in the fall of the year. Some wild hay is cut in the valley and on the surrounding mesa. The land owned by the colonists covers an area three miles square, situated mostly in the Chuichupa Valley. The surrounding country is owned by the Mexican Northwestern Railroad Company from which the colonists rent their pastures and farming lands at nominal rental. The saints at Chuichupa own a meeting house, the only brick building in the valley, erected in L shape and containing an auditorium capable of seating 300 people.

Chuichupa was settled by an organized company of Latter-day Saints from Colonia Dublan in 1894. Sixtus E Johnson, the only High Priest in the company, took charge of the ecclesiastical affairs of the colony from the beginning. He was succeeded in 1895 by Benjamin J Johnson, who acted until Nov 10, 1900, when the Chuichupa Branch was organized into a regular bishop's ward with George M Haws as Bishop.

Brother Haws was succeeded in 1904 by Benjamin Julius Johnson (who had formerly presided over the branch), who in 1911 was succeeded by George Thomas Sevy, who presided until the exodus of the saints from Mexico took place in 1912. When the place was resettled in 1919, Bishop Sevy, who was one of the resettlers, again became Bishop at Chuichupa and acted as such until 1923, when he was succeeded by Clifford Leon Whetten, who in 1926 was succeeded by Jerome John Judd, who acted as Bishop on December 31, 1930, on which date the ward had 190 members, including 58 children.



**CHURCH ARCHITECTS.** Four architects have been recognized officially in this position, namely, Wm. Weeks (1841-1847), Truman O. Angell (1850-1861 and 1867-1887), Wm. H. Folsom (1861-1867), and Joseph Don Carlos Young (1887 to 1893).

At a conference held in Commerce (Nauvoo, Ill.) October 6, 1840, the Church voted to commence the erection of a temple, and a committee, consisting of Alpheus Cutler, Elias Higbee and Reynolds Cahoon, was appointed to carry the business into operation and oversee the work. Shortly afterwards the Prophet employed Wm. Weeks, a convert from Massachusetts and an expert architect, to serve as architect and draughtsman under his direction. Wm. Weeks continued to act in this supervisory capacity until the Nauvoo Temple was completed in 1846, and in 1847 he, with his family, came to Great Salt Lake Valley, arriving in the Old Fort with Jedediah M. Grant's company in September of that year. But he chafed at the necessary regulations that had to be enforced in a pioneer settlement in an Indian country, and returning east the next year, was finally excommunicated from the Church.

Truman O. Angell, an architect and a convert to the Church from the state of Rhode Island, came to Kirtland, Ohio, in 1835, and worked on the Kirtland Temple until the dedication in 1836. With the body of the Church he located in Missouri and later in Nauvoo, Ill., where he acted as foreman over the joiners in the erection of the temple there. After the Nauvoo Temple was completed, he united with the saints in Iowa and, as one of the original pioneers of Utah, entered Great Salt Lake Valley with President Brigham Young in July, 1847. On January 26, 1850, in Salt Lake City, Pres. Brigham Young appointed him to the position of Church architect, which position he held until his death in 1887, except during the years 1861-1867 when, on account of poor health, he resigned from this office and suggested Wm.

H. Folsom as his successor. In April, 1867, Truman O. Angell was again sustained as Church architect, with Wm. H. Folsom as his assistant. During all his term of office Brother Angell was regularly sustained in his position by the saints in conference assembled. He was the architect of the Salt Lake Temple, the Old Tabernacle, the St. George Temple and many other buildings.

Wm. H. Folsom, a convert from New Hampshire, located in Nauvoo in 1840, where he established himself as an architect and builder. He assisted in the construction of the Nauvoo Temple and after the completion of this edifice located in Keokuk, Iowa, where he remained until 1860, when he came to Utah and located in Salt Lake City. At the general conference of the Church held in Salt Lake City in October, 1861, Wm. H. Folsom was sustained in the position of Church architect, an explanation being made that on account of ill health Truman O. Angell had resigned, and upon his recommendation Wm. H. Folsom was appointed his successor. Brother Folsom was regularly sustained in that office until April, 1867, when Truman O. Angell was again sustained Church architect with Wm. H. Folsom as his assistant. Later, Truman O. Angell, jun., was also sustained as one of the assistant Church architects.

Wm. H. Folsom supervised the erection of the great Tabernacle in Salt Lake City. He was the designer and architect of the Salt Lake Theatre and the Manti Temple and other buildings. He died in Salt Lake City March 20, 1901.

Joseph Don Carlos Young (known as Don Carlos Young) was the last man to hold the position of Church architect, this department being now under the supervision of the Presiding Bishop's Office.

Don Carlos Young, a son of President Brigham Young and his wife Emily Partridge Young, succeeded Truman O. Angell as Church architect. After graduating from the Deseret

University (later the University of Utah) he attended the Rensselaer Polytechnic School at Troy, N. Y., where he studied civil engineering and architecture, graduating from that institution in 1879. After being engaged in architectural and building pursuits in Salt Lake City, in 1887, he was appointed Church architect and set apart to this position by Pres. Wilford Woodruff. From Oct. 6, 1889, to Oct. 6, 1892, he was sustained in this position by vote of the saints in conference assembled in Salt Lake City.

For five years, in his position as Church architect, he supervised the erection of the Great Salt Lake Temple, which being completed, was dedicated on April 6, 1893, with impressive ceremonies. On the day previous, in a session of the general conference when the general authorities of the Church were presented, Pres. Geo. Q. Cannon remarked that as the temple was then completed, there would be no need for any longer retaining the services of Elder Don Carlos Young as Church architect. It was due to him, however, that the conference should accept his past labors as Church architect and tender him a hearty vote of confidence and esteem. After this Elder Young continued his architectural labors in a private capacity for several years.

In 1921 Colonel Willard Young, a brother of Don Carlos, was appointed Church supervisor of buildings and commodious offices were fitted up for the architectural department in the Church administration building, this department acting under the direction of the Presiding Bishopric of the Church. Soon afterwards, Don Carlos Young was employed to take charge of the architectural work of this division, which position he still holds (1930).

**CHURCH HISTORIANS.** The very first sentence in the first revelation given to the Church after its organization (Doc. & Cov. 21:1) was a command from the Lord to appoint a Church re-

recorder, and Oliver Cowdery was appointed to that position by the Prophet Joseph Smith. In March, 1831, John Whitmer, one of the Eight Witnesses to the Book of Mormon, was called by revelation to act as the first Church historian (Doc. & Cov. 69:3). He kept only very imperfect records, and as he apostatized and refused to give up the book in which he had recorded a few facts concerning early Church history, the Prophet Joseph Smith, assisted by others, commenced to write a history of the Church, independent of what John Whitmer had written. This history, as originally published in the "Times and Seasons", "Deseret News" and in the "Millennial Star," with additions, has been published by the Church in book form with notes by B. H. Roberts.

The offices of Church recorder and Church historian were held separately until about 1842, when Willard Richards was appointed by the Prophet Joseph Smith to act as "historian for the Church and general Church recorder;" to this office he was sustained at a conference held in Nauvoo, Ill., in October, 1845, and he acted in that position until his death in Salt Lake City March 11, 1854. The successors to Willard Richards are enumerated below.

As the labors of the Church historian increased, it became necessary to appoint assistants and at a general conference held in Salt Lake City in October, 1856, Wilford Woodruff was sustained as assistant Church historian and later, as the avenues of Church activity increased, two or three assistant Church historians were needed in order that the events might be satisfactorily recorded. Following are the names of the Church Historians, Church Recorders, and assistant Church Historians:

**Church Historians:** Oliver Cowdery, 1830-1831, and 1835-1837; John Whitmer, 1831-1835. **Church Recorders:** George W. Robinson, 1837-1840; Robert B. Thompson, 1840-1841; and James Sloan, 1841-1843. **Church Historians**

and General Church Recorders: Wilford Richards, 1843-1854, George A. Smith, 1854-1871; Orson Pratt, 1874-1881; Wilford Woodruff, 1883-1888; Franklin D. Richards, 1888-1899; Anthon H. Lund, 1900-1921, Joseph Fielding Smith, 1921 to the present

Assistant Church Historians: Wilford Woodruff, 1856-1883; Franklin D. Richards, 1884-1889; John Jaques, 1889-1900; Charles W. Penrose, 1896-1899, Andrew Jenson, 1898 to the present, Orson F. Whitney, 1902-1906, A. Milton Musser, 1902-1909, Brigham H. Roberts, 1902-1930, Joseph Fielding Smith, 1906-1921; A. Wm. Lund, 1911 to the present; Junius F. Wells, 1921-1930

**CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS** (The) was so named by direct revelation to the Prophet Joseph Smith in 1838 (See Doctrine and Covenants, Section 115, verses 3 and 4.)

**CHURCH SCHOOLS.** About a year after the Church was organized, a revelation was received by the Prophet Joseph Smith in regard to the teaching of L. D. S. children, and he was instructed to have books prepared for their use. (Doc. & Cov. Sec. 55, verse 4.) In December, 1832, a school, called the School of the Prophets, was commenced in Kirtland, Ohio. In 1834 a school for the special benefit of the Elders was opened in the basement of the Church printing office at Kirtland, Ohio, in which penmanship, arithmetic, English grammar and geography, as well as theological subjects, were taught to adults. Hebrew was also taught in Kirtland by a Prof. Joshua Seixas. In Nauvoo, Ill., schools for children were established from the beginning, and in December, 1840, a charter was obtained from the governor of the state of Illinois founding the University of Nauvoo and the board of regents was authorized to take charge of educational matters generally in the city of Nauvoo.

A few months after the arrival of the Utah pioneers in Salt Lake Valley,

a school was established in the Old Fort taught by Mary Jane Dilworth, and after the city was divided into 19 ecclesiastical wards, small adobe school houses were erected in each of them. As the people spread out and settlements north and south were founded, school houses, which were generally used also as places of worship, were often erected before most of the colonists had built cabins for themselves. In 1850 a charter was granted by the Provisional Government of the State of Deseret for the founding of the Deseret University, an institution which later became the University of Utah.

The Brigham Young Academy (now the Brigham Young University) at Provo was established in 1875 and to this was added a number of Church academies, which in due time gave full high school courses in addition to theology. Following is a list of these schools with the year of their organization: Brigham Young College at Logan, Utah in 1877; L. D. S. University in Salt Lake City in 1886, Fielding Academy at Paris, Idaho, in 1887, Ricks Academy at Rexburg, Idaho, Snow College at Ephraim, Utah, Oneida Stake Academy at Preston, Idaho, Snowflake Stake Academy at Snowflake, Arizona, St. Johns Stake Academy at St. Johns, Arizona, and Uintah Stake Academy at Vernal, Utah, in 1888, Cassia Stake Academy at Oakley, Idaho, and Weber Stake Academy at Ogden, Utah, in 1889, Emery Stake Academy at Castle Dale, Utah, in 1890, Gila Academy at Thatcher, Arizona in 1891, Juarez Stake Academy at Colonia Juarez, Mexico, in 1897; Murdock Academy at Beaver, Utah, in 1898; San Luis Stake Academy at Manassa, Colorado, in 1905, Summit Stake Academy at Coalville, Utah, in 1906, Big Horn Academy at Cowley, Wyoming, in 1909, Millard Stake Academy at Hinkley, Utah, Knight Academy at Raymond, Alberta, Canada, in 1910, and Dixie Academy at St. George, Utah, in 1911.

In 1921, on account of the excellent

facilities offered by state boards of education to high school students in places where many of these Church schools were located, it was considered unnecessary to duplicate the curriculum. But as theology is not taught in the state schools, theological seminaries were established in close proximity to a large number of the high schools, attended by L D S students (See Seminaries.)

Only seven of the Church schools were functioning at the close of 1930, namely, the Brigham Young University, Dixie College, Gila Junior College, Juarez Stake Academy, Ricks College, Snow College and Weber College Institutes, or theological schools for college students, were also in operation in Logan, Utah, and Moscow and Pocatello, Idaho

**CHURCHILL BRANCH**, in Cassia Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in a farming district northwest of Oakley. It was a scattered settlement, the center of which was the school house, located 11 miles north of Marion and 15 miles northwest of Oakley. Meetings were held in this school house

Churchill Branch was an outgrowth of Marion Ward. Some of the members of the Church having taken up land under an irrigation project in the district, a Sunday school was organized for their benefit Jan 10, 1915, with John H. Hill as superintendent, and on May 23, 1915 a branch of the Church was organized with Wallace Warner as presiding Elder. He presided until 1924, when, on account of misunderstanding in regard to water privileges, he and many others left the settlement. Consequently, the branch was discontinued and the remaining members were transferred to the Marion Ward.

**CIRCLEVILLE WARD**, Garfield Stake, Piute Co., Utah, consists of the Latter-day Saints residing in what is locally known as Circle Valley, and the village of Circleville, which forms the ward center. This village is situ-

ated on the west side of the Sevier River, 1½ miles from the base of the mountains on the west, seven miles southwest of Junction, the county seat, 23 miles south of Marysville, the nearest railway station on the Denver & Rio Grande Western Railroad, and 18 miles by mountain road northwest of Antimony, the headquarters of the stake. The Sevier River enters Circle Valley from the southwest and takes a northeasterly course through the same, dividing the valley into two nearly equal parts. All kinds of grain and hardy fruits are raised. The locality is noted for its beautiful natural scenery. The majestic Baldy Range of mountains on the west, generally covered with snow all the year round, is in plain view from Circleville.

The settlement of Circleville dates back to 1864. A few brethren from Sanpete County, Utah, entered Circle Valley with a view of making settlements there in December, 1863, Pres Brigham Young, who had passed through the valley some years previously, having recommended the place as suitable for making a settlement. Responding to a call from the Church authorities, the first families, about 50 in number, hailing from Ephraim, Mt Pleasant and other places in Sanpete Valley, founded the Circleville settlement in the spring of 1864, and Wm J. Allied was the first presiding Elder of the infant colony. Considerable pioneer labor was done and the settlement bid fair to become a prosperous community. Land was cultivated, water ditches dug, houses erected, and fine progress made until the breaking out of the Black Hawk War in 1865, during which several of the settlers were killed by Indians, and the whole colony forced to vacate the place June 20, 1866. Most of the people went north to the stronger settlements in Sevier and Sanpete counties, leaving the beautiful fields of promising grain unharvested.

As early as 1873, a number of non-Mormons, mostly miners, entered the

valley and laid claim to some of the land. A number of families of saints arrived in 1874, and in 1877 there was quite a colony of saints in Circle Valley engaged in farming and stock raising. Among them was Elder Thomas Day, who, by appointment, took the lead in meetings and Sunday school sessions. In June, 1882, Thomas Day was chosen to preside over the saints residing on the west side of Circle Valley. Brother Day was succeeded in 1884 by Laban Morrill, jun., who acted in that capacity until 1887, when the Kingston Ward was disorganized and two new wards, named Circleville and Junction, were organized in its stead. Up to that time the saints in Circle Valley had constituted a part of the Kingston Ward. James Ephraim Peterson was chosen as Bishop of the Circleville Ward. His successors were Jorgen P. Jensen, 1896-1903; James E. Petersen, 1903-1915; Benjamin Cameron, 1915-1919; James O. Meeks, 1919-1920; Henry Sudweeks, 1920-1927, and James L. Whittaker, 1927-1930. On Dec. 31, 1930, Circleville Ward had a membership of 435 souls, including 65 children. The total population of the Circleville Precinct was 541 in 1930, including 436 in the town of Circleville.

**CITY CREEK** is the name of a mountain stream in Salt Lake County, Utah, which supplies water for culinary purposes to Salt Lake City. The stream rises near the summit of the Wasatch Mountains, runs in a southwesterly direction and issues from the mouth of City Creek Canyon into the heart of the city. Originally its waters emptied through two natural channels into the Jordan River, but its surplus water is now conveyed to said river through an aqueduct built in the center of North Temple Street.

**CLARESHOLM WARD**, Lethbridge Stake, Alberta, Canada, consists of Latter-day Saints residing in a scattered condition in or near Claresholm, which is a town on the Macleod-Calgary branch of the Canadian Pacific

Railway, 58 miles by rail northwest of Lethbridge, 38 miles north of Macleod and 82 miles south of Calgary. The ward meeting house, a frame building, D. S. settler in that district of country occupies a central location in the town of Claresholm to which place it was moved in 1925 from its former location in a rural district about six miles south of Claresholm.

John W. Drollinger was the first L. now included in the Claresholm Ward. He came with his family in 1903 and took up a farm. Others followed and the saints who had increased in number were organized as a ward July 17, 1904, with John W. Drollinger as Bishop. He was succeeded in that capacity in 1909 by Charles Cole, who in 1911 was succeeded by William J. Whitehead, who in 1920 was succeeded by David E. Quist, who acted in that capacity Dec. 31, 1930, on which date the Claresholm Ward had a membership of 158, including 28 children.

**CLARION WARD**, Gunnison Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in a farming district lying west of the Sevier River and east of the mountains on the west side of the valley. The center of the ward is the little district school house, which is situated half a mile west of the Sevier River and about ten miles by nearest road southwest of Gunnison. Clarion Ward embraces a narrow strip of land extending north and south for a distance of about seven miles. It extends south to the boundary line between Sanpete and Sevier counties. The saints worship in the district school house.

Clarion owes its existence to a settlement founded by about 50 Jewish families in August, 1911. But these Jews proved a failure as a community, and they left gradually until 1918, by which time all of them had moved away except three families, who still lived on their farms in 1923. By that time a few Latter-day Saints had also located in the district, who, like the Jews, lived in a scattered condition on their

respective farms. The farmers at Clarion obtain water for irrigation purposes from the Sevier River, through a canal owned by the Piute Reservoir Canal Company, which taps the river above the Joseph Canal. The canal is nearly 60 miles long from its head to a point below West Fayette.

On June 8, 1919, the saints at Clarion were organized into a branch of the Church, and as a part of the South Sanpete Stake, with Peter L. Frandsen as president. He was succeeded in 1920 by Lawrence L. Winegar, who in 1921 was succeeded by Peter L. Frandsen (2nd term). On August 16, 1925, the Clarion Branch was organized as a ward with Peter L. Frandsen as Bishop. He presided Dec. 31, 1930, when the Church membership of the Clarion Ward was 139, including 35 children. Clarion became a part of the Gunnison Stake in 1923.

**CLARK WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing in a fertile section of the great Snake River Valley extending north to the river, east to the Ririe Ward, south to the Shelton Ward of the Idaho Falls Stake, and west to the Rigby Ward. The Clark Ward meeting house is situated in the northwest corner of Section 26, Township 4 north, Range 39 east, Boise Meridian, five miles southeast of the Rigby center.

Clark Ward, originally named the West Rudy Ward, is an outgrowth of the Rudy Ward, and came into existence July 5, 1908, when the Rudy Ward was divided into two wards, and the west part of the same was organized as a new ward called West Rudy (later changed to Clark), while the east part was organized as the Perry Ward. Carl W. Westerberg was sustained as the Bishop of the Clark Ward. He was succeeded in 1910 by John S. Connell, who in 1918 was succeeded by Walter Scholes, who in 1928 was succeeded by Elmer E. Waters, who presided Dec. 31, 1930. On that date the Clark Ward had 389 members,

including 81 children. The total population of the Clark Precinct was 558 in 1930.

**CLARKSTON WARD**, in Benson Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the town of Clarkston situated near the east base of the chain of mountains which separates Cache Valley from Malad Valley. Clarkston is five miles northwest of Newton, 20 miles northwest of Logan, 15 miles west of Richmond, the stake headquarters, and 90 miles north of Salt Lake City. It is also five miles west of Trenton, the nearest railroad station on the Oregon Short Line. Clarkston is the center of a farming district, and the ward owns a fine brick meeting house, erected in 1910. The farmers irrigate their gardens and lands from a stream which rises in the mountains west of the settlement.

Clarkston is one of the earliest settlements in Cache Valley, dating back to 1864, when a townsite called Clarkston was surveyed and dedicated. The settlement was named for Israel J. Clark, one of the first residents of the place and its first presiding officer. Pres. Clark presided from the beginning of the settlement until the spring of 1867, when he was succeeded by his son, Jesse Clark, who acted as presiding Elder until the fall of 1867, when the branch was organized as a ward with William F. Rigby as Bishop. He was succeeded in 1870 by Simeon Smith, who in 1876 was succeeded by John Jardine, who in 1902 was succeeded by John Ravsten, who was succeeded in 1924 by Reuben O. Loosle, who acted Dec. 31, 1930. On that date the ward had 662 members, including 156 children. The total population of the Clarkston Precinct was 687 in 1930, of these 570 resided in the town of Clarkston.

Martin Harris, one of the Three Witnesses to the Book of Mormon, died in Clarkston July 10, 1875, and his remains rest in the Clarkston cemetery, where a monument has been erected to his memory.

**CLAWSON WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing in the village of Clawson, situated on the main road leading from Castle Dale to Ferron, and is a farming district. The village is  $3\frac{1}{2}$  miles northeast of Ferron, and  $7\frac{1}{2}$  miles southwest of Castle Dale

Clawson Ward is an outgrowth of Ferron, but commencement was made for a settlement as early as 1895, when the locality was known as North Flat. Later it was called Kingsville, thus named in honor of Guy King who was the first settler on the flat. In 1902 a townsite was surveyed, on which the people commenced to build at once. That year also the saints at Kingsville were organized as a branch of the Ferron Ward and named Clawson, in honor of Apostle Rudger Clawson, with William H. Hitchcock as presiding Elder. This branch was organized as the Clawson Ward Oct. 25, 1904, with William H. Hitchcock as Bishop. He was succeeded in 1912 by William A. Maxfield, who in 1913 was succeeded by Herman Thiede, who in 1915 was succeeded by William H. Hitchcock (2nd term), who in 1917 was succeeded by Joseph Orson Barney, who in 1925 was succeeded by A. Ludene Cox, who presided Dec. 31, 1930. On that date the ward had 128 members, including 26 children.

**CLAWSON WARD**, Teton Stake, Teton Co., Idaho, consists of Latter-day Saints residing in that part of Teton Valley which extends west to the Tetonia Ward, east and north to the mountains and south to the Cache and Driggs wards. The Clawson Ward has a very substantial brick and frame chapel, seating about 175 people, located on the main highway,  $5\frac{1}{2}$  miles north of Driggs. There is also in the ward a Swiss cheese factory, which furnishes the farmers a ready market for their milk, there being a great many of the farmers who keep cows.

The first Latter-day Saint in that part of the Teton Basin now included in the Clawson Ward was Edlef B.

Edlefsen, who in the spring of 1889 located at a point  $1\frac{1}{2}$  miles northwest of the present Clawson townsite. Other settlers followed, who originally constituted a part of the Aline Ward. In 1890 the saints who had settled in the north end of the Teton Valley were organized as a branch of the Church, with Edwin S. Little as presiding Elder. This branch embraced all that part of the Teton Valley which now includes Leigh, Clawson and Cache wards, and a part of Tetonia. Bro. Little presided over the branch until Sept. 9, 1895, when the Leigh Branch was organized as a bishop's ward, with Edwin S. Little as Bishop. In 1906 the name of the Leigh Ward was changed to that of Clawson. Bro. Little was succeeded in 1898 by Robert Gilbert Meikle, who in 1903 was succeeded by George W. Hendricksen, who in 1905 was succeeded by Halsey D. Fullmer, who in 1913 was succeeded by Alfred Hansen, who presided Dec. 31, 1930. On that date the Clawson Ward had 266 members, including 54 children. The total population of the Clawson Precinct was 305 in 1930.

**CLAY COUNTY**, Missouri, the temporary home of nearly a thousand Latter-day Saints from 1833 to 1836, is situated on the north side of the Missouri River, opposite Jackson County. It is bounded on the west by Platte, north by Clinton, and east by Ray counties, and has an area of 410 square miles. The number of its inhabitants was 8,282 in 1849, and 26,811 in 1930.

When the saints were expelled from Jackson County, Missouri, in November, 1833, the greater part of them found temporary shelter in Clay County, though some of them were also scattered through Ray, Lafayette and Van Buren counties. The people in Clay County were in the beginning, as a rule, very kind to the saints, who were thrown so unceremoniously upon their hospitality. Thus the exiles were permitted to occupy every vacant cabin and to build others for temporary

shelter. Some of the sisters obtained positions as domestics in the homes of well-to-do farmers, while some others taught school. Quite a number of the exiled saints made comfortable homes for themselves and families and remained in possession of them until 1836, when they, through mob influence, were compelled to leave the county and seek homes elsewhere. These were next established on the prairies of what soon afterwards became Caldwell and Daviess counties, and also in the surrounding counties in Missouri. Quite a number of saints died in Clay County during the years 1833-1836, among others about 14 members of Zion's Camp, in 1834. Christian Whitmer and Peter Whitmer, jun., two of the Eight Witnesses to the Book of Mormon, died in Clay County. After the saints had left Clay County, Joseph Smith the Prophet, his brother Hyrum, Sidney Rigdon, Lyman Wright, Alexander McRae, and Caleb Baldwin were incarcerated on trumped-up charges in the Liberty Jail during the winter of 1838-39, awaiting trial, which never took place.

Clay County ranks as the third gathering place established for the saints, the two former places being Kirtland, Ohio, and Jackson County, Missouri, respectively. (For further details of Clay County, Missouri, see "Historical Record," Vol. 8:648-671.)

**CLAYSPRINGS WARD, Snowflake Stake, Navajo Co., Arizona,** consists of Latter-day Saints living in a farming district  $4\frac{1}{2}$  miles west northwest of Pinedale and 22 miles southwest of Snowflake, the stake headquarters.

Claysprings Ward is an outgrowth of Pinedale and Taylor wards, and the saints, who had settled on the edge of the timber on the north slope of the Mogollon Mountains, were organized May 21, 1916, as the Walker Branch with Reuben J. Perkins as presiding Elder. The branch held meetings in the Walker school house and later in the Woodrow school house about  $3\frac{1}{2}$  miles southeast of the Walker school.

Pres Perkins died Sept. 7, 1919, and the branch was organized as an independent branch with Lorenzo Standfield as presiding Elder. He was succeeded in 1921 by William Ammon Hunt. On May 7, 1922, this branch became the Claysprings Ward with Wm. A. Hunt as Bishop. He acted Dec. 31, 1930, on which date the ward had 95 members, including 29 children.

**CLEAR CREEK BRANCH, Carbon Stake, Carbon Co., Utah,** consisted in 1930 of a few Latter-day Saint families—a remnant of those who had formerly constituted the membership of a flourishing ward. Clear Creek is a coal-mining camp situated in the mountains adjacent to Pleasant Valley, in a canyon which opens into said valley, 21 miles by rail south of Colton, on the Denver & Rio Grande Western Railroad, and 35 miles by railroad, or 25 miles by wagon road across the mountains, northwest of Price, the headquarters of the Carbon Stake.

Coal was discovered in the mountains near Clear Creek many years ago, and when the work at the mines was commenced a number of L. D. S. brethren found employment at Clear Creek, some of them having their families with them. These Latter-day Saints were organized June 28, 1901, as a branch of the Church with Leon B. Hampton as presiding Elder. This branch was organized as a regular bishop's ward Oct. 29, 1911, with David McMillan as Bishop. He was succeeded in 1913 by Peter C. Larsen, who in 1924 was succeeded by Earl J. Curtis, who in 1925 was succeeded by Jordan F. Brady (as presiding Elder), who in 1929 was succeeded by Richard E. Evans (presiding Elder). He presided over the Clear Creek Branch Dec. 31, 1930, on which date the branch had a membership of 146, including 45 children.

The total population of the Clear Creek Precinct was 254 in 1930. Ten years before the population was 578; the decrease was due to the closing down of some of the mines.



An attractive L. D. S. meeting house, a frame building, erected in T form, was built in Clear Creek in 1914, at a cost of \$3,000.

**CLEARFIELD WARD**, North Davis Stake, consists of Latter-day Saints residing in the north part of Davis County, Utah. The town of Clearfield is pleasantly located about five miles east of Great Salt Lake, 25 miles north of Salt Lake City and nine miles southwest of Ogden.

At a special meeting held Nov 3, 1907, the Syracuse Ward was divided, and the east part of the same organized as the Clearfield Ward with James G. Wood as Bishop. The erection, a short time before, of a canning factory in the district had brought a number of Latter-day Saints to Clearfield, which warranted this organization for their benefit. A railroad spur, running almost to Great Salt Lake, was also constructed for the transportation of fruits and vegetables to the cannery.

For a time after the organization of the ward, meetings and Sunday school sessions were held in the district school house, but a meeting house, and also an amusement hall, were constructed in the ward in 1911, since which time all the auxiliary organizations have been maintained at Clearfield.

Bishop Wood was succeeded in 1915 by Heber C. Blood, who was succeeded in 1917 by David Stoker, jun., who was succeeded in 1925 by Bryant S. Stoker, who presided over the ward Dec 31, 1930. On that date the ward had 676 members, including 146 children. The total population of the Clearfield Precinct was 921 in 1930, of these 799 resided in Clearfield.

**CLEARING HOUSE CONFERENCE**, or District, of the New Zealand Mission, consists of scattered members who, through change of residence or location outside the boundaries of either of the other fourteen conferences of the mission, have not been enumerated in the membership of said districts. The total number of such

members Dec. 31, 1930, was 354, including 34 children.

**CLEMENTSVILLE BRANCH**, Teton Stake, Teton Co., Idaho, consisted of a few Latter-day Saint families living in a scattered condition on the highland lying between the Teton Valley and Snake River Valley. It is a rich dry-farming district and extends from the Teton River on the north and east to the mountains on the south and to the Teton County line on the west. The center of the branch were a store, a L. D. S. meeting house, and a school house, which are situated 20 miles northwest of Driggs, and 28 miles northeast of Rexburg.

Clements ville Branch was an outgrowth of Canyon Creek Branch, which comprised all the saints residing in that upper country or bench land lying south of Rexburg and north of the Teton Basin. But as a part of that upper country was in Fremont County and another part in Teton County, the Canyon Creek Branch was divided and that part of the same which was within the limits of Teton County was organized as the Clements ville Branch and made a part of the Teton Stake and the other being in Fremont County, remained in the Fremont Stake as the Canyon Creek Branch. This was done May 30, 1915, when the saints were organized as the Clements ville Branch with Cecil Thomas Clements, the former president of the Canyon Creek Branch, as presiding Elder. Bro. Clements was succeeded in 1921 by Herbert J. Wilmore, who presided until March, 1929, when the branch organization was discontinued because so many of the people spent the winters in adjoining settlements. The use of the automobile made it possible for them to go to their winter homes during the summer months for Church purposes.

**CLEVELAND** (also called Tebbbs), Garfield Co., Utah, is the name of a neighborhood where a few scattered settlers live on or near the Sevier River north of Panguitch. As early as 1880

Daniel F. Tebbs presided over the Latter-day Saints in the lower end of Panguitch Ward, or in the north end of the valley in which Panguitch is located. In that year also a L. D. S. Sunday school was in existence, attended by both children and adults, who met in private houses, but a more perfect Sunday school organization was effected in Cleveland by the bishopric of the Panguitch Ward Feb. 12, 1893, at which time Thomas H. Cope was sustained as superintendent. A Relief Society was also organized there Nov 23, 1899, with Mrs. Hannah Lefevre as president. In 1930 there were no separate organizations of the Church in the Cleveland district.

**CLEVELAND WARD**, in Bannock Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in the south or lower end of Gentile Valley and an adjacent mountain country on the west side of Bear River. The inhabitants are nearly all farmers and stockraisers. The ward meeting house is located near Cottonwood Creek on the first bench above Bear River and about a mile from it. Cleveland is ten miles south of Thatcher and 18 miles south of Grace, the stake headquarters.

Cleveland, as a settlement, dates back to 1869, and the saints of that locality were organized as a ward in 1892 from the south part of the Mormon Ward with Ernest F. Hale as Bishop. He was succeeded in 1905 by Henry Larsen, who in 1916 was succeeded by Edgar O. Nielsen, who died Nov. 5, 1926, and was succeeded in 1927 by Frederick H. Andersen, who presided Dec. 31, 1930. The membership of the Cleveland Ward on that date was 257, including 70 children, out of a total population in the precinct of 412. Cleveland was named in honor of the late Pres. Grover Cleveland.

**CLEVELAND WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing in the little town of Cleveland and surroundings—a farming community. The village of Cleveland is six miles northeast of

Huntington, and 15 miles northeast of Castle Dale, the headquarters of the stake.

Cleveland is an outgrowth of Huntington and dates back as a settlement to 1885. A meeting house was erected at Cleveland in 1889-1890. The saints were organized as a ward Aug. 12, 1890, with Lars Peter Oveson as Bishop. He presided 20 years, and was succeeded in 1910 by Jos. Jorgen Larsen, who in 1930 was succeeded by William F. Eden, who presided Dec. 31, 1930. On that date the Church membership was 543, including 148 children. The total population of the Cleveland Precinct was 524 in 1930; of these 294 resided on the Cleveland townsite.

**CLIFTON**, a village located in a little valley in Garfield County, Utah, is one mile east of the Paria and 4 miles north of Cannonville. The first settlers of Clifton were Daniel Goulding and Ebenezer Price, who in 1876 fenced in about 200 acres of land where Clifton now stands and made a canal to bring water from Pine Creek upon their claims. Bro Goulding had brought with him from Pleasant Grove, Utah Co., Utah, a large number of fruit trees and grape vines, but owing to lack of water they did not thrive. Ebenezer Price went to Arizona in 1880, and Daniel Goulding sold out his improvements at Clifton to Isaac Losee and Orville Cox in 1886. Other settlers came and a post office was established named Losee. The settlement became a part of the Cannonville Ward and a Sunday school was organized there July 15, 1886, with Ephraim Caffell as superintendent. On the same occasion Isaac Losee was set apart as presiding Teacher in that part of the Cannonville Ward. The Sunday school was continued until 1896, after which most of the people moved to Tropic. There was no Church organization at Clifton in 1930.

**CLIFTON BRANCH**, of St. Joseph Stake, Greenlee Co., Arizona, consisted of the Latter-day Saints residing in the mining town of Clifton, which is situ-

ated in the mountains about 30 miles northeast of Thatcher, the headquarters of St. Joseph Stake. Among the inhabitants of the once thriving mining town of Clifton were a few Latter-day Saints who found employment there. They were organized as a branch of the Church in 1902 with Albert E. Blair as presiding Elder. He was succeeded in 1903 by George W. Williams, jun., who acted until 1909 when the branch was disorganized. A reorganization was effected June 20, 1916, with James A. Gale as presiding Elder, who acted until Sept. 22, 1917, when the branch was again disorganized owing to many of the members seeking employment elsewhere. Clifton Branch, during its existence, constituted a part of the Layton Ward.

**CLIFTON WARD**, Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the village of Clifton, which is beautifully situated at the foot of the mountains on Clifton Creek, one of the affluences of Bear River. The village of Clifton is six miles south of Oxford, 11 miles north of Weston, 13 miles northwest of Preston, the stake headquarters, and 35 miles northwest of Logan, Utah. Only a few of the inhabitants reside on the townsite, most of them living on their respective farms. Good farming land is plentiful in the vicinity of Clifton, but water for irrigation purposes is scarce. A number of flowing wells have been sunk successfully. Clifton Ward also includes a small settlement named Rushville, which constitutes a school district. Clifton derives its name from a high rocky cliff standing out in bold relief a little west of the settlement. The farmers of Clifton irrigate part of their land from the Twin Lake Reservoir which is fed from Mink Creek.

The first settlers in that district of country now included in the Clifton Ward were Thomas Charles Davis Howells, a member of the Mormon Battalion, and his four sons, and others, who moved out from Oxford in the

spring of 1869 and located on the ground where Clifton now stands. More settlers arrived later and the little settlement was organized as a branch of the Church with William Jared Pratt as presiding Elder. A post office was established in 1870 and a meeting house built in 1871. Wm. J. Pratt resigned as president of the branch in 1876, after which Harvey Dixon presided until May 21, 1877, when the branch was organized as the Clifton Ward with Harvey Dixon as Bishop. He was succeeded in 1885 by William Marler (presiding Elder), who was succeeded in 1886 by Bishop William Francis Garner, who in 1896 was succeeded by Erastus G. Farmer, who in 1911 was succeeded by James W. Davis, who in 1914 was succeeded by Samuel M. Lee, who in 1923 was succeeded by James L. Williams, who in 1929 was succeeded by Orson Kofoed, who presided Dec. 31, 1930, on which date the Clifton Ward had a membership of 413, including 72 children. The Clifton Precinct in 1930 had a total population of 509, of these 217 resided in the Clifton village. In 1925 a new brick meeting house was erected at a cost of \$23,000.

**CLINTON BRANCH**, Kolob Stake, Utah Co., Utah, consisted of the Latter-day Saints residing on Thistle Creek and its tributaries between Thistle station on the Marysville branch of the D. & R. G. Railroad on the north and Indianola in Sanpete Co. on the south. The center of the branch, or the place where the school house is situated at the junction of Benny Creek and Thistle Creek, is about six miles southwest of Thistle station, nine miles north of Indianola, and 25 miles north of Fairview. Nearly all the inhabitants are farmers and stock-raisers on a small scale, and the only other industry in the settlement is a water-power sawmill.

The first Latter-day Saint settlers in that mountainous district of country subsequently called Clinton arrived there in 1874. Later other settlers lo-

cated at points along several of the mountain streams, and these saints were organized into a branch of the Church July 10, 1882, with Henry Elmer as presiding Elder. Bro. Elmer was succeeded in 1898 by Heber Franklin Johnson, and at the close of 1898 the membership of the branch, including children, was about sixty. Bro. Johnson presided at the close of the century, but his removal and that of John W. Drollinger with their respective families soon afterwards depleted the membership, and the branch organization finally ceased to exist and the remaining membership were attached to the Thistle Branch, but there is still a Sunday school organization at Clinton. Clinton Precinct had 116 inhabitants in 1930.

**CLINTON WARD,** Weber Stake, Davis Co., Utah, consists of the Latter-day Saints residing in the village of Clinton and vicinity. Clinton Ward is located at the northeast end of Davis County, the northern boundary of the ward being the dividing line between Davis and Weber counties.

Dry farming having proved successful on the so-called "Sand Ridge" lying between the Weber River on the north and Kayville on the south, land which had hitherto been considered of little value was taken up in that section of country in 1879-80 and farmers located their families in the district. For the benefit of these settlers a Sunday school was organized near Summit, July 3, 1881. A railroad station had already been established by the Utah Central Railroad on the summit of this high land.

In 1884 a branch of the Church was organized called the Summit Basin Branch, by the bishoprics of South Hooper and South Weber wards, the district included within the limits of the new branch covering the east part of South Hooper Ward and the west part of South Weber Ward. James Burnett was chosen as presiding Elder of the branch. A lumber school house was erected soon afterwards in the

Summit Basin which was used for school and all public purposes by the fifteen families in the branch. Presiding Elder Burnett died in March, 1895, and was succeeded by John Fife, who was succeeded soon afterwards by Orlando D. Hadlock, second counselor to Bishop Christensen of the South Hooper Ward, who had charge of the branch until May 29, 1897, when it was organized as a regular bishop's ward named Clinton. This name, it appears, had no particular reference to any individual, but being suggested was satisfactory to the members of the new ward. Orlando D. Hadlock was sustained as Bishop of the Clinton Ward and acted in that position until 1915, when he was succeeded by Fred E. Mitchell, who was succeeded in 1925 by John Child, who was succeeded on June 8, 1930, by David A. Johnston, who presided Dec. 31, 1930. On that date the ward had 514 members, including 128 children. The total population of the Clinton Precinct was 795 in 1930.

The area of Clinton Ward was somewhat diminished in 1908 when the western part was given back to the South Hooper Ward, and in 1916 the south part of Clinton Ward was organized as the Sunset Ward of the Davis Stake. At the time of its organization the Clinton Ward belonged to the Davis Stake of Zion, but owing to its geographical position was in 1909 transferred to the Weber Stake.

**CLITHEROE CONFERENCE,** British Mission, consisted of the branches of the Church in Clitheroe, Chatburn, Downham, Chaigley, Grindleton, Whitmore, Burnley, Blackburn, Ribchester and Thornley in Lancashire, England, which were organized as a conference Oct. 6, 1840, with Thomas Smith as president. In 1850 the Clitheroe Conference became part of the Preston Conference.

**CLOVER VALLEY,** Nevada, consisted of Latter-day Saints residing in a small settlement known as Clover Valley, situated in Lincoln County,

Nevada, 30 miles southwest of Hebron, Utah, 80 miles northwest of St. George, Utah, 20 miles southeast of Panaca, Nevada, and about 30 miles northeast of the present Overton. Clover Valley consists of a small opening in the mountains, extending east and west along the Clover Valley Wash for about five miles with an average width of a mile.

A branch of the Church was organized in Clover Valley in an early day with Luke Syphus as presiding Elder. In 1870 there were 12 or 15 families of saints in Clover Valley belonging to the Hebron Ward. In 1894 Lyman L. Woods was appointed presiding Elder in Clover Valley. He presided in 1900, but it seems that soon after that the branch organization ceased to exist.

**CLOVER WARD**, Tooele Stake, Tooele Co., Utah, consists of the Latter-day Saints residing on Clover Creek in Rush Valley. The center of the ward, or the point where the meeting house is located, is 1½ miles south of Saint John, and 18 miles southwest of Tooele City, the county seat and stake headquarters. The entire population of Clover are farmers who live on their respective farms scattered along Clover Creek, from which they get water for irrigation purposes.

The first settler in Rush Valley was, as near as can be learned, John Bennion who wintered with a few cattle in the north end of the valley in 1854-1855, and built a cabin immediately west of the Rush Valley Lake. In the fall of 1855 Luke S. Johnson (one of the original members of the Quorum of Twelve Apostles), Enos Stookey, and William A. Hickman located for the winter at the so-called Hickman Spring, immediately west of Rush Lake. Luke S. Johnson occupied the cabin built by John Bennion the previous year. In 1856 a few more settlers located in Rush Valley and a settlement was formed about two miles southwest of the present site of St. John and on the farm later occupied by Mrs. Johnson, widow of the late

Luke S. Johnson. Other settlers followed who built log cabins or made dugouts in the side hill. In honor of Luke S. Johnson they named their little hamlet Johnson's settlement.

During the spring and summer of 1856 the U. S. survey was extended over that locality by G. S. Craig, who from a species of wild clover which he found growing in the locality named the stream Clover Creek. In January, 1856, a new county was created by the Utah Legislature called Shambip County, and the name of the settlement on Clover Creek was changed from Johnson to Shambip, (the Indian name for bullrush), and made the county seat. Luke S. Johnson was chosen as probate judge. Later in 1856 the saints were advised to build a fort and were organized as a branch of the Church in that year with Luke S. Johnson as presiding Elder. He was succeeded in 1859 by David H. Caldwell, who later the same year was succeeded by Robert Miller, who in 1860 was succeeded by William McIntosh, who in 1865 was succeeded by Enos Stookey, who presided until 1867, when the Clover Branch became a part of the St. John Ward and remained thus until July 21, 1882, when what was then known as the upper settlement on Clover Creek, or the south end of the St. John Ward, was separated from said ward and organized into a new bishop's ward named Clover, with Francis De Saint Jeor as Bishop. He was succeeded in 1901 by Mahonri M. Stookey, who in 1912 was succeeded by Joseph W. Russell, who in 1913 was succeeded by Richard N. Bush, who in 1927 was succeeded by G. Noel Anderson, who on January 19, 1930, was succeeded by John W. Green, who presided Dec. 31, 1930. On that date the Clover Ward had 98 members, including 16 children. The total population of the Clover Precinct was 128 in 1930.

**CLUFF WARD**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing on Chalk Creek, above Coalville. The ward is a

continuation of the Coalville East Ward. The L. D S meeting house, a frame building, situated  $7\frac{1}{4}$  miles east of the Coalville center, is also used as an amusement hall.

On Feb 9, 1889, Coalville Ward was divided into three wards, namely, the Coalville East, North and South wards. Joseph Wright was chosen to preside over the Coalville East Ward which in part consisted of a mining district east of Coalville, known as Spring Hollow, where a branch of the Church had been organized in January, 1885, with Samuel Clark, jun, as presiding Elder. Brother Clark was still presiding when the district was organized as the Coalville East Ward. Bishop Wright presided until 1901 when he was succeeded by John F Wilde, who was succeeded in 1906 by William H Branch (appointed to act as presiding Elder), who was succeeded in 1908 by Edward Sawley, who was succeeded May 2, 1909, by John F Wilde (second term), on which occasion the name of the ward was changed to Cluff, honoring William W Cluff, the first president of Summit Stake. Bishop Wilde was succeeded in 1912 by John William Staples, who presided over the ward Dec 31, 1930, on which date it had a membership of 117, including 24 children.

**COALVILLE**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing in Coalville, the seat of Summit County and the headquarters of the Summit Stake of Zion. Coalville is an important town on the Park City Branch Railroad, five miles south of Echo (on the Union Pacific Railroad), and 47 miles by highway east of Salt Lake City. The elevation of Coalville is 5,568 feet above sea level.

The settlement of Coalville was commenced in the spring of 1859. A little wheat dropped by passing emigrants, or carried by the wind, had taken root in the vicinity and grown, and this being observed by Wm. H Smith, one of the early pioneers, he concluded that

the country, notwithstanding the high altitude, might be good for raising grain. Wm. H Smith, Alanson Norton and Andrew B. Williams were the first settlers to arrive, they were followed a few days later by Henry B Wilde, Thomas G Franklin, and Joseph Stallings. Fair crops of wheat and vegetables were raised that year. It was not long before the discovery of coal in the vicinity was made and mines were opened in two or three places, near the mouth of Chalk Creek. The little settlement was named Chalk Creek on account of its location on that stream, but after coal had been discovered on the town-site the name was changed to Coalville. Henry B Wilde became the first presiding Elder and acted in that capacity until the Coalville Ward was organized in 1861. In 1867 Coalville became an incorporated city, and previous to that, had been selected as the county seat. In 1870 a branch of the Union Pacific Railroad was built to Coalville, a distance of about five miles from Echo; the main line had been made through the lower Weber Valley in 1869. In 1871 the Deseret Telegraph Line was completed to Coalville.

Bishop Henry B Wilde died in 1875, after which his counselor Robert Salmon took charge of the ward until 1877, when the Summit Stake was organized and he was appointed to act as Bishop, he presided in that capacity until 1889, when Coalville was divided into three wards, namely, the Coalville East, Coalville North and Coalville South wards. In 1895 Coalville North Ward and Coalville South Ward were amalgamated as the Coalville Ward with Francis H Wright as Bishop. He acted in that capacity until 1901. His successors were Frank Croft, 1901-1909; William Z. Terry, 1909-1912; John E Pettit, 1912-1918; Frank Pingree, 1918-1919; Charles R. Jones, 1919-1921; Willard Heber Wilde, 1921-1925, and Summer R Salmon, 1925-1930.

On Dec 31, 1930, Coalville Ward had a membership of 681, including 115

children. The total population of the Coalville Precinct in 1930 was 1,166, of these 938 resided on the townsite.

**COALVILLE EAST WARD**, Summit Stake. (See Cluff Ward )

**COALVILLE NORTH WARD**, Summit Stake, Summit Co., Utah, consisted of the Latter-day Saints residing in that part of the town of Coalville lying north of 1st North St. The ward, created by the division of Coalville Ward into two wards, existed only from 1889 to 1895, when the two wards were amalgamated as the Coalville Ward. William Hodson presided as Bishop during the entire time of the existence of the Coalville North Ward.

**COALVILLE SOUTH WARD**, Summit Stake, Summit Co., Utah, consisted of Latter-day Saints residing in the south part of the town of Coalville, or in that part lying south of 1st North St. The ward, created by the division of Coalville Ward into two wards, existed only from 1889 to 1895, when the two wards were amalgamated as the Coalville Ward. George Beard presided as Bishop during the entire time of the existence of the Coalville South Ward.

**COKEVILLE BRANCH**, Montpelier Stake, Uinta Co., Wyoming, consists of a few families of Latter-day Saints residing in and near Cokeville, a station on the Oregon Short Line Railroad, surrounded by ranches and farms, 31 miles southeast of Montpelier.

Among the ranchers, farmers and railroad people at Cokeville, were a number of Latter-day Saints who at an early day were organized as a branch of the Church. As early as 1900 Joseph W. Cook acted as president of the Cokeville Branch. Following is a list of his successors: Lars P. Nielsen, 1907-1910; Silas L. Wright, 1910-1912; James Warren Sirmine, 1912-1913; Franklin W. Miles, 1913, Wilford W. Clark, 1913-1914; Amasa M. Rich, 1914-1915; Stake Elder's Quorum, 1915-1917; Vincent Bennion,

1917-1920; Frank K. Hazen, 1920-1923; Charles W. Porter, 1923-1927, and Orson Bennion, 1927-1930. The total membership of the branch Dec. 31, 1930, was 278, including 49 children.

**COLESVILLE BRANCH**, Broome Co., New York. While Joseph Smith the Prophet and Oliver Cowdery were engaged in translating the Book of Mormon at Harmony, Pennsylvania, they became acquainted with Joseph Knight, a somewhat well-to-do farmer residing in Colesville, who by his means assisted the two brethren mentioned in their work of translation by supplying them with provisions and other necessities. After the organization of the Church in April, 1830, Joseph Smith and Oliver Cowdery visited Colesville several times, baptized a number of the people (among whom were Joseph Knight and his family) in the midst of opposition and persecution on the part of the inhabitants. Finally, as the number of converts increased, a branch of the Church was organized at Colesville, which was the first branch of the Church of Jesus Christ of Latter-day Saints organized, the former organization in Fayette, Seneca Co., N. Y., being that of the Church itself.

When the saints, according to revelation, began to gather to the places which the Lord had designated as gathering places, the Colesville Branch removed as a body in 1831 about 1,200 miles from New York State to Jackson County, Missouri, and became the founders of that first colony of Latter-day Saints. The Colesville saints settled in a body on or near the Big Blue in Jackson County and were known throughout the history of the saints in that county as the Colesville Branch. After the expulsion of the saints from Jackson County in 1833 the Colesville Branch still kept together as a body in Clay County, Mo., but after that the Colesville saints were scattered among other migrating saints. Not only were the Colesville saints the first to locate

in Jackson County, Mo., but they were the first to yield obedience to the principle of gathering, which later caused so many thousands of Latter-day Saints to change their place of residence

**COLLEGE WARD**, Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in a scattered condition on what is known as the College Farm and surrounding country. It lies immediately west of the Nibley Ward, northwest of Hyrum and northeast of Wellsville. All the inhabitants within the limits of the ward are Latter-day Saints. The center of the ward, or the place where the meeting house and the College school house stand, is on the main road leading in a north-easterly direction from Wellsville to Logan,  $5\frac{1}{2}$  miles northeast of Wellsville and  $4\frac{1}{2}$  miles southwest of Logan. The ward embraces a level tract of country containing as good and fertile soil for gardening and farming purposes as can be found anywhere in Cache Valley.

The College Ward embraces that part of Cache Valley which was originally known as the Church Farm. As early as 1855 the Church sent stock from Salt Lake Valley to be herded in Cache Valley, and most of the herd houses and whatever improvements were made for the accommodations of the herders were erected on Spring Creek, within the limits of the present College Ward, while a few of the improvements were within the limits of the present Nibley Ward. Subsequently, when the Brigham Young College of Logan was established as a high school, Pres. Young endowed the school with the so-called Church Farm consisting of 9,543 acres of land, which, since that day, has been known as the College Farm. Several years after Millville was founded, a number of families settled on their farms immediately west of Millville, adjacent to the Church Farm, and as these settlers increased in number they were organized into a branch of the Church be-

longing to the Millville Ward in 1881, with James Chantrill as presiding Elder. The locality was then known as West Millville of Farmers Branch. A school house was built there at an early day. In 1886 Presiding Elder Chantrill was succeeded by Christian C Bindrup, who presided until June 28, 1891, when the Farmers Branch, or West Millville, was organized as a regular bishop's ward, named College, with Charles Oscar Dunn as Bishop. He was succeeded in 1912 by Charles W. Dunn, who in 1913 was succeeded by Joseph Henry Olsen, who in 1929 was succeeded by John H. Schenk, who presided Dec 31, 1930. On that date the Church membership of the College Ward was 414, including 110 children. The total population of the College Precinct was 431 in 1930. The College Ward belonged to the Cache Stake of Zion until 1901, when it became a part of the Hyrum Stake and in 1920 it was transferred from the Hyrum to the Logan Stake.

**COLOGNE (Köln) CONFERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in the city of Cologne and vicinity, in Germany. Cologne is beautifully situated on the river Rhine about 300 miles southwest from Berlin. In the city of Cologne, which has a population of 733,000, is one of the most beautiful cathedrals in the world. The Church membership of the Cologne District on Dec 31, 1930, was 286, including 44 children. There are five branches in the district, namely Barmen, Bennath, Dusseldorf, Elberfeld and Cologne.

**COLORADO**, one of the states of the United States, is within the limits of the Western States Mission. There are in Colorado four conferences, or districts, of said mission, namely, Denver, Pueblo, San Luis and Western Colorado. The Church membership in these four districts is 3,542, including 677 children. These, added to the number of members of the Church belonging to the San Luis and Young stakes



of Zion, give a total membership of 6,435, including 1,383 children, residing in Colorado.

The state of Colorado was named after the Colorado River. The area embraced within the boundaries of the state was acquired by the United States partly by the Louisiana Purchase in 1803, and partly from the Mexican concession in 1848. Colorado was admitted into the Union as a state in 1876 and has an area of 103,658 square miles. The population of Colorado was 39,864 in 1870, 194,327 in 1880; 412,198 in 1890; 539,700 in 1900; 799,024 in 1910; 939,629 in 1920, and 1,035,791 in 1930.

While belonging to Mexico, part of Colorado became known in the history of the Latter-day Saints when a company of converts from the state of Mississippi, in charge of Elder William Crosby and others, traveled west in 1846, expecting to intercept Pres. Brigham Young and his company of pioneers en route for the Rocky Mountains and unite with them. But as the call of the Mormon Battalion delayed the pioneers one year, the Mississippi saints made temporary homes near a Mexican village on the Arkansas River which later became known as Pueblo. In 1846, the Mormon Battalion, on their famous march from the Missouri River to the Pacific Coast, traveled through a part of what is now New Mexico. When the brethren reached Santa Fe (New Mexico) it was decided to send a sick detachment, with all the women and children attached to the Battalion, back to Pueblo to winter. Upon their arrival they were joyfully greeted by the little colony from Mississippi, and the following year all continued the westward journey and joined the saints in Great Salt Lake Valley in July, 1847.

About 70 converts from Georgia and Alabama, in charge of Elder John Morgan, arrived in Pueblo in November, 1877, and were organized into a branch of the United Order, with Daniel R. Sellers as president. A location was selected for them by Elder James Z

Stewart, who was appointed to this labor by Pres Brigham Young, by securing a tract of land in the San Luis Valley, seven miles below the present town of Conejos, Conejos Co., Colo., and the officials of the state welcomed these emigrants, the governor himself signing a note offered by Elder Stewart as security for part of the purchase. Other settlers came and more emigrants from the south joined the colony and after a time the United Order was discontinued. In June, 1883, the saints in Conejos County were organized as the San Luis Stake of Zion, in which there are three organized wards, with a Church membership of over two thousand souls. The Young Stake of Zion, comprising Montezuma and La Plata counties, was organized in May, 1913, and contains three wards and one branch of the Church in Colorado, with a membership of about a thousand souls.

Regular missionary work in northern Colorado was commenced in 1896, when Apostle John W. Taylor, with three other brethren, arrived in Denver as missionaries and opened up the Colorado Mission. They were quite successful and were followed by other Elders. The name of the Colorado Mission was changed in 1907 to the Western States Mission, to which all that part of the state of Colorado not included in the San Luis or Young stakes still (1930) belongs.

**COLORADO MISSION** embraced not only the state of Colorado, but parts of New Mexico, Wyoming, Arizona, Nebraska, North Dakota and South Dakota.

In December, 1896, Apostle John W. Taylor was appointed to open up a mission in the state of Colorado, and on Dec 15, 1896, he left Salt Lake City in company with three Elders, namely, John H. Boshard of Provo, Herbert A. White and Prof. Wm. C. Clive (a violinist) of Salt Lake City. A few days later these were followed by eight more missionaries called to assist Pres. John W. Taylor. One of them was

Horace S. Ensign, a fine singer. Soon afterwards other missionaries were called, among whom were Dr. Fred J. Pack of the University of Utah and several other prominent young professional men and also Fred C. Graham, a popular young tenor singer. In the summer of 1897 Dr. George H. Brimhall of the B. Y. University of Provo spent some weeks on Church history and other topics.

A branch of the Church was organized in Denver, Colo., Jan. 3, 1897, and missionary labors were shortly afterwards extended to Colorado Springs, Pueblo, and other places, where branches of the Church were raised up, Sunday schools organized and in some places also Mutual Improvement Associations. In November, 1900, the states of Nebraska and North and South Dakota were added to the Colorado Mission, and the work of the missionaries extended into New Mexico, Arizona and Wyoming. In 1901 Lucy Grant and Fannie Woolley arrived in Denver as missionaries, they were the first ladies, except the wives of missionaries, to labor in that capacity in the Colorado Mission. On March 1, 1901, Jos. A. McRae succeeded John W. Taylor as president of the mission. He labored in that capacity until April, 1907, when the name of the Colorado Mission was changed to that of the Western States Mission, Elder McRae being continued as president (See Western States Mission.)

**COLTMAN WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing in a farming district lying on the east side of Snake River. The center of the ward, or the place where the L. D. S. meeting house is located, is eight miles north of Idaho Falls, and about three miles west of Ucon (Willow Creek). The majority of the inhabitants in that district of country are Latter-day Saints and live on their respective farms. The ward meeting house, a brick and concrete building, completed about 1927 at a cost of \$23,000, was dedicated Aug. 25, 1929.

Coltman is an outgrowth of the Grant and Willow Creek wards. Among the first L. D. S. settlers in that district of country now included in the Coltman Ward was Silas Daniel Rawson, who in 1890 located a farm about half a mile east of the present meeting house. Other L. D. S. settlers followed, who mostly took up land under the homestead acts and built houses or pioneer cabins on their respective quarter sections. These first settlers affiliated originally with the saints at Lewisville and Willow Creek, and later principally with the saints of the Grant Ward. As the population increased, a school district was organized named Coltman, in honor of Edward Coltman, the postmaster of Eagle Rock (now Idaho Falls). A school house was built in the district in 1896 and about five years later, when the school district erected a new school building, the Latter-day Saints purchased the old school house and remodeled it for a meeting house. The saints in the Coltman district were organized as a branch of the Church May 15, 1904, with Eberhardt Bauer as presiding elder. On Feb. 18, 1906, the Coltman Branch was organized as a ward with Eberhardt Bauer as Bishop. He was succeeded in 1913 by David R. Taylor, who in 1916 was succeeded by Orson W. Hudman, who in 1921 was succeeded by Vincent F. Wootton, who in 1926 was succeeded by Gottfried Stucki, who presided Dec. 31, 1930. On that date the Coltman Ward had a membership of 394, including 98 children. The total population of the Coltman Precinct was 717 in 1930.

**COLUMBIA BRANCH**, Carbon Stake, Carbon Co., Utah, consisted, in 1930, of a few Latter-day Saint families residing in a coal mining camp situated in the mountains about five miles southeast of Sunnyside, on a flat at the mouth of a rocky canyon, 28 miles southeast of Price. The saints of the Columbia Branch hold meetings and Sunday school sessions in the district school house.

Columbia as a coal mining camp

may be called an outgrowth of Sunnyside. The Latter-day Saints who had found employment in the Columbia mining camp and who had previously belonged to the Sunnyside Ward were organized into a branch of the Church Sept. 27, 1925, with Oscar W. Evans as presiding Elder. He was succeeded in 1927 by John Wilton Liddle, who presided over the branch Dec. 31, 1930. On that date the branch had 116 members, including 42 children. The total population of the Columbia Precinct was 646 in 1930.

**COLUMBUS**, the capital of Ohio, became associated with the Latter-day Saints as early as 1831 and has, on several occasions, figured quite prominently in Church history. The celebrated Zion's Camp traveled through Columbus in 1834 and many of the leading Elders of the Church have preached and lectured on Mormonism in this beautiful capital.

**COLUMBUS BRANCH**, St. Joseph Stake, Luna Co., New Mexico, consisted of Latter-day Saints who had located temporarily in Columbus, a town situated near the boundary line between Mexico and New Mexico, most of them being exiles from Mexico in 1912. A number of these families were waiting at the border, hoping that there might be an opportunity for them to return to their homes in the Mexican colonies. From the commencement of the branch it was a part of the Juarez Stake and the presiding Elder reported directly to the Juarez Stake presidency, or to the Bishop of the Juarez Ward. A more complete branch organization was effected July 28, 1919, when Alma Frederickson was appointed presiding Elder.

In 1921 the Columbus Branch was made a dependent branch of the El Paso Ward, and this branch organization was continued until late in 1923, when Alma Frederickson, the presiding Elder, moved to the Franklin Ward of the St. Joseph Stake, about the same time most of the other saints moved away. Besides the town situat-

ed right on the boundary line there was a railroad town on the El Paso and Southwestern Railroad  $1\frac{1}{2}$  miles north of the boundary line, 70 miles west of El Paso, Texas. Both the railroad town and the town on the border witnessed military activities between the U. S. soldiers and the Mexicans at different times.

**COMPTON WARD**, of Los Angeles Stake, Los Angeles Co., Calif., consists of the Latter-day Saints residing in the city of Compton, situated ten miles south of the heart of Los Angeles, ten miles north of the center of Long Beach and 10 miles northeast of Redondo Meetings and Sunday schools were held in a rented hall on the main street in Compton.

The Compton Branch of the California Mission was organized as a ward July 15, 1928, with Wellington P. Wilson as Bishop; he presided Dec. 31, 1930, on which date the Church membership of the Compton Ward was 316, including 68 children.

**CONCHO WARD** (also called Erastus, honoring Apostle Erastus Snow), St. Johns Stake, Apache Co., Arizona, consisted of Latter-day Saints residing in the so-called Concho Valley, situated 15 miles west of St. Johns, the headquarters of St. Johns Stake, and 35 miles east of Snowflake. The valley in which the settlement of Concho is located is about  $2\frac{1}{2}$  miles long from north to south with an average width of  $1\frac{1}{2}$  miles. It is surrounded by malpais (lava) hills on the south, while hills of cobble rock and gravel formation form the boundary of the valley on the east. Only a part of the land in Concho Valley is brought under cultivation. The town of Concho (Erastus) is situated in the south end of the valley and watered from a spring which furnished 36 inches of water, said water having a fall of 300 feet which suggests that it could be utilized for power.

The Mexican town of Concho is quite old. In March, 1879, Bateman H. Wilhelm, a Latter-day Saint, settled

among the Mexicans at Concho. He was followed by others and before the end of the year there were 30 souls belonging to the saints in the place, among whom were Jesse J. Brady and Wm J Flake, both Mormons, who purchased the main part of the valley in the spring of 1879 Brother Flake paid for his half interest eight cows, one mule, one set of harness and a set of blacksmith's tools Jesse J. Brady settled on the land purchased by Wm. J. Flake in 1879. George Killian and George G Curtis, formerly residents of Brigham City, on the Little Colorado River, arrived at Concho August 7, 1879, and moved into empty houses in the Mexican town The saints at Concho were organized as a branch of the Church, March 14, 1880, with Bate-man H Wilhelm as presiding Elder. He presided until September 26, 1880, when the Concho Branch was organized as a ward named Erastus with Sixtus E Johnson as Bishop Brother Johnson was succeeded in 1886 by Christopher Jensen Kempe, who in 1895 was succeeded by Henry Lyman Marble, who about 1901 was succeeded by Elam George Cheney, who presided until Oct 2, 1904, when the ward organization was discontinued and Ezekiel C. Pulsipher appointed to act as presiding Elder He was succeeded June 4, 1905, by David Pulsipher, on which occasion the Concho Branch organization was discontinued and the saints at Concho were organized as a branch of the St. Johns Ward with David Pulsipher as presiding Elder This condition continued for five years, or until March 13, 1910, when the Concho Branch organization was discontinued and the few remaining saints at Concho and a few families at Hunt were organized as the Hunt Ward with Asahel H Smith as Bishop. After this, Concho was continued as a branch of the Hunt Ward and meetings were held alternately at Hunt and Concho In 1930 there were scarcely any saints left in Concho, and no Church organization existed there. The few saints still remaining belonged to the St

Johns Ward. The total population of the Concho Precinct was 458 in 1930, nearly all of whom were Mexicans.

**CONDA WARD**, Idaho Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in a farming district lying ten miles north of Soda Springs As an ecclesiastical organization it is a continuation of the former Meadowville Ward, and came into existence June 6, 1926, when the Meadowville Ward was disorganized and the new ward called Conda organized in its stead with John J Skinner as Bishop He was succeeded in 1928 by Simeon R Sterrett, who presided Dec. 31, 1930, when the Conda Ward had a membership of 252, including 57 children.

**CONNECTICUT CONFERENCE**, or District, of the Eastern States Mission, comprises the Latter-day Saints residing in the state of Connecticut with headquarters at East Hartford There are branches of the Church at Hartford, New Haven and Springfield The total Church membership in the district December 31, 1930, was 198, including 35 children

Connecticut is one of the original 13 states of the American Union. It has an area of 4,820 square miles The population was 297,674 in 1830; 309,978 in 1840; 370,792 in 1850; 460,147 in 1867; 537,454 in 1870; 622,700 in 1880; 746,258 in 1890; 908,420 in 1900; 1,114,756 in 1910; 1,380,631 in 1920, and 1,606,903 in 1930.

Elders Orson Hyde and Samuel H. Smith (the Prophet's brother) were the first Latter-day Saint missionaries in Connecticut, where they first preached in 1832 Others followed, among them Wilford Woodruff, who was born at Farmington, Conn., and whose father resided there. Connecticut was for a number of years a fruitful L. D. S. missionary field, with branches of the Church at Hartford and New Haven Many other branches of the Church are known to have been organized in the state of Connecticut.

**"CONTRIBUTOR"** (The) was a periodical published by the late Junius F. Wells in the interest of the Mutual Improvement Association of the Church. It was a monthly magazine, of which the first number was dated October, 1879, and it continued through 17 volumes, the last number being dated October, 1896. Elder Wells published some very excellent articles in the "Contributor," including essays on different phases of Church history. The volumes, among other material, give a graphic history of the Nauvoo Legion, Church emigration, etc. The number of pages in each number was increased right along so that volume 15 (1893-1894) contained 772 pages. The 17 volumes contained altogether 8,836 pages of valuable reading matter. The periodical was printed on paper of a superior quality and altogether 204 numbers were published.

The "Contributor" is classed as one of the best and most valuable magazines ever published in the interest of the Church, and may be considered the forerunner of the present "Improvement Era."

**COOLEY BRANCH**, Snowflake Stake, Apache Co., Arizona, consisted chiefly of brethren (and their families) employed at the lumber mills which are called McNary. They are located ten miles southeast of the center of Lakeside Ward, or about 40 miles southeast of Snowflake, the headquarters of the stake. The McNary Mills were located on the south slope of the Mogollon Mountains not far from the summit. The saints who had located at or near these lumber mills were organized as an independent branch of the Church Aug. 10, 1919, with James Maybin as presiding Elder. He was succeeded in 1920 by Hugh Willis, who presided until July 10, 1921, when the branch became disorganized because of the Cooley Lumber Company closing down their works.

**COPENHAGEN CONFERENCE**, or District, Danish Mission, consists of the Latter-day Saints residing on the

islands of Sjælland, Bornholm, Lolland, Falster, Møen and some smaller adjacent islands, belonging to Denmark. The conference was organized Nov. 16, 1851, with the boundaries named, but in August, 1852, the area of the conference was diminished by the organization of other conferences (Bornholm and Lolland), so that it only included the large island of Sjælland and a number of smaller adjacent islands. In the beginning of 1864 the Bornholm Conference was discontinued and its membership added to the Copenhagen Conference, and when the Øernes (Islands) Conference was discontinued in the summer of 1870, the Copenhagen Conference was enlarged to its original dimensions and to what it was on Dec. 31, 1930. Copenhagen Conference originally constituted a part of the Scandinavian Mission, and from 1905 to 1920 a part of the Danish-Norwegian Mission. Since 1920 it has belonged to the Danish Mission.

**CORINNE WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in the town of Corinne, which is situated on Bear River, and on the Southern Pacific Railroad, about five miles northwest of Brigham City, and 25 miles northwest of Ogden, Utah. It contains a somewhat mixed population, but the majority of the inhabitants are Latter-day Saints.

The town of Corinne came into existence in 1869, when the Central Pacific Railroad was being built through that part of Utah. The town was located by non-Mormons, and for a time it enjoyed a rather unenviable reputation as a tough border town, as did other "mushroom" towns which grew up along the line as the railroad work progressed, and then sank into oblivion as the construction of other sections of the railroad placed the terminus of the line further on. Thus it was with Corinne, which for some time was an important shipping point between Utah and Montana and intermediate points north. But as the Utah

Northern Railway was pushed further north, Corinne lost out as a shipping point and though a ward was organized there in 1877, the place was soon afterwards practically deserted by Latter-day Saints. In later years, however, the natural facilities of the locality as a farming district made it the choice of homesteaders, and Corinne became an attractive settlement, and so continues until the present time (1930), when a fully organized ward exists at Corinne.

The Church organization in Corinne effected in 1877 only continued a short time, and for many years the few saints who lived there were counted with the members of the Bear River Ward. A new meeting house, erected by the saints at Corinne, was dedicated Aug. 24, 1914. On Nov. 22, 1914, the saints at Corinne were organized as a ward with Alma Jensen as Bishop. Bishop Jensen moving away he was succeeded March 28, 1920, by Abraham Evans, who presided Dec. 31, 1930. On that date the ward had 454 members, including 122 children.

**CORNISH WARD**, Benson Stake, Cache Co., Utah, consists of Latter-day Saints residing in a farming district lying immediately south of the boundary line between Utah and Idaho. The center of the ward is a small village on the Oregon Short Line Railroad, in which the L. D. S. meeting house, a frame building, is located, 12 miles by wagon road northwest of Richmond, the stake headquarters, and 21 miles by wagon road northwest of Logan.

The Cornish Ward was organized July 28, 1907, from the north part of Trenton Ward with Rufus E. Butler as Bishop. He was succeeded in 1918 by Park Romney, who in 1922 was succeeded by Robert O. Hatch, who in 1926 was succeeded by Manuel C. Nagle, who in 1928 was succeeded by Moses Christoffersen, who presided Dec. 31, 1930. On that date the Church membership of the Cornish Ward was 296, including 70 children, out of a total population of 384.

**COTTONWOOD STAKE** embraces that part of Salt Lake Valley, or county, in Utah, which is bounded on the north by the Oquirrh and Grant stakes, on the east by the Wasatch mountains, on the south by the East Jordan and West Jordan stakes, and on the west by the Oquirrh Mountains. It contains the following wards: Bennion, Cottonwood (Brinton), Grant, Holladay, Mill Creek, Murray 1st, Murray 2nd, South Cottonwood, Taylorsville and Winder. On Dec. 31, 1930, the Cottonwood Stake had 8,041 members, including 1,600 children.

The settlements of the saints in Salt Lake Co., Utah, belonged to the Salt Lake Stake of Zion until 1900, when all the wards outside of Salt Lake City were organized into the Granite and Jordan stakes, and in 1904 the city was divided into four stakes (Salt Lake, Ensign, Liberty and Pioneer). The next change was that of dividing Granite Stake into two stakes and organizing the south part of the same into a new stake, called the Cottonwood Stake, the Cottonwood creeks running through that part of the country suggesting the name as appropriate.

The creation of the Cottonwood Stake took place Nov. 29, 1914, when the following wards were separated from the Granite Stake and organized as the Cottonwood Stake: Bennion, Brinton (now Cottonwood), Grant, Granger, Holladay, Hunter, Mill Creek, Murray 1st, Murray 2nd, South Cottonwood, Taylorsville (formerly North Jordan), and Winder.

Uriah G. Miller was chosen as president of the new Cottonwood Stake, with William E. Erekson as first and Joseph Lindsay, jun., as second counselor. Heber B. Smith was chosen as stake clerk. The headquarters of the stake were established at Murray. The Granite Stake tabernacle, which was dedicated in 1903, continued as the place for holding general conferences and other gatherings for both Cottonwood and Granite stakes. Second Counselor Lindsay died July 31, 1921, and

soon afterwards Hyrum Bennion, jun., (Bishop of Taylorsville) was chosen as second counselor to Pres. Miller.

When the Oquirrh Stake of Zion was organized June 3, 1923, Granger and Hunter wards were transferred from the Cottonwood to the new Oquirrh Stake. At a stake conference held Nov. 20, 1927, Uriah G. Miller, together with his counselors (Wm. B. Erekson and Hyrum Bennion, jun.), were honorably released, and Henry D. Moyle was sustained as president of the Cottonwood Stake with Ralph Cutler as his first and Heber Giant Ivins as his second counselor. Second Counselor Ivins was succeeded in 1929 by Irvin T. Nelson.

**COTTONWOOD WARD**, Cottonwood Stake, Salt Lake Co., Utah, consists of the west part of the original Big Cottonwood Ward, being bounded on the north and east by the Holladay Ward, on the south by the Butler Ward (in the East Jordan Stake) and on the west by South Cottonwood Ward. The ward meeting house is situated a short distance south of Big Cottonwood Creek, about ten miles southeast of Salt Lake City.

At a meeting held at Big Cottonwood Feb. 5, 1911, the Big Cottonwood Ward was dissolved and two new wards organized in its stead, viz., Holladay Ward and Brinton Ward, the Holladay Ward to consist of all that part of the former Cottonwood Ward lying north of Big Cottonwood Creek, and the Brinton Ward that part of Big Cottonwood Ward lying south of said creek. Albert Quist was chosen as Bishop of the Brinton Ward, which on Jan. 8, 1928, changed its name to Cottonwood Ward. Bishop Quist was succeeded on that date by Irvin T. Nelson who was chosen as second counselor in the stake presidency on Dec. 1, 1929, and was succeeded by Francis Mark Austin who presided Dec. 31, 1930. On that date the Cottonwood Ward had 422 members, including 90 children.

**COTTONWOOD WARD**, Star Valley Stake, Wyoming. See Smoot Ward.

**COUNCIL BLUFFS**, Pottawattamie Co., Iowa, originally founded as Kaneshville by Latter-day Saints in 1846, is situated on the east bank of the Missouri River, opposite Omaha, Nebraska. It was called Kaneshville in honor of the late Gen. Thomas L. Kane, who, on various occasions, befriended the Latter-day Saints. When the saints left Nauvoo as exiles in February, 1846, they traveled through the prairies of Iowa in organized caravans, locating on their way the temporary settlements of Garden Grove and Mount Pisgah, and reached the Missouri River June 16, 1846. Here they were overtaken by Captain James Allen of the U. S. Army. He represented the government of the United States, and called for volunteers among the Mormons to participate in the war with Mexico. Responding, the Mormon Battalion was raised and marched from Council Bluffs to Fort Leavenworth, and thence across the continent to California. In the meantime the majority of the exiled saints crossed the Missouri River and located at Winter Quarters on its west bank, while a number of the saints remained as pioneer settlers of the Pottawattamie County, where a county organization was effected in 1851, and a post office established.

After the evacuation of Winter Quarters in 1848, the saints who did not cross the plains that year to the mountains, recrossed the Missouri River to the Pottawattamie country, where some 40 temporary branches of the Church were organized. Orson Hyde, one of the Twelve Apostles, was placed in charge and a High Council organized. The town of Kaneshville was founded at the mouth of the so-called Miller's Hollow, where a large log cabin was erected in December, 1847, and where the First Presidency, consisting of Brigham Young, Heber C. Kimball and Willard Richards, was organized Dec. 27, 1847.

Many of the saints who had located in Pottawattamie County migrated to the "Valley" in the years 1849, 1850 and 1851. In 1852, according to instruc-

tions from Pres. Brigham Young, the great majority of the saints left the Pottawattamie country for the "Valley," which move discontinued all the branches of the Church which had formerly existed in the western part of Iowa. For several years there were more saints in Pottawattamie County, Iowa, than in Great Salt Lake Valley, and from 1849 to 1852, a newspaper called the "Frontier Guardian" was published in Kanessville, with Orson Hyde as editor. When most of the saints moved to the "Valley" in 1852, the paper was disposed of to Jacob Dawson and Company.

In 1853 the name of Kanessville was changed to that of Council Bluffs, which is now the eastern terminus of the Union Pacific Railroad. Ever since 1846 there have been Latter-day Saints in Council Bluffs and in due course of time missionary work was commenced there by the Elders. Halls were rented at first and afterwards purchased, and at present the saints at Council Bluffs and vicinity constitute an important branch of the Church in the Western States Mission.

As Council Bluffs has been more or less connected with the history of the Latter-day Saints since the founding of Kanessville in 1846, it may be interesting to notice the growth of the town. It had 3,000 inhabitants in 1850, 25,802 in 1900, and 42,048 in 1930.

**COUNCIL HOUSE** Election of the Council House was commenced in February, 1849, and finished in December, 1850. It was a substantial two story edifice, 45 feet square, located on the southwest corner of East Temple (Main) and South Temple streets. The foundation and walls of the first story were built of stone and the second story of adobe. The roof was surmounted by a square tower.

The building was used for ecclesiastical and legislative purposes and the first meeting held in it was a session of the General Assembly of the Legislature of the Provisional State of Deseret, which convened Dec 2, 1850.

The next year the Council House was the scene of important sessions in connection with the organization of the Territory of Utah, and for several years thereafter the Territorial Legislature met there.

As early as January, in the year 1856 the "Deseret News" was printed in the Council House and in this building also the "Woman's Exponent" was published. For many years the High Council of the Salt Lake Stake met there and important meetings of the First Presidency of the Church were held in the Council House. In 1851 the Seventies of Salt Lake City met there and organized a Lyceum, or literary society, and the Deseret University (later the University of Utah) held classes in the Council House from 1868 to 1881, when a separate building was erected for the school. On June 21, 1883, the Council House was destroyed by fire, which also destroyed Chas. R. Savage's art gallery, with a collection of valuable photographs impossible to replace. Later, a fine seven-story building was erected on the site of the Council House and adjoining property, the "Deseret News" occupying part of the lower floor and the Union Pacific General Offices the upper floors of the structure, which also contain the KSL Radio Station.

**COVE FORT**, Millard Co., Utah, is located on Cove Creek, near the boundary line between Millard and Beaver counties, 35 miles southwest of Fillmore and 25 miles north of Beaver. It stands on the south slope of a lofty ridge, 5,950 feet above sea level, and is built of volcanic rock, laid up in lime mortar. The walls are 18 feet high and four feet thick at the base, narrowing to two feet at the top. On the east and west sides are gates, that on the east being framed in a good, substantial arch, that on the west being a smaller gate. The fort is 100 feet square and contains 12 rooms, six on the north and six on the south side. In building the fort 2,250 perch of rock and 34,342 feet of lumber were



used. The cost of construction was about \$25,000.

The site of Cove Fort was well known to the early pioneers of Utah as a favorite camping place for travelers, but no attempt was made to effect improvements there until 1860, when Charles Willden and his son, Elliot, came to the location with a view of making homes. The following year Charles Willden brought his family there, and in the month of May of that year there were two houses, one dug-out and a corral erected for the accommodation of three families, including five men, who had also sown nine acres of grain. The place was known thereafter as Willden's Fort, and Pres. Brigham Young and parties, as well as other travelers, found it a convenient resting place when traveling between Salt Lake City and southern Utah. In 1867 the Church bought the property and Ira N. Hinckley was called by Pres. Young to erect a fort there as protection against Indians and also in the interest of the mail route and general travel. A telegraph station was also opened there. Bro. Hinckley had charge of the fort until 1877, when he was called to preside over the Millard Stake of Zion, after which his sons took charge, and as late as 1930 Cove Fort, although private property, was still used as a house of entertainment for travelers but occupied by only one family.

COVE WARD, Union Stake, Union Co., Oregon, consisted of the Latter-day Saints residing in the village of Cove, which is situated in a beautiful spot in the mountains in the southeast part of Grande Ronde Valley, eight miles northeast of Union, and 18 miles by road east of La Grande. As the name implies, the cove is a crescent shaped nook in the mountains and contains an area of about 15 square miles. It is one of the principal fruit growing sections of the northwest, particularly known for its fine cherries.

The first permanent L. D. S. settlers in the Cove district were Josiah Rich-

ardson and family. The Richardsons came from Tilden, Idaho, and others came from Canada and Nevada. All these first settlers bought land from different non-Mormons and became permanent settlers in the Grande Ronde Valley. The saints in that locality were organized as a branch of the Nibley Ward Oct. 19, 1902, with Josiah Richardson as presiding Elder. He presided until May 24, 1903, when the Cove Branch was organized as a ward, with John A. Abbott as Bishop. He was succeeded in 1909 by Joseph C. Pixton, who in 1917 was succeeded by John M. Mitchell, who in 1922 was succeeded by Samuel H. Weimer, who presided until June or July, 1927, when the Cove Ward was disorganized and the remnant of the saints left in the locality were annexed to the Union Ward. Prior to this most of the saints had moved away.

COVEVILLE WARD, Benson Stake, Cache Co., Utah, consists of the Latter-day Saints residing in a fertile farming district lying between Richmond, Utah, and Franklin, Idaho, its northern boundary being the line between Utah and Idaho. Eastward the ward extends to the mountains, south to Richmond, and west to Cub River. The center of the ward, where the meeting house stands, is about three miles northeast of Richmond, four miles south of Franklin, three miles south of the state line and 16 miles north of Logan.

The Coveville settlement, a farming community, dates back to 1871, when Robert Gregory located in that locality with his family and others in the so-called Cove, about 1½ miles northeast of the present Coveville center. Other settlers followed, and in 1877 the residents of Coveville were organized as a branch of the Church with Charles Hopkins Allen as presiding Elder. This branch was organized into a ward Nov. 28, 1882, with John Christian Larsen as Bishop. After a successful administration covering 36 years he was succeeded in 1917 by Hyrum Lester Bair,

who presided Dec. 31, 1930. On that date the ward had 230 members, including 49 children, out of a total population of 259. In 1886 about 900 shade trees were planted around the meeting house, forming a beautiful grove.

Coveville Ward belonged to Cache Stake until 1901, since which year it has been a part of the Benson Stake.

**COWLEY WARD**, Big Horn Stake, Big Horn Co., Wyoming, consists of the Latter-day Saints residing in the town of Cowley, which is situated about three miles north of the Shoshone River, one mile northeast of the railroad station on the Chicago, Burlington & Quincy Railroad, and the same distance from the highway running from Casper, Wyoming, to Billings, Montana. The town is seven miles northwest of Lovell, eight miles northeast of Byron, and about 95 miles south of Billings, Montana. It is the center of a prosperous agricultural and stock-raising community, and is the largest ward in the Big Horn Stake. There is a fine stake office building in Cowley, having a vault capable of taking care of the records of the stake, there is also a fine school house built of sandstone, and a commodious meeting house erected in 1902. The Cowley townsite is surveyed into regular five-acre blocks, four lots in a block, and covers considerable ground. The pioneers of Cowley anticipated quite a city on this location, but while the town has grown, it has scarcely come up to the expectation of its founders. Nearly 90 per cent of the population are Latter-day Saints. Within the limits of the ward is a canning factory, the property of the Big Horn Canning Company.

Cowley was founded by Latter-day Saints in 1900, and organized as a branch of the Church Oct. 14, 1900, called the Shoshone Branch, with Wm. C. Partridge as presiding Elder. Soon after the organization of the Big Horn Stake in 1901, the Shoshone Branch was organized as a ward named Cow-

ley, in honor of Apostle Matthias F. Cowley, with Wm. C. Partridge as Bishop. On the same occasion the Cowley townsite was dedicated. Bishop Partridge presided over the Cowley Ward until 1910, when he was chosen as president of the Big Horn Stake. His successor, John H. Hinckley, acted as Bishop until 1923, when he was succeeded by Ernest W. Marchant, who presided Dec. 31, 1930. On that date the ward had 821 members, including 197 children. The total population of the Cowley Precinct was 975 in 1930; of these 526 resided in the town of Cowley.

**CRESCENT WARD**, East Jordan Stake, consists of a farming district lying between the towns of Sandy on the north and Draper on the south, in Salt Lake County, Utah. The Crescent meeting house is about 15 miles south of the Temple Block in Salt Lake City.

In the early fifties, a man by the name of Bell settled on what was known as Dry Creek, where he built a log house which was used as an inn by travelers. In time, he sold his improvements to Benjamin B. Neff (who, with his parents, were Utah pioneers of 1847). Soon afterwards, Milo Andrus located in the district and later other settlers took up land adjacent to the farms owned by these two brethren.

The early settlers of Crescent belonged to the Draper Ward, and it was not until 1890 that the first presiding Elder, Soren Jensen, was appointed to hold meetings in what was known as Dry Creek or Pleasant View, under the direction of Bishop Isaac M. Stewart of Draper Ward. Previously (in 1886) Sunday school sessions had been commenced at the home of John Newman Eddins, and these were continued until a meeting house, a brick structure, was erected in the district in 1890. Soren Jensen acted in the capacity of presiding Elder until the Crescent Ward was organized March 22, 1896, that name being selected by Bro. Nels A. Nelson.

James P. Jensen was the first Bishop of Crescent Ward; he acted until his death, May 7, 1913, and was succeeded by William Fairbourn, who died Aug. 4, 1918, and was succeeded by Arthur C. Morris, who was succeeded in 1924 by Edward Fairbourn, who presided as Bishop Dec 31, 1930. On that date the ward had 293 members, including 70 children.

A modern, brick meeting house was erected in Crescent in 1900, the older structure being acquired by the school trustees of the district. In 1927-1928 the ward erected a new meeting house at a cost of \$45,000, the former ward chapel having been destroyed by fire.

Crescent Ward belonged to Salt Lake Stake until 1900, when it became a part of the Jordan Stake, and when that stake was divided in 1927 it was transferred to the East Jordan Stake.

**CROOKED RIVER BATTLE.** Late in the evening of Oct. 24, 1838, news reached Far West, Caldwell Co., Mo., that the Rev. Samuel Bogart (a Methodist) with a mob of about 75 men were committing depredations on Log Creek, destroying property and taking prisoners. On hearing the report, Elias Higbee, the judge of Caldwell County, ordered Lieut. Col. Geo. M. Hinkle, the highest military officer in command at Far West, to raise a force to disperse the mob and retake the prisoners whom it was reported they intended to murder that night. The trumpet sounded and the brethren assembled on the public square in Far West about midnight. Capt. David W. Patten, Parley P. Pratt and Charles C. Rich, with about 40 other volunteers, responded, which number the judge thought sufficient, but, upon the suggestion of Charles C. Rich, who believed a battle was inevitable, more men were raised by him in the small settlements on Goose and Log creeks, which increased the force to about 75 men, who all met together about six miles from Far West. The company was divided into smaller companies of

ten, and then proceeded by the main road four miles to a point near Crooked River, where the company dismounted and, leaving a few men to guard their horses, the remainder proceeded on foot toward the enemy's camp. Capt. Patten divided the expedition into three companies, taking command of the first himself, and placed Charles C. Rich in charge of the second and James Duffee of the third. Capt. Patten made a short speech exhorting the brethren to trust in the Lord for victory. During the battle that ensued Capt. Patten was mortally wounded and Gideon H. Carter and Patrick O'Banion were killed and others wounded. The mobbers claimed the loss of one man and some wounded. The mobbers were dislodged and the men kept as prisoners were rescued, the posse then returned to Far West with their dead and wounded. David W. Patten was one of the Twelve Apostles and in his military experience he was known among his comrades as "Capt. Fear Not." In combating the attacks of the mobocrats he made the remark that he would rather die than to witness such a condition in his country. (For further details see "Historical Record," Vol. 5 54.)

**CROYDON WARD,** Morgan Stake, Morgan Co., Utah, consists of Latter-day Saints residing in a string town on Lost Creek. The village of Croydon is near the boundary line between Morgan and Summit counties and is about ten miles east of the town of Morgan (the county seat) and 13 miles northwest of Coalville, Summit Co. Near the junction of Lost Creek and the Weber River was the famous "Thousand Mile Tree" marking a spot 1,000 miles west of Omaha, Neb.

In the spring of 1862, George Shill, James Walker and George Knight visited the little valley in which Croydon was later built. They returned to their homes in Salt Lake City, but came back in July of the same year with the intention of locating a settlement, being accompanied by Jesse W. Fox, who surveyed some town lots and also

some farming land. In November of the same year a company of twelve brethren settled on the townsite, namely, George and Charles Shill, Gibson and Thomas Condie, Levi Savage, James Walker, George Knight, William Chapman, Charles Bunting, Abel Mitchell, William Probert and Thomas Walker; four of these brethren had their families with them. They built cabins in fort style but did not continue the stockade; other settlers, who joined them, scattered out along the creek and thus formed the string town referred to. Levi Savage took the lead in ecclesiastical matters in the beginning of the settlement, or until a branch was organized in October, 1863, with George Shill as presiding Elder. Meetings were held in the cabins of the settlers until 1864 when a log school house was built, which after that was used for all public purposes. George Shill was succeeded in 1865 by James Walker, who was succeeded in 1869 by George Knight, who, after having acted as presiding Elder during the summer months, was succeeded in the fall of the same year by Ephraim Swann, who was succeeded in 1871 by George Thackeray.

At the organization of the Morgan Stake of Zion July 1, 1877, the saints on Lost Creek were organized as the Croydon Ward, so named after a town in Surrey, England. John Hopkins was chosen Bishop.

The history of Croydon has been largely preserved by letters written by John Toone (one of the early settlers) for the "Deseret News."

A Sunday school was organized at Croydon as early as 1867, but a more perfect organization was effected in 1887, with Joseph Blackwell as superintendent. A Relief Society was organized in 1875 with Mrs. Ellen C. Thackeray as president, a Y. M. M. I. A. in 1877 with John London as president, a Y. L. M. I. A. in 1878 with Mrs. Sarah A. Toone as president, and a Primary Association in 1879 with Mrs. Elizabeth Blackwell as president.

Bishop John Hopkins was succeeded in 1887 by George Knight, who acted until his death Dec. 21, 1895. He was succeeded in 1896 by George R. Thackeray, who was succeeded in 1903 by Frank D. Hopkins, who acted until 1907, after which Thomas R. Condie and Fred W. Clark, respectively, acted as presiding Elders for two years, or until 1909, when William H. Toone was called to act as Bishop. He was succeeded in 1917 by James Melvin Toone, who was succeeded in 1926 by Claudius C. Toone, who presided Dec. 31, 1930. On that date the ward had 104 members, including 18 children. The total population of the Croydon Precinct was 441 in 1930, including both Croydon and Slide wards.

**CRYSTAL WARD,** Pocatello Stake, Power Co., Idaho, consists of the Latter-day Saints residing in that part of the county which irrigates from a number of small creeks rising in springs near the base of that range of mountains which separate Portneuf Valley from Bannock and Crystal valleys on the west. The main streams heading in these springs are Rattlesnake, Muddy, Clafter's, Crystal and Midnight creeks. All these form Rattlesnake Creek, which is a tributary of Bannock Creek. About one-half of the inhabitants within the limits of the ward are non-Mormons. Some of the farms are irrigated from the streams mentioned, but the people rely chiefly on dry-farming, which is only successful when rain is plentiful, there has been much loss of crops by drought. The center of Crystal Ward, or the place where the L. D. S. meeting house stands, is about 11 miles northeast of the Meadow meeting house, 18 miles northeast of Arbon, 21 miles southwest of Pocatello, and 33 miles by nearest road southeast of American Falls. Near the center of the ward, in the forks of Rattlesnake and Muddy creeks, is a small village, about three-fourths mile southwest of the L. D. S. meeting house. The area of the ward is about 50 square miles; it extends

north and east to the mountains, south to Meadow Ward, and west to the Indian reservation.

The first settlers in that part of the country now included in the Crystal Ward were non-Mormons. Among the first Mormon settlers were Lorenzo S. Whiting and others, with their respective families, some of whom arrived there as early as 1909. A school house, a frame building, was erected in 1912. On May 17, 1913, the saints who had settled in the Rattlesnake Creek district were transferred from the Malad Stake to the Pocatello Stake, and on May 25, 1913, they were organized into a branch of the Church named Crystal with John A. Brown as presiding Elder. This branch was organized as a regular ward Oct. 15, 1916, with John Wesley Staley as Bishop. He was succeeded in 1920 by Moses Fannin, who first Mormon settlers were Lorenzo S. Whiting, who presided Dec. 31, 1930. On that date the ward had 91 members, including 17 children. The total population of the Crystal Precinct was 219 in 1930.

**CUMBERLAND WARD**, Woodruff Stake, Lincoln Co., Wyoming, consisted of the Latter-day Saints residing in the coal-mining town of Cumberland, about 15 miles south of Kemmerer, and 20 miles northeast of Evanston, where a few L. D. S. families had sought and found employment. These families were organized into a branch of the Church Feb. 2, 1902, with George C. Wood as the first president. After acting a few months, he was succeeded by William Bell, as presiding Elder. Bro. Bell acted in that capacity until Aug. 6, 1905, when the Cumberland Branch was organized as the Cumberland Ward with William Bell as Bishop. He was succeeded in 1907 by George F. Wilde, who in 1928 was succeeded by Parley A. Young, who presided until June, 1930, when the ward was disorganized, most of the saints having moved away from Cumberland owing to the closing down of the mines.

**CUMORAH**, now generally called "Mormon Hill," is situated in Manchester Township, Ontario Co., New York, four miles south of Palmyra, Wayne County, or 25 miles southwest of Rochester, New York. The hill stands on the west side of the road running from Palmyra to Canandaigua. The north end of the hill, where the plates of the Book of Mormon were found, rises suddenly from a plain to a height of about 150 feet, but recedes gradually as it stretches southward about a mile, until the surface assumes the common level of the surrounding country near the little village of Manchester. For many years a large part of the hill belonged to a wealthy resident of Palmyra, but in 1928, after his death, it (with adjacent property) was purchased by the Church. Cumorah is visited by thousands of people annually, and the Church has caused guide posts and signboards to be placed at the base of the hill on the Canandaigua road, giving the necessary explanations and directions.

**CURLEW STAKE OF ZION** consists (1930) of the Latter-day Saints residing in Curlew, Black Pine and Bannock valleys, in Idaho, and Park Valley in Box Elder County, Utah. The headquarters of the stake are at Holbrook in Curlew Valley, a prosperous little settlement 25 miles west of Malad, the nearest railroad station, and 18 miles north of Snowville, Box Elder Co., Utah. Stake conferences, as well as union meetings, are mostly held at Holbrook, although occasionally conferences are held at Snowville. Nearly all the inhabitants of the stake are Latter-day Saint farmers, and there is only a sprinkling of non-members in the stake, which, described politically, is mainly in Oneida Co., Idaho, and Box Elder Co., Utah, and just one settlement (Arbon) in Power Co., Idaho. The Curlew Stake in 1930 consisted of the following wards: Arbon, Black Pine, Holbrook, Juniper, Mountain View, Park Valley, Rosette, Snowville, Stone and Summit Curlew Valley,

which is partly in Utah and partly in Idaho, is about 42 miles long and from ten to 26 miles wide. It reaches to Great Salt Lake on the south and is separated from Park Valley on the west by a low spur of mountains.

At a special meeting held at Snowville, Box Elder Co., Utah, May 17, 1915, attended by Apostles Rudger Clawson and David O. McKay, a new stake of Zion was organized under the name of the Curlew Stake, to include the following wards and branches, which up to that time had formed a part of the Malad Stake, namely: Arbon, Black Pine, Holbrook, Mountain View, Snowville and Stone wards, and Canyon and Juniper branches; also Park Valley and Rosette wards which had belonged to the Box Elder Stake of Zion.

Jonathan C. Cutler was chosen as president of the new stake with Joseph J. Larkin as first and Thomas W. Roe as second counselor; Amos L. Fuller was chosen as stake clerk. Second Counselor Roe died April 17, 1920, and on May 16, 1920, David Hirschi was chosen as second counselor in his stead. Pres. Cutler died June 22, 1922, and on Aug. 6, 1922, Joseph J. Larkin was chosen as president of the stake with Colen H. Sweeten as first and Ira Baker as second counselor. Pres. Larkin was released, together with his counselors, Oct. 19, 1924, and Colen H. Sweeten was chosen as president of the Curlew Stake with Willard R. Smith, jun., as first and Newel J. Cutler as second counselor. Second counselor Cutler was called to preside over the Tongan Mission, and on April 20, 1929, Austin S. Tolman was chosen as second counselor in his stead. Amos L. Fuller, the first stake clerk, was succeeded in 1926 by William C. Pack, who in 1927 was succeeded by Arthur G. Wilhe. Colen H. Sweeten presided over the Curlew Stake Dec. 31, 1930, with Willard R. Smith, jun., as first and Austin S. Tolman as second counselor. On that date the Church membership in the Curlew Stake was 1,306, including 330 children. Among the

brethren holding the Priesthood was Patriarch Joseph J. Larkin.

**CURRENCY AND COINS.** As early as the fall of 1848, the necessity of some negotiable medium of exchange was recognized by President Brigham Young and his associates. Gold dust was offered by members of the Mormon Battalion, returning from California, and by traders going East, but the difficulty of handling and the loss entailed in weighing it, made it impracticable. Coinage was the only solution of the difficulty, but in the meantime, Pres. Young proposed to issue paper currency against the gold deposited, until the dust on hand could be coined. The municipal council of Salt Lake City authorized the issuance of such currency and appointed Brigham Young, Heber C. Kimball and Newel K. Whitney to issue it.

In December, 1848, bills were being written by hand, Thomas Bullock transcribing them and one of the Elders appointed to do so, signing them. On January 1, 1849, the first printed bills were issued and this was the first printing done in Great Salt Lake Valley.

Early the same year, a mint was established by Pres. Young in Salt Lake City where the coinage of \$2 50, \$5 00, \$10 00 and \$20 00 pieces was commenced.

This money, which was coined purely for local use, bore no resemblance in finish to the U. S. government issues. The coins were made of virgin gold, to which only a very little native silver was added as alloy. Engraved on the obverse side of these coins was an eye surmounted by a mitre and surrounded by the legend: "Holiness to the Lord." On the reverse side were two hands clasped and the legend: "G S L C P. G." (Great Salt Lake City, Pure Gold) date of the year of issue and value of coin.

In 1858 Pres. Brigham Young had a new die prepared for coining five dollar pieces, which had upon the obverse side an eagle with outspread

wings, a beehive upon its breast, also the legend "Deseret Assay Office, 5 D, Pure Gold." On the reverse side was a lion couchant, surrounded by the legend. "Holiness to the Lord," in the Deseret Alphabet, also date of minting. The last issue of this local coinage is dated 1860, Governor Alfred Cumming, in 1861, forbidding further minting in Utah. Most of the coins, however, were dated 1849 and 1850 (See also under Mint)

**CUTLERITES** was the name of an apostate faction, led by Alpheus Cutler, at one time an official of the Church and, owing to his knowledge of architecture, one of three brethren chosen to superintend the erection of the Nauvoo Temple. As president of the High Council at Nauvoo, Alpheus Cutler was left in charge of the members who remained there after the leaders of the Church had left Nauvoo in 1846. But he was not loyal to his trust, and having later apostatized, he was excommunicated from the Church in 1851. He died with him a small following for whom he created a settlement known as Manti in Page County, Iowa. Alpheus Cutler died in 1864, after which most of his followers united with the "Reorganized Church." All that remains of the former town of Manti is the cemetery in which about 50 of the Cutlerites with their leader Alpheus Cutler lie buried.

**CZECHOSLOVAK MISSION** (The) comprises the independent republic of Czechoslovakia, incorporating the lands formerly included in the old Czech province of Bohemia, the Slovak territory of Hungary, Moravia, Ruthenia (or sub-Carpathian Russia) and part of Silicia. During the adjustment of boundaries in Europe, after the World War, the republic of Czechoslovakia was formed and its constitution ratified Oct. 18, 1918. Later, this action was officially confirmed by the peace treaties of Versailles, etc. The population of Czechoslovakia in 1930 was 14,725,000. Czech is the Slovak word for Bohemia, hence the name of

the republic means "Bohemian Slovakia." The Czech and Slovak languages are somewhat similar but German is largely spoken so that state documents are written in both the Czech and German languages.

As early as 1883 an attempt was made to preach the gospel in Hungary, and Elders Paul E. B. Hammer and Thomas Biesinger were called by the president of the Swiss and German Mission to open up missionary work in Austria and Hungary. Elder Hammer baptized some converts in Vienna and Elder Biesinger went to Prague where for a few months he labored with great fidelity, or until he was arrested, imprisoned and banished from the country. As a missionary in the German-Austrian Mission, Bro. Biesinger made a second attempt to open up missionary work in Prague in 1928, he being 84 years of age at the time. During his visit to this city he obtained permission from the Minister of the Interior, the Chief of Police and other officials for himself and other missionaries to preach in the city of Prague and in other parts of Czechoslovakia, provided they obeyed the restrictions imposed by the laws and ordinances of the republic.

The Czechoslovak Mission was organized July 24, 1929, by Dr. John A. Widtsoe, president of the European Mission, in cooperation with Hyrum W. Valentine, president of the German-Austrian Mission, and Fred Tadge, president of the Swiss and German Mission. Arthur Gaeth, one of the Elders laboring in the German-Austrian Mission, was chosen to preside over the new mission with Alvin G. Carlson, Charles Josie, Joseph I. Hart, Willis A. Hayward and Wallace F. Toronto as his assistants.

At that time there were only seven members of the Church in Czechoslovakia, namely, three in Prague, two in Cercany, one in Zmaimo and one in Carlsbad. No state religion having been proclaimed in the new republic, considerable religious liberty was en-

joyed Meetings were commenced at the home of Sister Brodil in Prague, who with her two daughters were faithful members of the Church. During the visit of Priest. Widtsoe, the missionaries made the acquaintance of the leading officials of the government and two radio lectures, prepared under the direction of Dr. Widtsoe, were delivered in the Czech language by one of the professors of the Masaryk Institute. Other radio lectures followed at intervals, and illustrated lectures in English, German and Czech were frequently delivered. The people in Prague being greatly interested in sports, the missionaries played baseball and basketball with the young people, and also became closely acquainted with the leaders of the Boy Scout movement there. A school was organized where Czech literature, the Bible, the Book of Mormon and religious philosophy were taught. Some German tracts and songs were translated and published in the Czech language and several favorable newspaper articles appeared. The people of Czechoslovakia belong to a hardy race and are strong advocates of the laws of health and generally receive the "Word of Wisdom" with enthusiasm.

On Dec. 31, 1930, the mission had been in operation eighteen months and the translation of the Book of Mormon into the Czech language was nearly completed. Many persons were earnestly investigating the principles of the gospel, but the actual Church membership was only ten souls, including one child. Twelve Elders were laboring in the mission over which Arthur Gaeth still presided. Mission headquarters had been established in Prague, the capital of the Czechoslovak Republic.

## D

**DALTON** was the name of a small L. D. S. settlement commenced about 1864 by John Dalton and half a dozen other men with their families on the

north side of the Rio Virgen, about a mile and a half above Virgin City, now in Washington County, Utah. Some little farming and ditching was done, but the settlement only existed about two years, when it was abandoned because of Indian troubles, and for other reasons, and has never since been re-settled. At the time of its existence the few saints who had located at Dalton were members of the Virgin Ward, where they still belong.

**DALY CITY WARD**, San Francisco Stake, San Mateo Co., California, consisted of Latter-day Saints residing in Daly City and vicinity. Daly City is about seven miles south of the center of San Francisco, being almost a suburb of that city. Meetings and Sunday school sessions were held in the Eagles Hall, No. 276 Mission Street, Daly City, in 1928.

When the San Francisco Stake of Zion was organized July 10, 1927, the saints residing in and near Daly City were organized as a bishop's ward, with Nephi J. Bott as Bishop. This ward organization was continued less than two years, as we find it recorded that Bishop Bott and his counselors were released April 21, 1929, and the Daly City Ward discontinued, and its members added to Balboa Ward. Bishop Bott removed to Utah. (See Balboa Ward.)

**DAMRON VALLEY**, St. George Stake, Washington Co., Utah, is a small valley lying north of St. George, between that place and Pine Valley. In 1859 a herd ground, eight miles square, was granted by Washington County court to Robert D. Covington, on condition that said grant should not conflict or interfere with any rights of other settlers. Damron Valley is noted as a fine grazing country.

**DANIEL WARD**, Wasatch Stake, Wasatch Co., Utah, consists of Latter-day Saints residing on Daniels Creek and vicinity—a part of Provo Valley lying southeast of Heber City. Some of the families reside in Daniels Creek Canyon and others in the open valley,



nearly all in a scattered condition. The meeting house, or the center of the ward, is situated at the mouth of Daniels Creek Canyon, four miles southeast of Heber. The people are nearly all Latter-day Saint farmers and stock raisers, and the farms are irrigated principally from Daniels Creek, which rises in the mountains southeast of Provo Valley.

Daniel Ward may be considered an outgrowth of Center Ward, of which it constituted a part for several years. The first settler in that part of Provo Valley now included in Daniel Ward was William Samuel Bethers, who located on Daniels Creek in March, 1874, and built a log house at the mouth of Daniels Creek Canyon. Other settlers arrived soon afterwards, and as early as 1885 they were organized into a branch of the Church with Joseph Jacob as presiding Elder. He was succeeded in 1888 by John P. Jordan, who presided until Nov. 20, 1898, when the saints residing on Daniels Creek were separated from the Center Ward and organized into a separate bishop's ward, with Patrick Henry McGuire as Bishop. He was succeeded in 1916 by Joseph C. McDonald, who in 1929 was succeeded by Joseph A. O'gill, who presided Dec. 31, 1930. On that date the Daniel Ward had 301 members, including 68 children. The total population of the Daniel Precinct was 315 in 1930.

**DANIELS WARD**, Malad Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing in the northwest part of Malad Valley. It is a farming country originally known as the head of Malad River. The center of the ward is about 22 miles north of Malad City. Meetings are held in the school house.

Daniels Ward is an outgrowth of the Saint John Ward and was organized as a separate ward Sept. 22, 1912, with David L. Stone as Bishop. He was succeeded in 1920 by Rudolph Ruegsegger, who in 1928 was succeeded by David L. Stone (serving a second term), who

presided Dec. 31, 1930, when the Daniels Ward had a membership of 132, including 32 children. The total population of the Daniels Precinct was 243 in 1930.

**DANISH MISSION** (The) embraces the kingdom of Denmark, one of the smaller governments of Europe. Denmark, after a part of Schlesvig had been returned from Germany, comprises 16,604 square miles, with a population of 3,518,000. Nearly all the inhabitants are Danish by birth, only about three per cent being listed as foreign born. Denmark consists of the peninsula of Jutland and many islands. The country is low and generally flat, consisting of undulating plains diversified by heaths, marshes and lakes. The highest altitude is 560 feet. The country experiences a rather mild climate due to the fact that the greater part of the country is exposed to the temperature of the sea. The mean temperature of the whole country is about 45 degrees Fahrenheit, the mean for the winter being 32.8 degrees and that for the summer 59 degrees. The rainfall varies considerably in different localities in different years.

The government of Denmark is that of a limited monarchy, based on a constitution. The executive authority is vested in a king, assisted by responsible ministers. The parliament (rigsdag) consists of two houses, to-wit, Landstinget (Senate) and Folketinget (House of Representatives).

Eighty per cent of the total area of Denmark is productive. The greatest area is devoted to oats and rye. Mixed grains are given the second greatest acreage and barley third. Other important crops are wheat and potatoes. Stock-raising for export dairy purposes is of great importance in Denmark. Cattle, swine and horses are most numerous of the livestock. Butter is the most important of the dairy products, 40 per cent of which is annually exported to England. Butter, eggs and bacon constitute about seven-eighths of the total exports which are

principally to England. The forests consist mostly of beech trees and are strictly under government control. The fisheries and coast waters provide an extensive supply to the population of Denmark. The minerals found in the country are insignificant as compared with other European countries. Among the most important industries of Denmark are iron works, manufacturing machinery, engines and ships. Other large industries are the distilleries and breweries, sugar refineries, woolen and cotton mills, paper mills and glove factories. A notable industry is the manufacture of porcelain. Darning is the great national industry.

When the restored gospel was introduced into the Scandinavian countries in 1850, Copenhagen (Denmark) was chosen as mission headquarters, from which missionaries were sent out to preach the gospel in all parts of Denmark, Sweden and Norway. Apostle Elias Snow, who had been called by the authorities of the Church in October, 1849, to open up a mission in the Scandinavian countries, arrived in Copenhagen June 14, 1850, accompanied by John E. Forsgren and George Parker Dykes. Elder Peter O. Hansen, who had also been called on a mission to Scandinavia, arrived in Copenhagen about a month before.

As religious liberty had been established in Denmark by the so-called "Grundlov" of 1849, it was but natural that the Elders should meet with better success in Denmark than in Sweden and Norway, where there was no religious liberty at that time. Consequently, missionary labors proved successful in Denmark from the beginning, the first fifteen converts being baptized in Copenhagen Aug. 12, 1850, and the first branch of the Church organized there Sept. 15, 1850. Nearly all the first converts to the restored Gospel in Denmark had been Baptists, some of whom had suffered much persecution before religious liberty was established in the country. Notwith-

standing that liberty, the Elders were subjected to mobbings and considerable persecution in the beginning, but gradually these persecutions became less severe, and the Elders extended their labors to nearly every nook and corner in Denmark and organized branches of the Church in many different localities. The first of these branches were grouped into three conferences in November, 1851, namely, Copenhagen, Aalborg and Fredericia, and as the work progressed still further other branches were raised up grouped at different times into the following conferences: Bornholm, Vendsyssel, Fyen, Aarhus, Skive, Øernes, Odense, and Esbjerg.

The first Latter-day Saints to emigrate from the Scandinavian countries to Utah consisted of two small companies numbering together 28 souls, who left Copenhagen Jan. 31, 1852, and March 4, 1852, respectively, but crossed the Atlantic as one company in the ship "Italy" which sailed from Liverpool, England, March 11, and arrived in New Orleans May 10, 1852. From New Orleans the company proceeded up the Mississippi and Missouri rivers to Kanesville (now Council Bluffs), Iowa, whence they crossed the plains and mountains to Utah, arriving in Great Salt Lake City Oct. 16, 1852. In December, 1852, the first large company of saints left Denmark for Utah, the so-called Forsgren company.

From the beginning until 1905 the saints in Denmark constituted a part of the Scandinavian Mission, and from 1905 to 1920 a part of the Danish-Scandinavian Mission," pp. 487-500.) been a mission of its own, known as the Danish Mission. From the beginning in 1850 to the close of 1930, 26,656 converts to the restored Gospel were baptized in Denmark, of whom 13,984 emigrated to Zion. (For further particulars see "History of the Scandinavian Mission," pp. 487-500).

Following is a list of the branches of the Church organized in Denmark from the beginning until the close of

1930: Aaby, Aaker, Aalborg, Aarhus, Alkestrup, Albæk, Amager, Arnager, Astrup, Benstrup, Blands, Bogense, Bornholm, Branderslev, Bradstrup, Bronstrup, Bronderslev, Brorstrup, Bruserup, Byrum, Carlsminde, Christianshavn, Copenhagen, Copenhagen East, Copenhagen-Norrebro, Copenhagen West, Dronninglund, Elling, Esbjerg, Eskebjerg, Falster, Fjends-Herred, Fjellerup, Fausing, Frankerup, Fredericia, Frederikshavn, Frederiksund, Frejlev, Frobjerg, Getland, Gjerum, Gjotterup, Granslev, Grejs, Grenaa, Grundfor, Haarbolle, Hadsund, Hals, Haubro, Hanherred, Hasle, Harritslev, Havgerup, Hellevad, Hellinge, Helsingør, Herslov, Hesselho, Hirschholm (Hørsholm), Hjem, Hjørring, Hobio, Hornested, Horsens (in Hjørring amt), Hørsens (in Veile amt), Hosterkjøb, Hunc, Hvedby, Hveissel, Hyllested, Idskov, Ishøj, Jægerspris, Jerslev, Jersore, Jetsmark, Kallundborg, Kolding, Kiel, Kjeldgaard, Kjolby, Kvistgaard, Laasby, Ledøje (Ledov), Læborg, Løgstøl, Lolland-Falster, Longelse, Love, Mariager, Middlefart, Mols, Mors and Jegindø, Mosberg, Mygdal, Næstved, Napstjert, Nielstrup, Nordost (Northeast) Sjælland, Nord (North) Sjælland, Nordvest (Northwest) Sjælland, Norrebro (see Copenhagen Norrebro), Norresundby, Nørre Uttrup, Nyborg, Nyby, Odense, Oland, Ørdrup, Øster (East) Sundby, Øst (East) Sjælland, Ourupgaard, Quistgaard, Randers, Ravnholt, Ribe, Ringkjøbing, Rodby, Roholte, Rold, Ronne, Rørbæk, Salling, Sarup, Sæby, Seridslev, Skjoldenæsholm, Silkeborg, Sindal, Skanderborg, Skjælskjør, Skjæve, Skottemark, Slesvig (or Schlesvig), Smedie, Søndersted, Sondie (South) Ørdie, Spejlsby, Stenderup, Stevns, Stohl, Store Lihme, Svanke, Svendborg, Svendstrup, Syd (South) Sjælland, Sydvest (Southwest) Sjælland, Taars, Thisted, Thoreby, Thorslunde, Thy (see Thisted), Thyland (see Thisted), Torslev, Tranekjær, Trostrup-Korup, Trudsholm, Tved (see Mols), Ugilt, Vaalse, Veddum, Veiby, Vedby, Veile,

Vendsyssel, Venne, Vestermarie, Vester (West) Ulslev, Vest (West) Sjælland, Vig, Vinding, Vinge, Voer, Volse, Vordingborg, and Zorkild.

Following are the names of the presidents of the Danish Mission since its separation from the Norwegian Mission in 1920 Carl E Peterson, 1920-1923, John S Hansen, 1923-1926; Joseph L. Petersen, 1926-1929, and Holger M Larsen, 1929-1930

#### DANISH-NORWEGIAN MISSION.

In 1905 it was considered wise on the part of the authorities of the Church to separate Sweden from Denmark and Norway and organize the Swedish conferences of the Scandinavian Mission into a separate mission, which change went into effect July 1, 1905. At the time of this change there were three conferences in Denmark and three in Norway. The mission continued under the name of the Scandinavian Mission, but its more consistent name was the Danish-Norwegian Mission, and under that title its history has been written from 1905 to 1920, when Norway was separated from Denmark, and two missions were established, namely, the Danish Mission, containing the Copenhagen, Aarhus and Aalborg conferences, and the Norwegian Mission, containing the Christiania, Bergen and Trondhjem conferences.

Following are the names of the Elders who presided over the Danish-Norwegian Mission Jens M Christensen, 1905-1907, Søren Rasmussen, 1907-1909, Andrew Jensen (historian), 1909-1912, Martin Christoffersen, 1912-1911, Hans J. Christiansen, 1914-1919, and Carl E. Petersen, 1919-1920.

(For a more detailed history of the Danish-Norwegian Mission see "History of the Scandinavian Mission," pp 411-443.)

**DARBY WARD**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in that part of the Teton Basin which extends north to the Dugger Ward, east to the mountains, south to the Victor Ward, and

west to the highway The center of the ward is about three miles south-east of Driggs, the headquarters of the stake.

The Darby Ward is an outgrowth of the Driggs Ward, and the saints residing in that part of the Teton Basin now included in the Darby Ward were organized as a branch of the Church in June, 1892, with John Todd Hill as presiding Elder He presided until Aug 25, 1895, when the Darby Branch was organized as a ward with Emanuel Bagley as Bishop He resigned in 1897, when the ward organization was discontinued, and a branch was organized with Brigham Y Nelson as presiding Elder He was succeeded in 1898 by Daniel B Hill At a meeting held June 22, 1902, the Darby Branch was again organized as a ward, with Harold D Winger as Bishop

Following are the names of the Bishops who succeeded Bishop Winger in the Darby Ward David Loveland, 1905-1908; Alexander P Hamilton, 1908-1909, Willard Homei, 1909-1911, Charles A Larsen, 1911-1913, Peter Sorensen, 1913-1921, Octavius Smith, 1921-1924, Charles A Larsen, 1924-1926, John J Buigner, 1926-1927, and Alfred L Larsen, 1927-1930 The Darby Ward had 151 members, including 40 children, on Dec 31, 1930 The total population of the Darby Precinct was 200 in 1930

**DARLINGTON WARD**, Lost River Stake, Butte Co., Idaho, consists of Latter-day Saints residing in a farming district lying between Moore Ward on the south and the Leslie Ward on the north It extends all the way across Lost River Valley from east to west, or from mountain to mountain, where the valley is seven miles wide. The center of the ward is the little hamlet of Darlington, situated near the junction of Antelope Creek and Lost River, about six miles northwest of Moore, the headquarters of the stake, and 73 miles northwest of Blackfoot. The saints in the Darlington Ward own a brick meeting house which

has an auditorium capable of seating 400 people.

When the Big Lost River country was a part of the Northwestern States Mission, the Elders laboring as missionaries in said mission extended their operations into the Darlington district, and Prest Melvin J Ballard organized a branch of the Church there June 26, 1917 When the Lost River Stake of Zion was organized Aug. 18, 1919, the Darlington Branch was organized as a regular bishop's ward, with Erastus West as Bishop. He was succeeded in 1923 by Victor D. Nelson, who presided Dec 31, 1930 On that date the Darlington Ward membership was 49 souls, including 15 children The Antelope Precinct, which included the Darlington Ward, had a total population of 136 in 1930

**"DARSTELLER (DER)** des, heiligen der letzten Tage" was a monthly periodical published in the German language at Geneva, Switzerland, in the interest of the Church The first number was dated May, 1855 Three complete volumes were published with twelve 16-page numbers in each between May, 1855, and September, 1858, and eight numbers of a fourth volume were published somewhat irregularly, dated, respectively, November and December, 1858, June, July, September and October, 1860, and January and February, 1861 The three complete volumes aggregated 188 pages each, and the eight numbers of volume 4 contained 128 pages Hence, 692 pages of reading matter constituted the entire edition of "Der Darsteller," which during its existence advocated the principles of the gospel to the German-speaking people, and is numbered among the important periodicals of the Church published in foreign languages The first two volumes of "Der Darsteller" and four numbers of Vol 3 were edited by John L. Smith, president of the Swiss Mission, at Rue du Cendrier, 108 Genf (Geneva). He was succeeded in 1857 by Jabez Woodard, who, from the same address, edited

the paper until it ceased to exist, early in 1861. "Der Darsteller" was printed by L. Sabot, Rive 10, Genf (Geneva). The three numbers of Vol. 4 were printed by C. L. Heer at Zurich, the next four numbers by J. H. Tellman at Zurich, and the last number by J. Vodel at Glarus.

DAVIESS COUNTY, MO., the temporary home of a large number of saints in 1838 and 1839, lies immediately north of Caldwell County and the topographical features of the two counties are nearly alike. Daviess County is 24 miles square and comprises 576 square miles. About two-fifths of the area consists of timber land and three-fifths of prairie. Grand River, one of the principal tributaries of the Missouri River, runs diagonally from the northwest to the southeast of the county. The soil is very fertile. Previous to 1838 Daviess County was the undisturbed home of the buffalo, deer and wild turkeys.

In the spring of 1838 the Latter-day Saints commenced to settle in Daviess County, but there were only a few inhabitants in the county when the Latter-day Saints, who were fast filling up Caldwell County on the south, began to extend their settlements into Daviess County. In the summer of 1838 they located there in large numbers and founded the town of Adam-ondi-Ahman, which was largely peopled by saints from the so-called Kirtland Camp which traveled from Ohio to Missouri in 1838. The persecutions of the saints in upper Missouri commenced in Gallatin Aug. 6, 1838, when the mobbers tried to hinder the Mormon brethren from voting. A fight ensued in which the brethren gained the victory, but this difficulty was the beginning of the general troubles and persecutions which came upon the saints in Missouri, and which in the spring of 1839 terminated in the complete removal of the saints from the state. (See "Historical Record," Vol. 8, pp. 724-732.) Daviess County had a total population of 2,736 in 1840, and 14,424 in 1930.

DAVIS COUNTY, UTAH, contains that part of Great Salt Lake Valley lying between Salt Lake County on the south and Weber County on the north. It was organized by the Provisional Government of the State of Deseret March 3, 1850, and was named in honor of Daniel C. Davis, captain of Company E of the Mormon Battalion.

The county had 14,021 inhabitants in 1930. Farmington is the county seat, and Davis County, small as it is, contains some of the most fertile and productive farms in Utah.

DAVIS STAKE OF ZION consisted of the Latter-day Saints residing in Davis County, Utah.

A settlement of saints was made, in what later became Davis County, immediately after the pioneers of 1847 entered Great Salt Lake Valley. Perregrine Sessions, captain of the 1st fifty of Capt. Daniel Spencer's hundred, arrived in Great Salt Lake Valley Sept. 26, 1847, and three days later (Sept. 29th) he made encampment on a spot of ground later embraced in the town of Bountiful, where he made his permanent home. He was accompanied by Samuel Brown, who later was killed by Indians in Millard County, Utah. These men had with them about 300 head of cattle, and the suitability of this section for a range induced them to risk attacks by Indians in order to provide feed for their animals. Bro. Sessions at once built a shanty and brought his family to his chosen location where they spent the winter of 1847-1848. In the spring of 1848 more settlers arrived at the Sessions Settlement (later known as North Canyon Ward) and in time, as the settlers spread out, three more towns were founded, namely, Farmington, Kaysville and Centerville, and farms and ranches were opened up on land that extended northward nearly into Weber County. On June 17, 1877, these settlements were organized as the Davis Stake of Zion with William R. Smith of Centerville as president.

A few days after the organization

of the stake the North Canyon (or Bountiful) Ward was divided into three wards, named respectively East Bountiful, West Bountiful and South Bountiful. Also the northern part of Kaysville Ward was organized as the South Hooper Ward, and the South Weber Ward was also created, so that, by the end of 1877, Davis Stake consisted of eight organized bishop's wards. To these were added Layton Ward in 1889, West Layton and Syracuse wards in 1895, Clinton Ward in 1897 and Clearfield Ward in 1907. In 1909 Bountiful East Ward was divided and Bountiful 1st and Bountiful 2nd wards created. In 1917 Centerville Ward was divided into two wards, namely, Centerville 1st and Centerville 2nd wards. In 1908 South Weber Ward was transferred to Weber Stake, and in 1909 Clinton Ward was also transferred to that stake. On June 20, 1915, Davis Stake was divided into two stakes, namely, the North Davis and the South Davis stakes. On this occasion Kaysville, Layton, West Layton, Clearfield, Syracuse and West Point wards were made part of the North Davis Stake, and South Bountiful, West Bountiful, Bountiful 1st, Bountiful 2nd, Centerville and Farmington wards were made part of South Davis Stake. Thus Davis Stake ceased to exist.

Following are the principal officers of Davis Stake during its existence from 1877 to 1915. Presidents: Wm. R. Smith, 1877-1894; John W. Hess, 1894-1903, and Joseph H. Grant, 1904-1915. First counselors: Christopher Layton, 1877-1882; John W. Hess, 1882-1894; Joseph H. Grant, 1894-1904, and James A. Eldredge, 1904-1915. Second counselors: Anson Call, 1877-1890; Joseph H. Grant, 1890-1894; Joseph S. Clark, 1894-1904, and Jesse M. Smith, 1904-1915, Arthur Stayner was the first clerk of the Davis Stake. He was succeeded in 1882 by J. H. Wilcox, who in 1889 was succeeded by Jacob H. Miller, who in 1892 was succeeded by John J. Smith, who acted until the stake was divided in 1915.

**DAVIS WARD**, Uintah Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in the southeast part of Ashley Valley. North the ward extends to the Naples Ward, east to the Jensen Ward, south to Green River and west to the mountains. The majority of the people residing within the limits of the ward are Latter-day Saints.

Davis Ward is an outgrowth of Naples Ward. For some time the locality was known as the Pleasant View District, where a Sunday school was organized about 1900 with George A. Davis as superintendent. On Dec. 17, 1912, the Davis Ward was organized and named in honor of George A. Davis. Alfred Simper was called to preside over the new ward. He acted Dec. 31, 1930, at which time the ward had 327 members, including 109 children. The total population of the Davis Precinct in 1930 was 395.

**DAVISVILLE WARD**, Idaho Stake, Caribou Co., Idaho, consisted of Latter-day Saints residing in a district of country lying on both sides of Bear River, west of Soda Springs, including the town of Alexander, a station on the Oregon Short Line Railroad, in Bannock County. The saints lived scattered on their farms and ranches, and meetings were held in the district school house situated on the main road leading westward  $4\frac{1}{2}$  miles west of Soda Springs.

Davisville, thus named after William C. Davis, the first settler in that district of country later included in the Davisville Ward, was an outgrowth of the Soda Springs Ward. A Sunday school and a Mutual Improvement Association for both sexes were organized first, and on March 4, 1917, the saints west of Soda Springs were organized into a regular bishop's ward with James Bigler as Bishop. He was succeeded in 1919 by Thomas R. Gunnell, who in 1921 was succeeded by Daniel Balls, who presided until Feb. 10, 1924, when the ward was disorganized and the remaining members were

attached to the Soda Springs Ward, where they had previously belonged.

**DAYTON WARD**, Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in that part of Cache Valley lying between Weston and Clifton, on the west side of Bear River. The ward extends north and south about 5½ miles. The mountains form the boundary on the west, the Bear River on the east. The center of the ward consists of the village of Dayton, which is situated on the state highway running north and south on the west side of Cache Valley. The village is situated on the so-called Five Mile Creek, which crosses the road about five miles north of Weston and about the same distance south of Clifton, Dayton is six miles west of Preston, the headquarters of the Oneida Stake, and about 32 miles by wagon road northwest of Logan, Cache Co., Utah. Only a few of the people live on the townsite, the balance reside in a scattered condition on their respective farms, Dayton being strictly a farming district. The orchards, gardens and some of the farms are irrigated from Five Mile Creek, which rises in the mountains west of the settlement, also from the Twin Lake Reservoir, fed by Mink Creek and from artesian wells. The ward has a modern meeting house.

Dayton is an outgrowth of Weston. There was a stage station on the Montana road at an early day near the point where Deep Creek empties into Bear River, about five miles northeast of the present village of Dayton. George M. Mendenhall and family were the first permanent Mormon settlers on Deep Creek, locating there in the spring or summer of 1868. Other settlers arrived in 1872, and a number of log cabins were built and oats and wheat raised. The locality now called Dayton was originally known as the Franklin Meadows. The new settlement grew slowly, and Fred Jensen, the first presiding Elder at Dayton, presided from 1877 to 1880, when

he was succeeded by Stephen Callan. For some time the little settlement was known as Five Mile Creek; later as Chadville (honoring Joseph Chadwick), and still later named Dayton.

On Oct. 15, 1893, the Dayton Branch, which had hitherto existed as a part of the Weston Ward, was organized as a separate ward called Dayton, with Philo W. Austin as Bishop. He was succeeded in 1907 by Stephen James Callan, who in 1909 was succeeded by Alma L. Jensen, who in 1920 was succeeded by Charles Jones, who in 1925 was succeeded by George A. Griffith, who presided Dec. 31, 1930, at which time the ward had a membership of 518, including 116 children. The Dayton Precinct in 1930 had a total population of 721; of these 271 were residents of Dayton village.

**DECLO WARD**, Burley Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in a farming district lying east of Burley. Declo, a station on the Burley and Idaho main branch of the Oregon Short Line Railroad, is nine miles east of Burley, near the south bank of the Snake River and on the state highway leading from Burley to Pocatello. It is also on the old Oregon Trail. The meeting house, a modern brick building erected in 1920, has an auditorium capable of seating 300 people.

Declo was formerly called Marshfield, and the saints there were organized as the Marshfield Branch in December, 1909, with Hyrum S. Lewis as presiding Elder. He was succeeded in 1913 by George C. Darrington, who presided over the Marshfield Branch until it was organized as the Declo Ward July 30, 1916, with Lorenzo E. Olson as Bishop. He was succeeded in 1927 by Raymond M. Whittier, who was succeeded in 1929 by John C. Darrington, who presided in 1930. The numerical strength of the Declo Ward Dec. 31, 1930, was 500, including 114 children. The total population in the Declo Precinct was 1,088 in 1930. Declo Ward belonged to the Cassia Stake

until 1919, when it became part of the Burley Stake

**DEEP CREEK BRANCH**, Tooele Stake, Tooele Co., Utah, consisted of a few L. D. S. families who resided in the Deep Creek country, about 130 miles southwest of Tooele, the county seat of Tooele County, and 170 miles southwest of Salt Lake City, near the boundary line between Utah and Nevada. This valley is about four miles wide and about 250 miles long. It is bordered on the east by mountains and on the west by rolling hills covered with cedar. Deep Creek Valley is just beyond the Salt Desert, or on the very edge of the same. The stream known as Deep Creek is formed by three smaller streams known respectively as the East, the Middle, and the West Fork, which come together on the lower or north part of what was once called the Indian Farm.

Deep Creek was once an important station for the Overland Mail. Major Howard Egan was the pioneer mail-carrier over this route. In the spring of 1859 Wilford Hudson and several others from Grantsville commenced a settlement on Deep Creek called Ibapah, an Indian farm. A mission was also opened by Harrison Severe, who acted as government agent, the place being a government reservation. The settlement was temporarily abandoned in 1860 because of Indian hostilities. During this Indian war, several people were killed.

At a meeting held at Tooele Dec. 30, 1882, attended by Apostle Francis M. Lyman, the settlement on Deep Creek was again established as an Indian mission and William Lee and others with families were called by the Apostles to locate on Deep Creek, where land was purchased and a farm opened at the expense of the Church for the benefit of the Indians. This move became known as the Deep Creek Indian Mission. This Indian farm consisted of 400 acres of land. William Lee presided over the mission at the beginning. He was succeeded in 1885

by Owen H. Barrus, who in 1889 was succeeded by John E. Erickson, who presided as late as 1893. In 1900 there were still a few families of saints in the Deep Creek country, but no regular Church organization. Frank C. Pince is mentioned as president of the branch in 1916, and there were still a few saints at Ibapah in 1930, where there is a school house, a post office, etc.

The Deep Creek Indian Mission kept up by the Church was a failure financially, although the Church, through the Elders who were called to assist the Indians in their farming, made great sacrifices to elevate the red sons of the desert to a higher mode of living. The Indian Farm, situated about four miles south of Ibapah, is a government reservation, where there is an Indian school and farm, with a local Indian agent.

**DEER CREEK**, a tributary of the North Platte River, flows into said stream at a point where the town of Glenrock, Wyoming, is now located. Deer Creek was well known to the thousands of L. D. S. emigrants who crossed the plains and mountains with ox trains from 1847 to 1867, after which the route of travel was changed owing to the advent of the Union Pacific Railroad. The original pioneers of Utah, under the leadership of Pres. Brigham Young, camped on Deer Creek on the night of June 10, 1847, and nearly all later companies also mention their encampment at that place. When in 1860 and later ox trains were sent from the headquarters of the Church in Utah to the Missouri River to fetch emigrants, flour and other supplies, brought from Salt Lake Valley, were cached at Deer Creek to be taken up on the return journey when the food stuffs of the companies had become almost exhausted.

In the fall of 1856 the contract for carrying mail between Salt Lake City and Independence, Mo., was awarded to Hiram Kimball of Salt Lake City.



In connection with this enterprise, Pres Brigham Young suggested the establishment of a regular service of ox and mule trains to carry passengers and freight between these two points. The intention was to found a string of settlements which might be used as mail and freight stations and where fresh animals and supplies might be obtained by mail carriers and emigrants. Work was commenced at several of the selected points, and at Deer Creek, during the spring of 1857, a fort, 150 feet square, constructed of logs and containing 42 houses, a corral (well stocked with mules) and a stock yard (well filled with cattle) were built, while a considerable amount of food stuffs was stored, including ten tons of flour, while fifty tons more were expected. A canal was dug and a supply of hay cut and stored for the winter. Seventy-two men had been employed in this labor at Deer Creek, but on account of misrepresentations, an army of about 3,000 men was sent west by the U S Government in the fall of 1857 to suppress a supposed rebellion in Utah. On this account Mr Kimball lost his mail contract, and Deer Creek and other stations on the mail route were vacated, but later Deer Creek became an important point for the Pony Express, and continued to be a favorite camping place for the emigrant companies.

When in 1861 the overland telegraph line between San Francisco, California, and the Missouri River was completed, Deer Creek became an important telegraph station on the line, but the buildings were burned by Indians on Aug. 19, 1862. They were, however, rebuilt and used until the transcontinental railroad was completed. The prosperous town of Glenrock now occupies the site of the original Deer Creek settlement.

**DEHLIN WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consisted of the Latter-day Saints residing in a dry farming country, east of Idaho Falls, and extending up into the mountains.

The center of the ward was a district school house, in which meetings and Sunday school sessions were held, situated about 20 miles east of Idaho Falls. The saints belonging to the Dehlin Ward enjoyed a few years of prosperity when the climatic conditions of the country made dry farming very successful, but when dry seasons followed, dry farming proved a failure and most of the saints, who became discouraged, abandoned their holdings in the Dehlin Ward, seeking homes elsewhere.

The saints who had settled in the Dehlin district were organized as a branch of the Church June 15, 1919, with Ezra J. Nelson as presiding Elder. The branch was named Dehlin, after John W. (Jack) Dehlin, an early settler in that part of the country. On July 27, 1919, the Dehlin Branch, including the east part of Willow Creek Ward, was organized into a regular bishop's ward with Ezra J. Nelson as Bishop. He was succeeded in 1921 by Arthur W. Schweiden, who presided until the ward was discontinued in 1925. In 1930 there was no Church organization at Dehlin, and the former farming land in the district had been disposed of to sheep men for grazing purposes.

**DELAWARE** as a missionary field, constitutes a part of the Eastern States Mission, and is one of the original thirteen states of the American Union. It has an area of 1,965 square miles. The population of Delaware was 76,748 in 1830, 78,085 in 1840; 91,532 in 1850, 112,216 in 1860, 125,015 in 1870; 146,608 in 1880, 168,493 in 1890, 184,735 in 1900, 202,322 in 1910, 223,003 in 1920, and 238,380 in 1930.

As early as 1837 Latter-day Saint missionaries labored in the state of Delaware, Elder Jedediah M. Grant being among the first. It belonged from the beginning to the Eastern States Mission and Wilmington was in early days an important rendezvous for missionaries in that and adjacent states. Delaware has been a fruitful

missionary field and still belonged to the Eastern States Mission in 1930.

**DELTA**, Deseret Stake, Millard Co., Utah, is the largest and most important town on the lower Sevier River, situated in the midst of an agricultural district. It is the main shipping point in Millard County, on the Los Angeles and Salt Lake Railroad. A branch railroad connects Delta with Fillmore. The town has many attractions and yet is retarded in its prosperity because of the scarcity of water for irrigation purposes. All kinds of cereals can be raised at Delta with irrigation, but so far fruit-growing has been unsuccessful, and the town is conspicuous because of the absence of orchards, even shade trees are not numerous.

Delta is 32 miles northwest of Fillmore, the county seat, six miles northeast of Oasis, 17 miles southwest of Lynndyl, 135 miles southwest of Salt Lake City, and 619 miles northeast of Los Angeles, Calif. The town has fine school houses, two modern meeting houses and other public buildings. Ecclesiastically Delta is divided into three wards, viz., the Delta 1st, 2nd and 3rd. Nearly 80 per cent of the inhabitants of the town are Latter-day Saints. A number of the people are engaged in the poultry and dairy business besides farming and stock raising.

In March, 1906, a number of brethren from different parts of Millard County organized the Melville Irrigation Company and bought a one-half interest in the Sevier Bridge Reservoir, which was then under construction, for the purpose of irrigating a large tract of desert land lying northeast of Oasis. Fred M. Lyman was made president of the company. A dam was built in the Sevier River for the purpose of taking out water for irrigation. A townsite was surveyed named Melville in honor of James Melville, one of the promoters of the Delta project. Early in 1906 construction work on the dam was resumed with vigor. Town lots

were sold and settlers commenced to locate upon them. Nelson S. Bishop built the first house on the townsite in the spring of 1907. A post office was established at Delta Jan. 18, 1908, named the Burtner post office. The post office department had objected to the name Melville for the post office, owing to the fact that there was already a post office in Cache Valley by the name of Millville. A telephone line was completed to Burtner in 1908.

The first Latter-day Saint settlers in Delta belonged to the Hinckley Ward, where most of them attended meetings. The first L. D. S. Church organization at Melville was a Sunday school organized Sept. 6, 1908. That fall a school house (a frame building, 20 by 30 feet) was moved from Hinckley to Melville. The saints who had settled on the Melville townsite were organized as a branch of the Church Feb. 1, 1909, with Hiett E. Maxfield as presiding Elder. Prior to that the name of the place had been changed from Melville to Burtner, and hence the branch was also named the Burtner Branch. The Burtner Branch was organized into a ward Oct. 19, 1909, with Hiett E. Maxfield as Bishop. In 1911 the name of the settlement was changed from Burtner to that of Delta, its present name. Hiett E. Maxfield presided over the Delta Ward until March 22, 1924, when the ward was divided into two wards, namely, the Delta 1st and the Delta 2nd wards. On the same occasion the South Delta Branch was organized as the Delta 3rd Ward.

**DELTA 1ST WARD**, Deseret Stake, Millard Co., Utah, consists of Latter-day Saints residing in the south part of the town of Delta, or that part of said town lying south of Clark St.

From the beginning of the settlement until 1924 all of the saints in Delta constituted only one ward, but on March 22, 1924, the Delta Ward was divided into two wards, namely, the Delta 1st and 2nd wards. The Delta 1st Ward was to contain that part of Delta lying south of Clark St. and the

Delta 2nd Ward that part of Delta lying north of said street. Edgar W. Jeffery, who had formerly acted as first counselor to Bishop Hiett E. Maxfield, was chosen as Bishop of the Delta 1st Ward. He presided until 1930, when he was succeeded by E. Eugene Gardner, who acted as Bishop Dec. 31, 1930. On that date the Church membership of Delta 1st Ward was 763, including 144 children.

**DELTA 2ND WARD**, Deseret Stake, Millard Co., Utah, consists of Latter-day Saints residing in that part of Delta lying north of Clark St., and extending into the country districts where a number of farmers reside somewhat scattered on their respective farms.

The Delta 2nd Ward came into existence March 22, 1924, when Delta was divided into two wards, namely, the Delta 1st and the Delta 2nd wards, the 2nd Ward to contain all that part of Delta lying north of Clark St. Edward Leo Lyman, jun., was chosen as Bishop of the Delta 2nd Ward. He was succeeded in 1929 by Anthony E. Stephenson, who presided Dec. 31, 1930, on which date the Church membership of the Delta 2nd Ward was 546, including 132 children.

**DELTA 3RD WARD**, Deseret Stake, Millard Co., Utah, consists of the Latter-day Saints residing in a farming district immediately southeast of the town of Delta. The center of the ward, where a modest frame meeting house is located, is about four miles southeast of the center of Delta.

That part of the country now within the limits of the Delta 3rd Ward was first organized into a branch of the Church known as South Delta Branch March 24, 1918, with James M. Taylor as presiding Elder, but on March 22, 1924, that branch was organized as the Delta 3rd Ward, with Willis Jay Lyman as Bishop. He was succeeded in 1928 by Lorenzo Henry Christensen, who presided Dec. 31, 1930, on which date the Church membership of the

Delta 3rd Ward was 125, including 26 children.

**DENBIGHSHIRE CONFERENCE**, British Mission, in Wales, organized July 29, 1849, consisted of the Latter-day Saints residing in the northern part of Wales. Denbighshire borders on the Irish Sea. This conference was disorganized to become a part of the North Wales Conference March 25, 1866.

**DENVER CONFERENCE**, or District, of the Western States Mission, consists of the Latter-day Saints residing in the city of Denver, Colo., and vicinity, extending northward to the Wyoming line, including Fort Collins (where there is a branch of the Church), and southward to Englewood (where there is another branch of the Church).

In the city of Denver, where the headquarters of the Western States Mission are located, there is a handsome chapel and home for the missionaries. The total Church population of the Denver Conference Dec. 31, 1930, was 1,406, including 191 children. According to the U. S. census Denver had 287,861 inhabitants in 1930.

**DERBYSHIRE CONFERENCE**, British Mission. In 1843 the Latter-day Saints residing in the southern part of Derbyshire, England, were organized as the Wooden Box Conference, with headquarters in the town of Wooden Box. But as other branches in the county were raised up the name of the Wooden Box Conference was changed in 1845 to Derbyshire Conference, which existed until 1867, when its membership was transferred to the Leicestershire Conference.

**DER DARSTELLAR**. See Darstellar.

**DER STERN**. See Stern.

**DER WEGWEISER**. See Wegweiser.

**DESERET**. This is a word inseparably connected with the settling of Utah. In the Book of Ether, chapter 2 verse 3, referring to the migration of

the Jaredites, it is stated that, "they (the Jaredites) did also carry with them deseret, which, by interpretation, is a honey bee; and thus did they carry with them swarms of bees" So Deseret, suggestive of the industry and fruitful enterprise of the colonists, was the name chosen by them for their new home when applying to the U. S. Government for statehood, and they asked that the name Deseret be given to the proposed state. With this in view the pioneers proceeded to organize the Provisional Government of the State of Deseret. But when a territorial government was granted to the colonists in 1850 the name of Utah, which was derived from the word "Ute", the name of the large tribe of Indians who inhabited the vicinity, had been chosen. The word Deseret, however, has become an integral part of Utah's history, the beehive is the state emblem and Utah is known as the Beehive State.

**DESERET, STATE OF,** or the Provisional State of Deseret, was the title given by the pioneers of Utah to that part of the Rocky Mountain region and vicinity in which they had established and hoped to still further establish colonies as the nucleus for a prosperous inter-mountain state, to be a part of the great American Union.

After the return of Pres. Brigham Young to the mountains from the Missouri River in 1848, affiliation with the U. S. Government was given grave consideration and plans laid to formulate a constitution and petition the general government for recognition. A call for a convention to consider the political needs of the community was issued, which met early in March, 1849, at which it was decided to petition Congress for a state or territorial form of government and to organize (pending Congressional action upon the petition) a provisional government. A committee was appointed to draft and report a constitution for such a temporary government. This committee consisted of Albert Carrington, Joseph I. Heywood, Wm. W. Phelps, David Fullmer, John

S. Fullmer, Charles C. Rich, John Taylor, Parley P. Pratt, John M. Bernhisel and Erastus Snow. As outlined in this document, the boundaries of the proposed Provisional State of Deseret were as follows:

"Commencing at the 33rd degree of north latitude, where it crosses the 108th degree of longitude west of Greenwich, thence running south and west to the boundary of Mexico; thence west to and down the main channel of the Gila River and on the northern boundary of lower California to the Pacific Ocean; thence along the coast north-westerly to the 118 deg 30 min of west longitude, thence north to where said line intersects the dividing ridge of the Sierra Nevada Mountains; thence north along the summit of the Sierra Nevada Mountains to the dividing range of mountains that separate the water flowing into the Columbia River from the waters running into the Great Basin, thence easterly along the dividing range of mountains that separate said waters flowing into the Columbia River on the north, from the waters flowing into the Great Basin on the south, to the summit of the Wind River chain of mountains; thence southeast and south by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico from the waters flowing into the Gulf of California, to the place of beginning, as set forth in a map drawn by Charles Preuss and published by order of the Senate of the United States in 1848."

The Constitution provided that the seat of government should be at Great Salt Lake City and that the powers of the government should be divided, as in other states, into three branches, namely, the legislative, executive and judiciary. The legislative authority was to be vested in a General Assembly consisting of a Senate and a House of Representatives, both to be elected by the people. The executive power was to be vested in a governor, a lieutenant-governor, a secretary of state, an auditor and a treasurer. The judiciary was

to consist of the Supreme Court and such inferior courts as the General Assembly might establish. A chief justice and two associate judges were to be elected by joint vote of the Senate and House of Representatives.

On the 12th of March, 1849, a general election was held in the bowery in G S L City, this being the first occasion on which the people in the Valley had met for such a purpose, 621 votes were polled. Brigham Young was elected governor, Willard Richards, secretary, Newel K. Whitney, treasurer; Heber C. Kimball, chief justice, John Taylor and Newel K. Whitney, associate justices; Daniel H. Wells, attorney general; Horace S. Eldredge, marshal, Albert Carrington, assessor and collector, and Joseph L. Heywood, surveyor of highways. At the same time the Bishops of the several wards were elected magistrates.

The General Assembly first convened July 2, 1849, and on the 3rd, Willard Snow, being appointed speaker of the House of Representatives, administered the oath to the executive officials. Thus did the pioneers of Utah establish the State of Deseret in the Valley of the Great Salt Lake.

On the 5th of July, 1849, Almon W. Babbitt was elected delegate to Congress, in a joint session of the Senate and House of Representatives, and on the 6th, a memorial was adopted by the representatives, in which the senate concurred three days later, asking for admission into the Union as a state. Almost immediately after the organization of the Provisional State of Deseret, the officers proceeded to pass laws and ordinances for the government of the people. The first county organizations were effected and chartered, namely, those of Great Salt Lake, Weber, Utah, Sanpete, Juab, Tooele, Iron, Davis, Desert, Green River, Millard and Washington. Charters of incorporation were issued to the cities of Great Salt Lake, Ogden, Provo, Manti and Parowan. The Provisional Government also passed an act

incorporating the University of the State of Deseret, which later became the University of Utah. A state militia, under the name of the Nauvoo Legion, was organized comprising all males between the ages of 18 and 45. Among other notable acts of the General Assembly were the following:

An ordinance prohibiting the sale of arms and ammunition to the Indians, approved March 28, 1850. An ordinance to control the waters of Twin Springs and Rock Springs in Tooele County for mills and irrigation purposes. An ordinance granting the waters of North Mill Creek Canyon and the waters of the next canyon north to Heber C. Kimball, approved Jan. 9, 1851. (This appropriation of water was for running a saw mill, grist mill and other machinery.) An ordinance to incorporate G S L City, approved Jan. 9, 1851, and ordinances to incorporate Ogden City, Manti, Provo and Parowan, all approved Feb. 6, 1851.

The General Assembly of the State of Deseret dissolved on April 5, 1851, and the Provisional Government merged into that of the Territory of Utah.

The petition of the people for a Territorial Government under the title of Deseret was not approved by Congress, but the name Utah substituted, this being the general name of the tribes of Indians located in Great Salt Lake Valley and vicinity.

One of the first acts of the legislative assembly of the Territory of Utah was to approve of, or legalize, everything that had been done by the Provisional State of Deseret.

It may here be stated that at no time in the history of Utah has life and property been more secure than under the Provisional Government of the State of Deseret. (Whitney's History of Utah, Vol. 1 395-455.)

To show how justice was administered in the self-constituted State of Deseret to Mormons and non-Mormons alike, we may note that the principal routes to the gold-fields of California

passed through Salt Lake City and while some of the emigrant parties arrived with no effects save their jaded cattle, their wagons, and a scant outfit, others brought with them valuable merchandise, for which they hoped to find a market in the mining camps. When they made a division of their property, as frequently happened on arriving in the Valley, difficulties arose among them, and the discontented parties applied for redress to the courts of Deseret. In these instances there is sufficient evidence that impartial justice was rendered. Lieut. John W. Gunnison in his book entitled "The Mormons" (p. 65) says: "There was every appearance of impartiality and strict justice done to all parties." And Capt. Howard Stansbury in his report of the "Expedition to the Valley of G. S. Lake" (p. 130) says: "Justice was equitably administered alike to saint and gentile." (Bancroft's Hist. of Utah p. 117.)

**DESERET AGRICULTURAL AND MANUFACTURING SOCIETY.** By act of the Utah Territorial Legislature, approved by Gov. Brigham Young Jan. 17, 1856, the Deseret Agricultural and Manufacturing Society was formed and chartered. An appropriation of one hundred dollars was made by the legislature for the initial expenses. The object of the organization was to promote the arts of domestic industry and to encourage the production of articles from the native elements in the Territory, and it provided that an annual exhibition should be held in Great Salt Lake City, or at such other place, or places, as might be deemed proper, at which agricultural products, stock and domestic manufactured articles should be exhibited and premiums awarded for the best specimens of all such articles and animals, under the direction of a board of directors. Edward Hunter was chosen president and Charles Oliphant, Wm. C. Staines and Seth Blain of G. S. L. City, James Brown, sen., of Ogden and Calvin C. Pendleton of Parowan, directors, Jesse

C. Little, treasurer, Robert L. Campbell, secretary, and Geo. D. Watt, corresponding secretary and reporter.

The first exhibition, called the "Deseret State Fair," was held in the Deseret Store (located on the present Hotel Utah corner) on October 2nd, 3rd and 4th, 1856. These fairs were continued with commendable regularity, the Deseret Store, the Council House, the Social Hall, the 13th Ward meeting house and the 10th Ward Square being used successively. In 1873 a tract of land was secured by the organization on the Jordan River, which land is still known as the Fair Grounds. This property was owned by Pres. Brigham Young who offered it to the society for \$15,000. At his suggestion, \$3,000 were to be paid in cash and the remaining \$12,000 he donated to the cause. But on account of the expense of necessary drainage, etc., this site was not improved to any great extent until years later.

In 1888 the association purchased for the sum of one dollar ten acres of land known as the Tenth Ward Square, upon which was erected an exposition building besides other improvements for which the Utah Legislature appropriated the sum of \$20,000. There the State Fair was first held in October, 1888, and during the following four years. In 1901 Salt Lake City desired to buy back the tract in the 10th Ward and offered the sum of \$10,000 for the site which had been sold in 1888 for one dollar. The offer being accepted, it was decided by the D. A. & M. Society to improve the land they already owned on the Jordan River and the erection of permanent buildings on the site was commenced. This has been the permanent location of the State Fair ever since.

The Deseret Agricultural and Manufacturing Society continued to have charge of the arrangements for the annual state fairs and also has done much to foster home industry, agriculture and stock-raising in the state. In 1907, at the suggestion of Gov. John

C. Cutler, the name of the society was changed to the Utah State Fair Association, under which name it still functions. Following are the names of the presidents of the organization from 1856 to 1930 Edward Hunter, 1856-1862; Wilford Woodruff, 1862-1877; John R. Winder, 1877-1890; Henry W Lawrence, 1890-1892, Curtis P Mason, 1892-1894, John R Winder (2nd term), 1894-1901, Nelson A Empey, 1901-1904; James G McDonald, 1904-1916, Wm. S Romney, 1916-1918, and Wm C. Winder, 1918-1930.

**DESERET ALPHABET** (The) was a simple phonetic alphabet, consisting of 38 letters or symbols, somewhat similar to shorthand, which was constructed in 1854 under the direction of Pres Brigham Young, by a committee composed of Orson Pratt, Parley P. Pratt, Wilford Woodruff, George D Watt, Robert L Campbell and others, to simplify the reading of English by children and foreigners. Attempts were made to teach it in the schools so that it would become generally understood among the people. Two school books were published in this script by the "Deseret News," which also published parts of the Book of Mormon in the same characters. In 1869, the whole of the Book of Mormon, as written by Apostle Orson Pratt in the Deseret Alphabet, was published for the Deseret University by Russell Bros of New York City. During the decade of 1859-1869, some of the Church records were inscribed in the Deseret Alphabet, but as educational facilities and printed books became more abundant in Utah, the Deseret Alphabet was discarded. Copies of the books published in the Deseret Alphabet are on file in the L. D S Historian's Office.

**DESERET GYMNASIUM**, erected in 1910, at a cost of \$200,000, on the corner of College Avenue and Temple St (in the middle of the block east of the Temple) in Salt Lake City, is one of the finest gymnasiums in the country. The building, 90 feet wide by 150 long, and three stories high, is built of brick

with stone trimmings and is decorated with handsome friezes depicting athletic sports. The swimming pool is 30 feet wide by 60 feet long and is 4½ feet deep at one end and 8 feet deep at the other. The water used is carefully filtered and heated to a proper temperature and, when in use, a swimming instructor is always in attendance. There is also a special pool and hot air room provided for use in medical gymnastics. In the basement of the building are six standard bowling alleys, well equipped. The large gymnasium in the second story is 75x150 feet and 52 feet from floor to ceiling. It is fitted with apparatus for every approved form of athletic exercise and a gallery affords an unobstructed view of the entire floor. Above the gallery is a running track of 11½ laps to the mile. Provisions for men and women, including steel lockers, barber shop and beauty parlor, are furnished.

Adjacent to the building are tennis courts and accommodations for automobiles. Recently, additions have been made to the buildings, and the equipment is kept up to date in every respect.

**DESERET HOSPITAL** (The) was an institution fostered by the Church prior to the erection of the present D D Groves L D S Hospital. The Deseret Hospital opened its doors for the reception of patients July 17, 1882, in the 12th Ward, Salt Lake City, (5th East St between East South Temple and 1st South). On that occasion Pres John Taylor dedicated the hospital and blessed those who should be associated with it. The officers of the Deseret Hospital Association, which had fostered the enterprise, were Eliza R Snow, president; Zina D H Young, vice president, Emmeline B Wells, secretary, and Matilda M Barratt, treasurer. Dr Ellen B. Ferguson was installed as resident physician and Drs. William F. Anderson, Seymour B Young and Romania B Pratt as visiting physicians and surgeons. Drs Ellis R. Shipp and Elvira S Barney

are also named as visiting physicians and Dr. Mattie Paul Hughes succeeded Dr. Ferguson as resident physician some time afterwards

In 1884 the hospital was moved to the old Deseret University building, on the corner of 2nd West and 1st North streets, where accommodations for 40 patients were provided. Dr. Mattie P. Hughes was still the resident physician, assisted by the former staff of visiting physicians and some added specialists

The board of directors at that time included Hiram B. Clawson, president, Elizabeth Howard, assistant secretary and treasurer, M. Isabella Hoine, Marminda A. Hyde, Phoebe W. Woodruff, Bathsheba W. Smith and Jane S. Richards as members of the board. Most of the former members continued to serve as previously. Dr. Romania B. Pratt succeeded Dr. Hughes as resident physician in 1887. The Deseret Hospital continued to function until the Dr. Groves L. D. S. Hospital was opened in 1905.

**DESERET IRON COMPANY** (The) Iron County, Utah, was created March 3, 1852, iron ore having been discovered in the vicinity of Cedar City on Coal Creek, during the winter of 1851-52, by some of the L. D. S. colonists who were endeavoring to found settlements in the southern part of the territory of Utah. Some missionaries of the Church laboring in England, being anxious to promote the iron industry in Utah, collected means in England, and the Deseret Iron Company was organized at a meeting held at 15 Wilton Street, Liverpool, England, April 28, 1852. A subscription of four thousand pounds sterling was raised and soon afterwards Apostles Erastus Snow and Franklin D. Richards, who had been appointed general agents and managers of the company, sailed for America. After consultation with the First Presidency of the Church in Salt Lake City they proceeded to Iron County and in behalf of the company erected a small blast furnace on Coal

Creek and endeavored to concentrate the efforts of all the brethren who were acquainted with the manufacture of iron in the enterprise.

On Jan. 17, 1853, the legislature of the Territory of Utah passed an act incorporating the Deseret Iron Company, Erastus Snow, Franklin D. Richards, and George A. Smith being named among the organizers. Isaac C. Haight was appointed general manager, assisted by Elias Morris and a number of skilled mechanics. In 1855 1,700 pounds of good iron were produced at the Deseret Iron Mill in 24 hours. Fire dogs, flat irons, stoves and a number of other articles were also manufactured. Many disastrous floods swept down Coal Creek, carrying with them much of the company's property. This, combined with expensive blowouts, and the difficulty of securing skilled workmen, caused the company to be dissolved about 1860.

The town known as Iron Springs, situated about eight miles west of Cedar City, adjacent to Iron Mountain, came into existence when the Deseret Iron Company functioned.

**DESERET MUSEUM.** This museum was the outcome of a private enterprise by John W. Young, a son of Pres. Brigham Young, who in 1869 collected a number of specimens of minerals, etc., and some birds and small animals and established the "Salt Lake City Museum and Menagerie" on South Temple Street, a little east of where the Hotel Utah now stands. In 1871 he moved his exhibit a block further west, where the Vermont Building was later erected. Soon afterwards, the Church came into possession of the enterprise and fostered it as a public educational feature and in charge of Prof. Joseph L. Barfoot the exhibit became known as the Deseret Museum. In 1882 Prof. Barfoot died; he was succeeded by Guglielmo C. R. Sangiovanni, who also did much to increase the value of the collection.

In 1890 the site of the museum



building, with other property, being sold, the collection was moved to the recently erected Templeton Building and opened in 1891 with Dr James E. Talmage as curator Here it remained until 1893 when the museum was moved to the Church University building on 1st North Street and east of 2nd West Street. From 1903 to 1911 the exhibits were stored awaiting a suitable place in which to exhibit them, but in 1911, the Vermont Building having been completed, one entire floor with offices on two floors were provided and suitably equipped, and the Deseret Museum was reopened in charge of Dr James E. Talmage and his son Sterling. Here a small entrance fee was charged

The museum remained in the Vermont Building, with Sterling B Talmage, B. S., as curator, until the fine museum building, erected in connection with the Bureau of Information on the Tabernacle Grounds, was finished in 1919, when most of the exhibits were moved to their permanent home, where, under the direction of the officials of the Bureau of Information, visitors are admitted daily, free of charge, and the specimens, displayed in fine glass cases, are viewed with interest by thousands of visitors yearly The title Deseret Museum is no longer used

"DESERET NEWS" (The), published in Salt Lake City, Utah, has been the organ of the Church of Jesus Christ of Latter-day Saints since 1850 It was published as a weekly periodical from 1850 to 1898, and, besides, as a semi-weekly from Oct. 8, 1865, to June 12, 1922, and as a daily (Deseret Evening News) from Nov. 21, 1867, to the present time, only the name was changed June 15, 1920, from the "Deseret Evening News" to its original title "The Deseret News," under which name it is still published as a daily

The press and printing material originally used for printing the "News" were imported from the east, being freighted across the plains and moun-

tains with ox teams The first number of the "News" consisted of a small quarto-size paper, dated June 15, 1850 It contained eight pages of reading matter, three columns on a page. The printed matter on each page measured 6½ by 9 inches Willard Richards (second counselor in the First Presidency of the Church) was the first editor of the "News," and the first volume of the paper (published somewhat irregularly) contained 39 numbers, which were dated as follows June 15, 22, 29; July 6, 13, 20, 27, Aug 3, 10, 17, 24, 31, Sept 7, 14, 21, 28; Oct. 5, 19, Nov. 2, 16, 30; Dec 14, 28, 1850, Jan 11, 25, Feb 8, 22; March 8, 22, April 8, 19; May 3, 17, 31; June 14, 28, July 12, 26, and Aug 19, 1851.

With the commencement of Vol 2 the paper was changed from a quarto to an ordinary newspaper size of four pages, each page consisting of six columns of closely printed matter, the reading matter on each page measuring 16 by 20 inches The first number of Vol 2 was dated Nov 15, 1851, the publication having been suspended for about three months through lack of paper The last number of the volume (No 26) was dated Nov 26, 1852 Hence the whole volume consisted of 104 pages of printed matter Saturday was the day of issue

Vol 3 commences with Nov 27, 1852, and closes with Dec 22, 1853; 26 numbers constituted the volume Like the previous volume the paper was published every other Saturday and the whole volume consisted of 104 pages

Vol 4 commences with Jan 5, 1854, and closes with March 21, 1855, with No 51. This volume, which was published on Thursday, contained 194 pages of closely printed reading matter.

With Vol 5 the size of the paper was changed to eight pages with four columns of reading matter on each page In 1876 it was enlarged to 16 pages of five columns each. This size was continued until 1889, when the "News" was changed to "The Deseret

Weekly" and thus continued until 1898 when the weekly edition ceased altogether.

Willard Richards was not only the first editor of the "News," but also business manager. However, Elias Smith soon took charge of the business end of the paper, and among his successors may be mentioned Joseph Cain, Albert Carrington, George Q. Cannon, William Shires, George R. Reed, William H. Parks, Angus M. Cannon and David O. Calder.

Orson Spencer acted for some time as assistant editor to Willard Richards. The position of editor in the beginning was quite different from that of a later date, as Elders Richards and Spencer did all the writing, editing, make up work, etc., not to mention the gathering of news items in the pioneer community. Horace K. Whitney, the first printer of the "News," did some excellent work. He had partly learned the printer's trade in Nauvoo, Ill., and did the typesetting on the "News" in the beginning. Judge Elias Smith, who became business manager under Willard Richards, succeeded Albert Carrington as editor in 1859, and held that position until 1863, when Albert Carrington again assumed the editorship assisted by Thomas B. H. Stenhouse.

During the Johnston Army troubles in 1858, the "News" plant was moved to Fillmore, Millard Co., Utah, and 18 numbers of the paper were published in that place under the management of George Q. Cannon, who had learned the printer's trade in John Taylor's printing office in Nauvoo, Ill., and who in 1856-1857 had edited and published the "Western Standard" in California. Bro. Cannon became managing editor of the "News" in the fall of 1867, assisted by Edward L. Sloan and David W. Evans. Under this management the "News" was commenced as a daily newspaper, the first number being dated Nov. 21, 1867, with George Q. Cannon as editor. While he acted in that capacity the paper was published

regularly in three editions, namely, the daily, the semi-weekly and the weekly. In 1888 the "Deseret News Weekly" changed its name to the "Deseret Weekly" and thus continued until 1898, when the "Deseret Weekly" was discontinued altogether. But the semi-weekly "Deseret News" was issued regularly until June 12, 1922, when it also was discontinued in favor of the "Deseret Evening News," which ever since has been published regularly, though many changes have occurred in its size and number of pages. In 1920 the word "Evening" was dropped from the title of the paper, which is now published as the "Deseret News."

In 1874 David O. Calder became manager of both the editorial and the business department of the "News," with John Jaques as the principal editorial writer. The management of Elder Calder was continued until 1877, when George Q. Cannon and Brigham Young, jun., took charge of the paper for a short time. Charles W. Penrose became editor-in-chief Sept. 3, 1880, when the "Deseret News Company" was organized. During the temporary absence of Elder Penrose, John Nicholson became acting editor. Bro. Penrose again took charge as editor in 1890, and the paper rapidly entered into a new life, increasing its circulation and influence throughout Utah and adjoining states.

In 1892 the "Deseret News" passed from Church control, being taken over under a lease of John Q. Cannon and Abraham H. Cannon, sons of George Q. Cannon. Under this private enterprise John Q. Cannon acted as editor-in-chief with Abraham H. Cannon as business manager until 1898, when John Q. Cannon joined the U. S. army as commander of the Utah troops of Rough Riders in connection with the war between the United States and Spain. At the death of Abraham H. Cannon July 19, 1896, John A. Evans became business manager and continued thus until 1898, when he was succeeded by Horace G. Whitney. Under

his management the modern linotype machines were installed and J. M. Sjodahl, on the departure of John Q. Cannon, became editor.

On Jan. 1, 1899, when the "Deseret News" reverted to Church control, Charles W. Penrose once more became the head of the editorial department, while Horace G. Whitney continued as business manager. Elder Penrose on this occasion served seven years, or until 1906, when he was called to preside over the European Mission and the editorship again fell to J. M. Sjodahl, who served as editor from 1906 to 1910, when he was called on a mission to act as assistant editor of the "Millennial Star," in England. Col. E. LeRoy Bourne became editor of the "Deseret News" in 1914, but was soon called away to command the Utah cavalry when the United States troops were summoned to the Mexican border. John Q. Cannon again became editor in 1918.

Among others who rendered valuable service in the editorial department of the "News" we may include the late Scipio A. Kenner, Alfales Young, James H. Anderson, Orson F. Whitney, Benjamin F. Cummings, John E. Hansen, George E. Carpenter, Isaac Russell and Josephine Spencer. The three departments, business, editorial and mechanical, have worked in harmony to produce the modern, progressive "Deseret News" of today.

Harold Goff became managing editor in 1922. He continued to hold this position until his death which occurred in October, 1928. After that Alexander Buchanan, jun., took charge of the editorial department until November, 1928, when John Q. Cannon was again installed as editor-in-chief. He acted in that capacity until Jan. 14, 1931, when he died and was succeeded in February, 1931, by Joseph J. Cannon.

For upwards of eighty years the "Deseret News" has been the chief organ of the Church of Jesus Christ of Latter-day Saints, and from the beginning it has championed the cause

of Zion in all lands and climes. Wherever the paper has circulated it has been a fearless defender of the rights of the saints, a determined and efficient advocate of the gospel of Christ and the order and the authority of the Holy Priesthood.

At the close of 1930 nearly 150 people were employed by the "Deseret News."

**DESERET POTTERY.** Some of the early converts to the restored gospel who emigrated to Utah from the pottery district of Staffordshire, England, and were numbered among the early pioneers of Utah, established a pottery in Great Salt Lake City in 1851. The "Deseret News," under date of March 8, 1851, announced that the Deseret Pottery was nearly ready for burning shaggers and that a great portion of the molds were made ready for manufacturing a variety of earthenware. The pottery was under the superintendency of Messrs. Tomkinson and Ralphs, two experienced Staffordshire pottery workers, capable of making anything in their line needed at that time in the Valley, they were considered master workmen.

On July 27, 1851, the first kiln of earthenware was burnt at the Deseret Pottery; it was of the ordinary yellow variety. This pottery had to close down in 1853 owing to a scarcity of wood for the furnace. Three years later, Bedson Eardley, another convert from the Staffordshire district, England, arrived in Utah in one of the handcart companies. Soon after his arrival, he commenced to manufacture pottery, being associated with his brother James, who had arrived in Utah two years previously. These brothers continued to manufacture pottery as late as the eighties. The pottery business since that time has been carried on in different parts of Utah.

**DESERET STAKE,** Millard Co., Utah, consists of the Latter-day Saints residing in the northeast part of Millard County, Utah, with headquarters

at Delta, where there are accommodations for the stake presidency and High Council. The stake in 1930 consisted of twelve fully organized bishop's wards, namely. Abraham, Delta 1st, Delta 2nd, Delta 3rd, Deseret, Hinckley, Leamington, Lynndyl, Oak City, Oasis, Sugarville and Sutherland. The inhabitants within the limits of of the Deseret Stake are almost without exception farmers, who for many years have struggled hard and put forth their best efforts to redeem this arid region of Utah.

The stake includes a great area of desert country, interspersed with mountain ranges. The inhabited parts of the stake consist of settlements located on the lower end of the Sevier River, on which stream the farmers depend nearly altogether for water for irrigation purposes. The Sanpete and Sevier Reservoir system supplies nearly all the settlements in the Deseret Stake with water. The reservoir, which depends upon the Sevier River for filling, was constructed at a cost of about half a million dollars. It is situated on the state highway leading from Nephi to Fillmore, about 20 miles southeast of Leamington, and 30 miles northeast of Delta.

All the settlements of the saints in Millard County belonged to the Millard Stake of Zion until Aug. 11, 1912, when said stake was divided, and only the southeast part of the same was continued as the Millard Stake, while the northeast part was organized as a new stake of Zion, named the Deseret Stake, with Alonzo A. Hinckley as president, and Joseph T. Finlanson as first counselor. In December, 1912, William F. Pratt was chosen as second counselor. He was succeeded in that position in 1918 by Ellis Eugene Robison. On Sept. 29, 1929, President Hinckley and counselors were released, and Joseph T. Finlanson was chosen as president of the Deseret Stake, with Edward Leo Lyman, jun., as first, and Lafayette Cox Lee as second counselor. These brethren presided on Dec.

31, 1930. On that date the Deseret Stake had 4,353 members, including 940 children. Among the priesthood were three Patriarchs, namely, Willis E. Robison, Peter Anderson and Samuel W. Western. Willis E. Robison was the first stake clerk; he was succeeded in 1918 by James M. Rigby, who acted in 1930.

**DESERET TELEGRAPH COMPANY.** The transcontinental, or Overland Telegraph line, passing through Salt Lake City, was completed in October, 1861. Messrs. Little and Decker of Salt Lake City, under direction of Pres. Brigham Young, took the contract to furnish poles for the western division of this line.

On April 10, 1865, a special conference was held in Great Salt Lake City, presided over by Pres. Brigham Young, to consider the question of an extension of telegraph lines through the settlements of the territory of Utah, and possibly into the surrounding territories.

The "Deseret News" of Dec. 7, 1865, published a call to the settlements through which the line might pass to have two or more young men prepare themselves to take positions as operators.

On Oct. 15, 1866, Capt. Horton D. Haight's ox team of 65 wagons arrived in Great Salt Lake City from Wyoming, Nebraska, bringing 500 miles of wire and insulators for the "Home" telegraph. Soon afterwards, telegraph lines were in operation to the nearby settlements, and on Jan. 15, 1867, the Deseret Telegraph was opened from Salt Lake City to St. George in southern Utah, and in December, 1869, northward, to Franklin, Idaho.

Under date of June 27, 1871, A. Milton Musser, superintendent of the Deseret Telegraph Company, reported that 600 miles of telegraph lines were in operation and wire and other materials had been ordered to extend the lines another 400 miles in different directions. The territory of Utah, he

said, was the only territory in the Union that had built and owned so many miles of telegraph lines.

On Feb. 20, 1900, arrangements for the purchase of the Deseret Telegraph Company's lines by the Western Union Telegraph Company were completed

**DESERET UNIVERSITY** (The) was the first institution of higher learning in what is now the state of Utah.

On Feb. 28, 1850, about two years and a half after the arrival of the pioneers into Great Salt Lake Valley, the Legislative Assembly of the Provisional Government of the State of Deseret passed an act incorporating the Deseret University. This act, among others of the Provisional Government, was ratified by the Legislative Assembly of the Territory of Utah Oct. 4, 1851. A chancellor and a board of twelve regents were appointed by Brigham Young, the governor of the territory, Orson Spencer was appointed chancellor. Having in perspective the future greatness of the institution, these founders of the future University of Utah gave to the small school, which had its beginning in the home of John Pack on the southwest corner of West Temple and 1st North streets in Salt Lake City, the modest title of the "Parent School." This school was opened Nov. 11, 1850, with Cyrus W. Collins, M. A., as instructor, who was authorized to teach all branches of education usually taught in high schools. Forty students were enrolled the first year and each one was required to pay \$8 every ten weeks. Tuition was payable in advance and (in lieu of money) wheat, potatoes, flour, building rock and lumber were taken.

In 1851 the school met for a short time in the Council House located on the present site of the Deseret News Building, and later moved to the 13th Ward hall. Here classes in advance of other schools in the locality were taught, but owing to lack of means to secure books and mechanical equipment it was impossible to advance as

fast as desirable. Lectures on scientific subjects were frequently delivered in the evenings by Chancellor Orson Spencer, Prof. Orson Pratt, John M. Bernhisel, Albert Carrington, Daniel H. Wells, Hosea Stout, William W. Phelps, Elias Smith and Zerubbabel Snow of the board of regents, all of whom were college graduates. The "Parent School" emphasized a normal class to prepare teachers for the grade (or ward) schools, free instruction to such students being covered by a grant appropriated by the territorial legislature. The board of regents of the Deseret University also acted as a general board of education for the territory, having supervision of the territorial schools.

On account of the varied labors consequent upon building up a new country, the Deseret University, as an educational unit, was little more than a name until 1868, when David O. Calder, one of the regents of the university, opened a commercial college in the Council House, Salt Lake City. The following year (1869) Dr. John R. Park, an educator of experience, was appointed by the board of regents to reopen the university and classes for normal, scientific and classical instruction were added to the already organized commercial course. The success of the institution under Dr. Park's direction was phenomenal. An enrollment of 250 students is recorded for the year 1869, which had increased in 1870 to 550 with a faculty of 14 instructors, teaching advanced courses in mathematics, science and arts. A normal department with attached training school was soon afterwards established. The natural resources of the intermountain region were fostered in the early 70's by the introduction of a mining department. The school continued to function in the Council House, but as necessity demanded, other buildings and rooms were secured for departmental work. In 1881 a large building was erected on Union Square, a 10-acre block bounded on the

north by 2nd North St., on the east by 2nd West St., on the south by 1st North St., and on the west by 3rd West St. Here the scope of the institution was enlarged and even included a school for the deaf and dumb

In 1892 Dr. John R. Park resigned and shortly afterwards the name of the institution was changed to University of Utah. Its numerous buildings now occupy a large tract of land on the bench in the northeast part of the city. Thus it is pointed out with pride that the University of Utah can trace its history back to the earliest period in the annals of the territory of Utah.

**DESERET WARD**, Deseret Stake, Millard Co., Utah, consists of Latter-day Saints residing in a part of the Pauvant Valley on the Sevier River about 30 miles northeast of the Sevier Lake, or Sink of the Sevier. The village stands on both sides of the Sevier River and is the center of an extensive farming district. The Deseret meeting house is located on the north side or right bank of the Sevier River.

The Great Pauvant Valley was known to the early pioneers of Utah as a favorite rendezvous for the Pauvant Indians who pitched their wickiups on the banks of the Sevier River at different points. A number of white explorers passed through the country in the early Utah days, but not much attention was paid to that desert country until Capt John W. Gunnison and his surveying party entered the valley for the purpose of exploration and surveying. The tragedy in which Captain Gunnison lost his life by the hands of Indians Oct. 26, 1853, together with a number of his men, forms a sad chapter in the history of Utah.

The settlement of Deseret dates back to the summer of 1858, when a company of saints was organized for the purpose of settling on the Sevier River. Most of these first settlers hailed from Fillmore. Some crops were raised in 1859 by prospective settlers. In 1860 the founding of the settlement

took place, and a dam was built in the Sevier River for the intent of obtaining water for irrigation purposes. A townsite was also surveyed that year, on which the settlers commenced to build at once. The settlement bid fair for success, as the settlers found the land rich and productive, but high water in the Sevier washed away the dams of the settlers repeatedly, until the people got discouraged and most of them moved away in 1868.

Jacob Croft was the first presiding Elder in the Deseret settlement. He was succeeded in 1864 by Benjamin H. Robison, who in 1869 was succeeded by John Lovell. From 1868 to 1874 Deseret was entirely vacated, only a few stockmen who wintered in the neighborhood lived in the houses built by the original settlers. In 1874 a company of non-Mormons, principally from the Tintic Mining District, made preparations to build a new dam across the Sevier River. They hauled considerable timber on to the ground and made other improvements, which they subsequently sold to Latter-day Saint settlers.

In the spring of 1875 another effort was made by Gilbert Webb and others to erect a dam across the Sevier River. This dam was built mostly of rocks and willows, the latter being bound in bundles and sunk with large rocks until it was raised to the surface of the water. Sills were laid, and four V cribs, 30 feet long and 16 feet wide, were built of logs, leaving a space between each crib of 16 feet, which was divided into four parts by upright posts mortised into a sill. Gates were placed into each space so that the water could be raised and lowered at pleasure. The cribs were built up to high water mark and filled with large rocks. While this dam was being constructed, Joseph S. and William V. Black, who had resided at Kanosh, settled at Deseret, and took up land where the present town of Deseret now stands, the non-Mormons having claimed all the land lying adjacent to the old townsite.

In June, 1877, the saints who were resettling Deseret were organized into a branch of the Church with William V. Black as presiding Elder. This branch was organized as a ward July 22, 1877, with Joseph S. Black as Bishop. He was succeeded in 1891 by Milton Moody, who in 1898 was succeeded by Frank Hinckley, who in 1903 was succeeded by Hyrum S. Cahoon, who in 1908 was succeeded by Joseph W. Dameron, jun., who presided 18 years, or until 1926, when he was succeeded by A. Woodruff Sorensen, who in 1930 was succeeded by Ephraim J. Elhason, who presided Dec. 31, 1930. On that date the Deseret Ward had 354 members, including 79 children. The total population of the Deseret Precinct was 411 in 1930.

**DESERET WOOLEN MILL** (The) was erected by Pres. Brigham Young near the mouth of Parley's Canyon about 1860. In 1867 the Wasatch Woollen Mill was erected by Abraham O. Smoot about a quarter of a mile below the Deseret Mill and later for several years the two mills were operated by the same management. As part of the exhibit of the Deseret Woollen Mill at the State Fair in Salt Lake City in 1869 were twenty bolts of fine cloth, suitable for men's suits.

This mill continued to manufacture cloth, and in 1893, when Don Carlos Young, a son of the late Pres. Brigham Young, was going on a mission, James Cummings, manager of the Deseret Mills, presented him with two fine suits of clothes made from the hair of goats raised by the mill operators in the vicinity of the mill site. After standing idle for some time the Deseret Woollen Mill was sold and the machinery moved to Idaho.

**DESERT COUNTY**, Utah, created March 3, 1852, by the Territorial Government of the territory of Utah, consisted of a narrow strip of land lying between Weber County on the north and Davis County on the south, extending from the west shore of the Great Salt Lake to California. As it was

practically uninhabited, it was attached to Weber County for election, revenue and judicial purposes. Later, that part of Desert County lying north of the 41st degree of north latitude was attached to Box Elder County and that lying south of said degree became a part of Tooele County, Utah.

**DEVIL'S GATE**, in Sweetwater County, Wyoming, consists of a cut or gorge through a low range of mountains or granite hills. The space through the cliff on either side does not in some places exceed 400 feet. The height of the cliffs on either side of the gorge varies from 300 to 400 feet, the walls being very nearly perpendicular in several places. Through this romantic pass the Sweetwater hawks and frets over broken masses of rock which obstruct its passage, affording one of the most lovely, cool and refreshing retreats one could desire. It is difficult to account for the river having forced its way at this point, as the hills a short distance to the south are much lower.

Devil's Gate was the point at which the belated handcart companies of L. D. S. emigrants in 1856 suffered so much through starvation and fatigue, being exposed to a heavy snow fall. Scores of these people perished in the immediate vicinity of Devil's Gate. The teams sent from the Valley to assist the people were unable to carry all of the baggage, much of which was stored for the winter in the previously erected Devil's Gate fort and brought into the Valley the following spring (1857). Daniel W. Jones and others spent the winter of 1856-1857 guarding these goods.

**DEWEYVILLE WARD**, Bear River Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in the village of Deweyville and adjacent farms at the foot of the Wasatch Mountains, about 15 miles north of Brigham City and eight miles south-east of Garland. North the ward extends to Collinston, east to the mountains, south to Honeyville and

west to Bear River. Most of the inhabitants are farmers, who irrigate their lands and gardens from the Hammond Canal, which taps Bear River in Bear River Canyon, and also from the Dewey Springs. Deweyville consists of a regular string town. The Oregon Short Line and the Utah-Idaho Railroad pass through the settlement. Meetings and Sunday school sessions are held in a meeting house (also used for social purposes), built in 1910.

That part of Box Elder County which is now included in the Deweyville Ward was for many years used as a grazing country by the people of Brigham City, but no attempt was made to make a settlement there until March 18, 1864, when John C. Dewey with his family located at a spring, afterwards called Dewey's Spring. Other settlers soon followed, and on Aug. 15, 1869, the saints in that locality (including those who had located at Hampton's Bridge) and, in fact, all the saints in Box Elder County living north of these points, were organized as a branch of the Church with John C. Dewey as president. A post office, named Deweyville, was established in 1873, with John C. Dewey as postmaster.

On Aug. 19, 1877, the Deweyville Branch was organized as the Deweyville Ward, with John C. Dewey as Bishop. In 1892 the Deweyville Ward was divided into two wards, the south part retaining the name of Deweyville, and the north part being organized as a separate ward called Beaver Ward. Bishop John C. Dewey died Oct. 8, 1895, and, about a year later, George Carlos Dewey was chosen as Bishop. He was succeeded as Bishop in 1911 by Daniel B. Marble, who in 1913 was succeeded by James Ernest Dewey, who in 1919 was succeeded by George C. Dewey (serving a second term), who in 1920 was succeeded by Charles J. Dewey, who in 1926 was succeeded by Marion Gilbert Perry, who presided Dec. 31, 1930. On that date Deweyville Ward had 259 members, including 56 children. The total

population of the Deweyville Precinct was 334 in 1930.

**DE WITT**, a village in Carroll County, Missouri, is located in the extreme southeast corner of said county, on the north side of the Missouri River, six miles above the outlet of Grand River. In the beginning of 1838 it contained only a few houses, but through the earnest solicitations of Henry Root and David Thomas, owners of extensive tracts of land in the neighborhood, the saints, who at that time were fast filling up Caldwell County, 50 miles to the northwest, were induced to settle at De Witt, the opportunities there for securing homes being very favorable. Consequently a number of Latter-day Saint families, mostly from Ohio, settled there and were busily engaged in agricultural pursuits during the summer of 1838.

In the latter part of September, 1838, John E. Page arrived at De Witt with about one hundred saints from Canada, and a few days later another smaller company arrived from the same province. During that month mobbers entered De Witt and ordered the saints to leave the place, to which demand, of course, the saints demurred. On Sept. 20, 1838, about 150 men rode into the settlement and threatened the saints with violence and death if they did not leave the place at once and move out of the country. After unsuccessful negotiations, the mob succeeded in driving the saints away and after great suffering the exiles arrived in Caldwell County Oct. 12th. On the journey, a woman, who had a short time before given birth to a child, died in consequence of exposure. She was buried in a grove without a coffin. (For further details see "Historical Record", Vol. 7, pp. 603-608.)

**DIAMOND BRANCH**, Tintic Stake, Juab Co., Utah, consisted of Latter-day Saints residing in the mining town of Diamond, which is situated in Tintic Valley about eight miles south of Eureka. It was once a flourishing mining camp where a post office was estab-



lished as early as 1878, and where a number of brethren who found employment in the mines located temporarily with their families. A Latter-day Saint Sunday school was organized Aug. 15, 1897, and on June 11, 1899, the saints at Diamond were organized as a branch of the Church with Benjamin S. Woodward as president. He was succeeded in 1903 by Jacob B. Higginson, who presided until 1904, when the branch was discontinued because of the closing of the mines and the consequent moving away of most of the inhabitants. The remnant of the saints were transferred to the Eureka Ward.

**DIAMOND WARD**, of Lethbridge Stake, Alberta, Canada, consists of Latter-day Saints residing in a scattered condition in and near Diamond City on the Kipp-Turin branch of the Canadian Pacific Railway and on the left bank of Old Man River. Some of the original Latter-day Saint inhabitants were former residents of Raymond, Magrath and other places in Alberta, Canada. They were organized as a branch of the Church March 27, 1927, with Joseph Ursenbach as presiding Elder. This branch was organized as the Diamond Ward May 19, 1929, with Thomas Samuel Court as Bishop. He presided Dec 31, 1930, on which date the ward had a membership of 175, including 43 children.

**DIAMONDVILLE WARD**, Woodruff Stake, Lincoln Co., Wyoming, consists of the Latter-day Saints residing in the mining town of Diamondville, which is a station on the Oregon Short Line Railroad, situated on Hams Fork, one mile south of Kemmerer. Most of the brethren belonging to the ward are employed in the coal mine at Oakley, while others are engaged in different business enterprises. The meeting house, a frame building, occupies a central position in the town, which is located near the top of the mountains, 39 miles northwest of Granger, and 76 miles southeast of Montpelier, in Bear Lake County, Idaho. About 25 families of saints residing in Oakley belonged

to the Diamondville Ward in 1930. The mines at Diamondville closed down in August, 1930.

When Diamondville was first opened as a mining camp, a number of Latter-day Saints were among the employees at the mines. They were organized into a branch of the Church May 16, 1897, with Samuel H. Kiddy as presiding Elder. He was succeeded in 1898 by Alfred Hays, who in 1899 was succeeded by William Lester, who later in 1899 was succeeded by John George Haddock, who in 1900 was succeeded by Joseph Lynn, who in 1901 was succeeded by Andrew Easton, who presided until Feb. 2, 1902, when the Diamondville Branch was organized as a ward, with Andrew Easton as Bishop. He was succeeded in 1908 by John H. Steenson, who died in 1911, and was succeeded by William J. Jensen, who in 1927 was succeeded by Jesse Y. Peterson, who presided Dec. 31, 1930. On that date the Diamondville Ward had 219 members, including 94 children. The total population of the Diamondville district or town was 812 in 1930.

**DIAZ (COLONIA DIAZ)**, Juarez Stake, state of Chihuahua, Mexico, consisted of the Latter-day Saints residing at Diaz, which was situated near the center of a large valley extending north and south about 70 miles with an average width of 25 miles. Through this valley the River Casas Grandes flowed from southwest to northeast. The town was built on a mesquite flat about two miles north of the river, about 40 miles in a straight line south of the boundary line between Mexico and the United States, but only about 16 miles in an airline south of the Gadsden Purchase.

Diaz was about 60 miles north of Colonia Juarez, the headquarters of the Juarez Stake, and about 90 miles southwest of Deming on the Southern Pacific Railroad. It is also about 60 miles east of the base of the Sierra Madre Mountains. The townsite of Colonia Diaz constituted a square containing 144 blocks, each block being 27

rods square, separated by streets six rods wide following the cardinal points of the compass. The land surrounding Colonia Diaz is quite fertile and productive, but the place is very windy, annoying dust storms being quite frequent.

Colonia Diaz was settled by Latter-day Saints in the early part of 1885, near the Spanish town of La Ascencion, and on March 7th of the same year a larger company, in charge of Jesse N Smith and Lot Smith, hailing from Snowflake, Arizona, arrived on the Casas Grandes River. The settlement was founded under the direction of Apostles Francis M. Lyman and Geo Teasdale. Farming was commenced at once and the saints agreed upon a common herd ground and went into stock raising to a considerable extent. A townsite was surveyed in 1886, and at a meeting held Nov 5, 1886, it was named Diaz in honor of the president of the republic, Porfirio Diaz. About 45,000 acres of land at Diaz and vicinity had been secured by the Latter-day Saints' Mexican Colonization Company for the benefit of the Mormon exiles.

The saints at Colonia Diaz were organized into a regular bishop's ward Oct 24, 1886, with William Derby Johnson, jun., as Bishop. Brother Johnson acted as Bishop of the Diaz Ward until 1911, when he was succeeded by Ernest Van Romney, who presided until the exodus of the saints from Mexico took place in July, 1912. In February, 1913, the principal houses of Diaz were burned by the revolutionists, and no attempt was made to re-settle the place until 1928, when Flay Peterson obtained permission from a number of Latter-day Saint owners to reclaim the property and hold it for his own until they should need it.

**DIE REFORM.** See Reform.

**DIMOND WARD,** San Francisco Stake, Alameda Co., Calif., consists of the Latter-day Saints residing in the district of Dimond, which is a suburb of East Oakland. The saints own a

beautiful chapel (a stucco building), which was erected in 1928 on Dimond Ave. (No. 3618), about two miles northeast of the Oakland city hall, at a cost of \$33,000. It was built in the remarkably short time of four months and nine days, which excels as to time and size of house, any building record previously known in the Church. The chapel was dedicated by Pres. Heber J. Grant May 18, 1929. Ground was broken Jan. 9, 1929. This house of worship has an auditorium seating 300, an amusement hall, a Relief Society room with kitchen, a bishop's office and six class rooms. It is gas-heated and electrically lighted.

When the San Francisco Stake of Zion was organized July 10, 1927, the saints of Dimond, who had formerly constituted a branch of the California Mission, were organized as a bishop's ward under the direction of Apostles Rudger Clawson and George Albert Smith. Thomas H. Robinson, formerly president of the Dimond Branch, was chosen as Bishop of the new ward. He presided Dec. 31, 1930, on which date the Dimond Ward had 397 members, including 103 children.

**DINGLE WARD,** Montpelier Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing on the east side of Bear Lake Valley, southwest of Bear River, and opposite Wardboro, eight miles southeast of Montpelier. The center of the ward is about two miles by nearest road southwest of Dingle Station, on the Oregon Short Line Railroad. Dingle is a prosperous farming district, and the ward has a substantial meeting house and school house.

Bear River, as it passes through the ward, is fringed with willows and cottonwoods.

In early pioneer days a man known as "Peg Leg" Smith lived on what is now known as Peg Leg Island, a small island in Bear River, between Dingle and Wardboro. He was a mountain trader, a blacksmith and surgeon. On one occasion he made a saw wherewith

he cut off his own leg, which had been frozen on one of his expeditions. He was still living on his island in Bear River when the Latter-day Saints settled Bear Lake Valley in 1863, occupying two log cabins. The first permanent settler in Dingle Ward was William L. Lee, who in the spring of 1871, in the employ of Quincy Knowlton of Salt Lake City, took up a land claim and built a cabin on the spot where the townsite of Dingle now is. Other settlers soon followed, and a few families of saints were organized as a branch of the Church in 1875. The locality was first known as Dingle Dell, and when the Paris Ward was divided into two wards in 1877, Dingle Dell was attached to the Paris 1st Ward, and thus continued until June 11, 1882, when the Dingle Dell Branch was organized as the Dingle Ward with Samuel Allen Wilcox as Bishop, he was succeeded in 1886 by Samuel Humphreys, who in 1914 was succeeded by James Warren Surrine, who in 1917 was succeeded by Edwin C. Cook, who in 1919 was succeeded by James Warren Surrine (serving a second term), who in 1929 was succeeded by Hyrum Oakley, who still presided Dec 31, 1930.

On that date the Dingle Ward had 273 members, including 70 children, the total population of the Dingle Precinct was 317 in 1930.

**DIXIE** (or Utah's Dixie), is a name applied locally to southern Utah, on account of its salubrious climate similar to that of the Southern States.

**DIXIE COLLEGE**, St. George, Utah, was founded by the Church of Jesus Christ of Latter-day Saints as a four-year high school under the name of the St. George Stake Academy, on Sept. 19, 1911. In the fall of 1916 the academy became the Dixie Normal College, offering two years of normal college training. In 1923 the Normal College became a regular junior college under the name of Dixie College. It was formally accredited by the Utah State Board of Education and the Utah universities and admitted to member-

ship in the American Association of Junior Colleges in the spring of 1923. The college has six buildings, all spacious and well equipped, namely, the Educational building, Gymnasium, Science building, College Library and Training school in the city of St. George and the Atkin Farm, where experimental work with alkali soils and crop production is carried on. The college had an enrollment of 233 on Dec 31, 1930. Following are the names of the presidents of the Dixie College from the date of its foundation: Hugh M. Woodward, 1911-1919, E. S. Romney, 1919-1920, Joseph K. Nicholes, 1920-1923, Edgar M. Jensen, 1923-1927, and Joseph K. Nicholes (second term), 1927-1930.

### DOCTRINE AND COVENANTS

(The) of the Church of Jesus Christ of Latter-day Saints containing "the revelations given to the Prophet Joseph Smith for the building up of the kingdom of God in the last days" is one of the standard works of the Church. The first edition of the book was published in Kirtland, Ohio, in 1835, since which year several editions have been published in America and England, the various editions being revised and enlarged. It has also been translated into the Danish, Welsh, German, Dutch, French, Maori, Hawaiian, Swedish and perhaps other languages.

The latest edition in English was published in 1923 under the direction of Elder James E. Talmage, uniform in size with the latest editions of the Book of Mormon and the Pearl of Great Price and these three works, printed on thin paper and bound in one book, make a volume conveniently carried in the pocket.

### DORSETSHIRE CONFERENCE

British Mission, consisted of the Latter-day Saints residing in Dorsetshire, England, located on the south coast of England. On March 30, 1867, the Dorsetshire Conference was discontinued and became part of the Southampton Conference.

**DOUGLAS BRANCH**, St. Joseph Stake, Cochise Co., Arizona, consisted of Latter-day Saints residing in and near the town of Douglas, situated near the boundary line between Mexico and Arizona, about 25 miles south of Bisbee, about 40 miles southeast of Tombstone and about 100 miles southeast of Thatcher, the headquarters of the St. Joseph Stake of Zion

A few L. D. S. families who had located in Douglas were organized as a branch of the Church May 24, 1926, with J. Parley Bigelow as presiding Elder. This branch was organized as a regular bishop's ward Oct. 13, 1907, with J. Parley Bigelow as Bishop. The ward was disorganized May 28, 1909, and a branch organization effected with John T. Butlei as presiding Elder. The Douglas Branch, according to the reports, went out of existence in 1910 and is now (1930) a branch of the California Mission.

**DOWNEY WARD**, Portneuf Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in and near the town of Downey, an important station on the Oregon Short Line Railroad, in the south end of Marsh Valley. Downey, the business center and headquarters of the Portneuf Stake of Zion, is 17 miles south of McCammon, 15 miles north of Oxford and 130 miles by rail northeast of Salt Lake City. About half the people live in Downey, the rest on farms and ranches nearby. The saints constitute about four-fifths of the population of Downey, which town has a number of well-stocked stores, three grain elevators, an electric light plant, waterworks, telephone exchange, etc. The saints in Downey own a fine meeting house (a frame building), and the town has also a modern school house. The Downey Ward extends on the north to Virginia and Cambridge, east to the mountains, south to the Grant Ward, and west to the Woodland Ward.

Downey is named for a Mr. Downey, one of the directors of the Union Pacific Railroad, and the town dates back

to the construction of the broad gauge railroad track through Marsh Valley. William Alonzo Hyde was the first Latter-day Saint settler at Downey. He took up a farm and started a store in 1894. His brother George Tilton Hyde joined him in 1895. The Hyde brothers built a hotel and a blacksmith shop and did a good business from the beginning. Irrigated farming not being promising, dry farming was commenced in 1894. A townsite was surveyed in 1894, which was enlarged in 1910.

The members of the Church in Downey originally belonged to the Cambridge Ward, but on June 16, 1907, the Cambridge Ward was divided and the south part of the same organized as the Downey Ward. George T. Hyde, the former Bishop of the Cambridge Ward, was chosen as Bishop of the new Downey Ward. He was succeeded in 1915 by Orrin P. Merrill, who in 1917 was succeeded by Martin A. Thomas, who in 1923 was succeeded by Joakim F. Hattvigsen, who presided Dec. 31, 1930. On that date the Downey Ward had 598 members, including 101 children. The total population of the Downey Precinct was 1,485 in 1930; of these 553 resided in the village of Downey.

**DRAPER WARD**, of East Jordan Stake, consists (1930) of Latter-day Saints residing in Draper, a station on the Los Angeles and Salt Lake Railroad, in the southeastern part of Salt Lake County, Utah, about 2½ miles east of the Jordan River and about 20 miles southeast of the Temple Block, Salt Lake City.

In 1849 Ebenezer Brown, of Mormon Battalion fame, and his two sons (Joseph G. and Norman) took a herd of cattle and horses into the district of country now the site of the town of Draper. The next year they built cabins on what was then known to the inhabitants of Salt Lake Valley as South Willow Creek, and brought their families to the settlement. In 1851 they were joined by Henry Day, William and Zemira Draper, Andrew Jackson

Allen, Andrew Burnham, Perry Fitzgerald and a few others. For the benefit of these settlers a branch organization was effected with Wilham Draper as presiding Elder. Brother Draper had acted as a Bishop on the frontiers before coming to Salt Lake Valley and in his honor Draper was named. By the end of 1852 about twenty families were living on South Willow Creek, among whom was George Bankhead, a convert from the Southern States. Bishop Draper acted as presiding Elder until 1856, when a more perfect organization was effected with Isaac M. Stewart as Bishop. In 1852 an adobe school house was erected in the district, which was used for meetings and all social gatherings until 1860, when a more substantial structure was built. In 1854 a fort with walls a foot thick and eight feet high was constructed at Draper as a protection against Indians.

In 1861 John R. Park, a young school teacher from the East, was engaged to teach school in Draper. He became a convert to the restored gospel and was baptized the following year. He taught school in Draper until 1868, when he was called to take charge of the University of Utah, and he now stands on record as one of Utah's foremost and most beloved educators.

Bishop Isaac M. Stewart acted as Bishop of Draper Ward until his death, which occurred March 15, 1890. He was succeeded by Wm. C. Allen, who in 1898 was succeeded by Willard B. Ennis, who was succeeded in 1911 by Søren Rasmussen, who being called in 1914 to act as counselor in the presidency of Jordan Stake, was succeeded by Peter C. Rasmussen, who in 1918 was succeeded by Millard B. Andrus, who was succeeded in 1927 by Alma F. Smith, who presided as Bishop Dec. 31, 1930. On that date the Draper Ward had 1,132 members, including 249 children.

Draper Ward belonged to Salt Lake Stake of Zion until 1900 when it be-

came a part of the Jordan Stake, and when that stake was divided in 1927 it was transferred to the East Jordan Stake.

**DRESDEN CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the city of Dresden and vicinity, in Saxony. Dresden is situated in the east part of Germany near the boundary between Germany and Czecho-Slovakia. The total population of the Dresden District Dec. 31, 1930, was 574, including 76 children. The district contains six branches, namely, New Dresden, Freiburg, Freital-Potschappel, Grosshartmannsdorf, Meissen and Noessige.

**DRIGGS WARD**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in the town of Driggs, which is the largest settlement in Teton County, and is situated in the open valley a short distance east of the Teton River, in Teton Basin. It is the headquarters of the Teton Stake, and the county seat of Teton County. The town contains, besides a beautiful L. D. S. tabernacle, a modern school house, a high school, and a number of fine residences. The Driggs Ward uses the stake tabernacle and stake office building for ward purposes.

All the Latter-day Saints who settled in the Teton Valley originally constituted the Aline Ward belonging to the Bannock (later Fremont) Stake, until June 8, 1901, when the saints who had located in the central part of the Teton Valley were organized into a ward, with Don C. Driggs as Bishop. He presided until he was chosen as president of the Teton Stake, which was organized Sept. 2, 1901.

Following is a complete list of the Bishops of the Driggs Ward. Don C. Driggs, 1901; Hyrum Oscar Crandall, 1901-1904; Stanley B. Fairbanks, 1904-1907; Harvey L. Crandall, 1907-1910; Edlet B. Edlefsen, 1910-1912; William R. Durrant, 1912-1913; Joseph R. Fairbanks, 1913-1915; Francis M. Reynolds, 1915-1925; Gamaliel V. Nelson,

1925-1927; John Henry Jensen, 1927-1929, and William L. Kilpack, 1929-1930. On Dec. 31, 1930, the Driggs Ward had 627 members, including 143 children. The total population of the Driggs Precinct was 874 in 1930; of these 719 resided in Driggs.

**DRY CREEK.** See Lehi, Alpine Stake.

**DUBLAN (or COLONIA DUBLAN),** Juarez Stake, state of Chihuahua, Mexico, the largest colony of Latter-day Saints in Mexico in 1930, is situated on the Ferrocarril Nor-oeste de Mexico (Mexican Northwestern Railroad), in Casas Grandes Valley, 16 miles northeast of Colonia Juarez and 150 miles west of El Paso, Texas. The products of the colony are alfalfa, wheat, corn, oats, potatoes, sugar cane, apples, and a very fine quality of cheese. The saints in Dublan own a fine meeting house, recently completed

George M. Brown, formerly of Provo, Utah, in search of a place to locate his family, entered into negotiations in the fall of 1887 with a German-Mexican, who owned a large tract of land in Casas Grandes Valley. Instead of disposing of a small section of land, the owner made quite liberal terms, if Brother Brown could induce colonists to the number of 500 to locate in the district. In counsel with Alexander M. Macdonald, Elder Brown returned to Utah and invited colonists to locate on the proposed purchase. Soon quite a number of L. D. S. families arrived in the Casas Grandes Valley, who on April 14, 1889, were organized as a branch of the Church with Frederick W. Jones as presiding Elder. The settlement became known as San Francisco. The settlers commenced to plant fruit and shade trees and raised crops of corn, wheat, oats and other cereals and also potatoes and other garden products. They pronounced the climate ideal, the winters being without snow and the summers agreeable.

In December, 1890, a townsite was surveyed by Alexander F. Macdonald to which the name of Dublan was given

in honor of Emanuel Dublan, secretary and treasurer of the Mexican Republic.

On July 18, 1891, upon a visit of Apostle George Teasdale, a ward organization was effected with Winslow Farr as Bishop. At this time there were fifty Mormon families in the settlement, or 351 souls. Winslow Farr was succeeded as Bishop of the Dublan Ward in 1899 by Samuel John Robinson, who in 1907 was succeeded by Albert D. Thurber, who presided until the exodus of the saints from Mexico in July, 1912. After the place was resettled in 1914, Niels Frederiksen was chosen as presiding Elder of the Dublan Branch which was reorganized into a ward in 1915, with Anson B. Call as Bishop. He acted in that capacity Dec. 31, 1930, on which date the total membership of the ward was 335, including 116 children.

**DUBLIN CONFERENCE,** Ireland, British Mission, was organized in 1850 and consisted of the Dublin Branch and scattered members of the Church in the southern part of Ireland. This district is largely inhabited by Catholics. Dublin Conference was discontinued in 1867 and until September 30, 1923 the whole of Ireland was known as the Irish Conference of the British Mission.

**DUCHESNE STAKE OF ZION** consists of Latter-day Saints residing in the west part of Duchesne County, Utah, extending north to the summit of the Uintah Mountains, east to the Roosevelt Stake, south to the so-called Bad Land Cliffs, and west to the boundary line between Duchesne and Wasatch counties. The headquarters of the stake in 1930 were at Mount Emmons, and the stake consisted of the following wards: Altonah, Arcadia, Bluebell, Boneta, Duchesne, Midview, Mount Emmons, Mountain Home, Redcliff, Strawberry, Tabiona, Talmage and Upalco. The inhabitants within the limits of the stake are mostly engaged in farming and stock raising. Some of the lands in that part of Utah are fertile, though the surface of the

country is somewhat broken or rolling; the altitude varies from 4,000 to 7,000 feet.

Most of the country now included in the Duchesne Stake constituted a part of the Uintah Indian Reservation until 1905, which accounts for the fact that it was not settled before, or until, at least a part of it was thrown open for white settlers, but the Indians were given the privilege of homesteading or claiming the best sections of land. When the whites, mostly Latter-day Saints, commenced to make homes on what had formerly been the Indian Reservation, they belonged to the Uintah Stake of Zion, but at a stake conference held at Vernal, Sept. 14, 1910, the Uintah Stake was divided and the west part, or the Indian Reservation, was organized as the Duchesne Stake. William H. Smart, who had presided over the Eastern States Mission, was chosen as president of the Duchesne Stake, with Ephraim Lambert as his first, and Joseph H. Hardy as second counselor, William H. Gagon as stake clerk. At the time of its organization the Duchesne Stake consisted of the following bishop's wards and branches: Boneta, Hayden, Roosevelt, Tabiona and Theodore.

At a stake conference held June 27, 1920, the Duchesne Stake of Zion was divided and the eastern part of the same, containing Alterra, Bennett, Cedar View, Hayden, Ioka, Myton, Neola, Randlett and Roosevelt, were organized as the Roosevelt Stake of Zion, with William H. Smart, formerly president of the Duchesne Stake, as president. The wards of Altonah, Arcadia, Bluebell, Boneta, Duchesne, Midview, Mount Emmons, Mountain Home, Redcliff, Strawberry, Tabiona, Talmage, Upalco and Utah were retained in the Duchesne Stake, and embraced the west part of the Uintah Basin. Owen Bennion was chosen as president of the diminished Duchesne Stake, with George V. Billings (Bishop of the Duchesne Ward) as first, and Ira B. Cannon (Bishop of the Mt. Emmons Ward) as second counselor.

In the organization of the new stake the northern, western, and southern stake lines remained the same as before, but the east line running north and south separating the Duchesne Stake from the Roosevelt Stake was established at the so-called Dry Gulch, about five miles east of Bluebell Ward, part of the way running southeast toward Lake Fork River. In the south part of the stake the east boundary line follows the course of Lake Fork River until the point where that river empties into the Duchesne River, thence the boundary line runs due south until it connects with the southern line running east and west.

Following is a list of the presidents, counselors and stake clerks of the Duchesne Stake: Presidents, William H. Smart, 1910-1920, and Owen Bennion, 1920-1930. First counselors: Ephraim Lambert, 1910-1916, Paul S. Hanson, 1916-1920, and George V. Billings, 1920-1930. Second counselors: Joseph H. Hardy, 1910-1918, Owen Bennion, 1918-1920, and Ira B. Cannon, 1920-1930. Stake clerks: William H. Gagon, 1910-1912, Ernest H. Bugess, 1912-1914, Hadden Bennion, 1914-1916, Joseph H. Hardy, 1916-1917, Douglas M. Todd, jun., 1917-1920, Leroy W. Rust, 1920-1930, and F. Earl Case, 1930. The Church membership of the Duchesne Stake Dec. 31, 1930, was 3,215, including 803 children.

**DUCHESNE WARD,** Duchesne Stake, Duchesne Co., Utah, consists of Latter-day Saints residing in and near the city of Duchesne, the seat of Duchesne County, situated at the junction of Strawberry Creek with the Duchesne River, 25 miles southwest of Roosevelt, 50 miles southwest of Vernal, Uintah Co., and 60 miles southeast of Heber City.

The first branch of the Church on the Uintah Indian Reservation was called the Duchesne Branch of the Wasatch Stake. It was organized Nov. 30, 1905, by Pres. Joseph R. Murdock of Wasatch Stake, with Silas D. Smith as presiding Elder. He was succeeded by

Joseph W. Musser June 6, 1906, and the Duchesne Branch was made part of the Uintah Stake. On Sept. 3, 1906, the Duchesne Branch was organized as a ward with Ephraim Lambert as Bishop. In 1906 the saints at Theodore were organized as a branch of the Duchesne Ward with Joseph A. Fortie as presiding Elder, and on Aug 27, 1907, the Duchesne Ward, which hitherto had contained all the saints in Duchesne County, or in that part of the country which had recently constituted the Uintah Indian Reservation, was divided, and a part of the same (the Theodore Branch) was organized as the Theodore Ward with Alma N Murdock as Bishop, while the east part was temporarily continued as the Duchesne Ward, with Ephraim Lambert as Bishop. Soon afterwards the Duchesne Ward was named Roosevelt and the Theodore Ward named Duchesne Ward. In 1910 Bishop Murdock was succeeded as Bishop of the Duchesne Ward by George V. Billings, who in 1920 was succeeded by Francis M. Shelton, who in 1922 was succeeded by James M. Mickelsen, who acted as Bishop of the Duchesne Ward Dec 31, 1930. On that date the Church membership of the ward was 496, including 141 children. The total population of the Duchesne Precinct was 869 in 1930, of these 590 resided in the town of Duchesne.

**DUNCAN'S RETREAT**, Washington Co., Utah, was a small settlement located on the north bank of the Rio Virgen, about four miles east of Virgin City, 3½ miles west of Grafton, and 15 miles east of Toquerville.

Duncan's Retreat was first settled in 1861 by Chapman Duncan and others, and during that and the following year some fertile lands skirting the river were taken possession of, but these good lands were soon washed away by the action of high water in the Rio Virgen and most of the settlers became discouraged and moved away. Other settlers moved in

until the place contained about a dozen families, who built their first log cabins where the village of Duncan's Retreat later was built. The name of the place was suggested from the fact that the first settler, Chapman Duncan, retreated to other parts of the country after the floods, during the winter of 1861-1862. In 1864 William Theobald acted as presiding Elder at Duncan's Retreat. In 1866 the place was temporarily vacated because of Indian troubles but resettled in 1868.

After the resettling, William Martindale presided in the little settlement for some time; he was succeeded by Joseph Wright, who died in 1873, and was succeeded in the branch presidency by Samuel Stanworth, who was succeeded by Moses W. Gibson, who was succeeded by David B. Ott, who in 1888 was succeeded by William Wright. Later David P. Ott is mentioned as presiding Elder. In April, 1891, Duncan's Retreat was a small branch of the Virgin Ward, and as most of the settlers moved away because of continued floods, which washed away their lands, the place was abandoned. In 1930 nothing was left of Duncan's Retreat except fragments of the foundations of one or two houses and three pear trees, still bearing fruit. The present federal highway passes directly over the site where formerly stood the Duncan L. D. S. meeting house.

**DUNDEE CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in Dundee, Arbroath, Aberdeen, Perth and Inverness in Scotland, and these branches of the Church were detached from the Edinburgh Conference Dec 8, 1850, to form a new division to be called the Dundee Conference. This conference existed until June 20, 1868, when the district contained therein was transferred back to the Edinburgh Conference.

**DURANGO BRANCH**, Young Stake, La Plata Co., Colorado, consists of the Latter-day Saints residing in a mining town of that name situ-



ated on the Animas River in a little valley between lofty mountains. Durango is the only city of importance in the southwest part of Colorado and a few Latter-day Saints, engaged in business or at the mines, resided there. There were also a few children belonging to members of the Church residing at Redmesa and Kline who attended high school in Durango, which was within the limits of the Western States Mission. A branch of the Church was organized at Durango in 1913 with Niels Evensen as President Brother Evensen, who had moved from Kline in 1911, soon organized a Sunday school at Durango, which has had a continued existence ever since. In 1925 the Durango Branch was transferred to the Young Stake and on July 19, 1925, the saints in Durango were organized into an independent branch of said stake with Niels Evensen as president. On Aug 25, 1929, the Durango Branch with its 70 members was made a dependent branch of the Kline Ward, to which it belonged Dec 31, 1930.

**DURBAN CONFERENCE**, or District, of the South African Mission, consists of the Latter-day Saints residing in and near the seaport town of that name located on the southeast coast of the so-called Union of South Africa, about 800 miles northeast of Cape Town, which comprises the extreme south part of the continent of Africa. There were 47 members of the Church in the conference on Dec 31, 1930, including 3 Priests, 1 Teacher, 1 Deacon, 26 lay members, and 16 children. The city of Durban has about 150,000 inhabitants.

**DURHAM AND NEWCASTLE CONFERENCE**, once a part of the British Mission, came into existence by the amalgamation of the Durham Conference and the Newcastle Conference in 1868, and functioned under this name until 1882, when the name was changed to Newcastle Conference, later called Newcastle District, which still (1930) exists.

**DURHAM CONFERENCE**, British Mission, organized on December 8, 1855, comprised the Latter-day Saints residing in the county of Durham, in the north of England. In 1868 the conference was amalgamated with the Newcastle Conference and functioned for a time under the name of the Durham and Newcastle Conference, but in 1882 the name was changed to Newcastle Conference; later it became the Newcastle District, which still (1930) exists.

**DYFFRYN - CONWAY AND ANGLESEY CONFERENCE**, Wales, British Mission organized about Dec., 1853, consisted of the northern part of Carnarvonshire and the island of Anglesey, on the northwest coast of Wales. This conference became the Carnarvon Conference on Jan. 9, 1858.

**DYFFRYN - CONWAY CONFERENCE**, Wales, British Mission, consisted of the Latter-day Saints residing in Carnarvonshire in the northern part of Wales. This conference was organized July 15, 1851, but on Dec 29, 1855, it was discontinued to become a part of the Dyffryn-Conway and Anglesey Conference.

## E

**EAGAR WARD**, St Johns Stake, Apache Co., Arizona, consists of the Latter-day Saints residing in the so-called Round Valley. This valley is about five miles long from northeast to southwest and about seven miles wide. The surrounding mountains are covered with timber fit for building and fuel purposes, especially the lofty Mogollon and White Mountain ranges on the west and south. The town of Eagar is situated near the center of Round Valley, 25 miles south of St Johns, the headquarters of the stake. The altitude of the valley is about 7,200 feet. Most of the soil in Round Valley is good and productive, but the valley being high up as to altitude, and close to the mountains, the climate is

somewhat cold, although the snowfall is generally very light. The Little Colorado River which runs lengthwise through the valley furnishes water for irrigation purposes. Nearly half the population in Round Valley are non-Mormons, mostly Mexicans, who as a rule live in the adjacent town of Springerville. The ward owns a substantial brick chapel with an auditorium having a seating capacity of about 55.

Mr. William Miligan, a Tennessean, a non-Mormon, is supposed to have been the first white settler on the Little Colorado River in Round Valley. He located a fort there about 1871 and engaged in farming eight years before the first L. D. S. settler came into that country. Among the first Mormon settlers in the valley were Jens N. Skousen, Peter J. Christoffersen and James L. Robertson, all of St. Joseph, Arizona, who bought a land claim of Mr. Tobin (a non-Mormon) in Round Valley in February, 1879. Other Mormon settlers arrived later the same year and bought out other non-Mormons. Bro. William J. Flake, one of the brethren, reaped 400 bushels of barley and wheat in 1879.

The saints in Round Valley were organized as the Round Valley Ward Sept. 26, 1880, with Peter J. Christoffersen as Bishop. He presided until 1882 when the Round Valley Ward was divided, and the saints residing in the lower end of the valley were organized as the Omer Ward and those in the upper end of the valley as the Amity Ward (See Amity and Omer). These two wards existed side by side until July 4, 1886, when they were amalgamated and organized into the Union Ward with George Henry Crosby as Bishop. A townsite, named Eagar, was surveyed in 1888, on to which most of the settlers in the valley soon afterwards removed. About this time the name of the ward was changed from Union to Eagar. Bishop Crosby was succeeded in 1899 by Joseph Udall, who in 1922 was succeeded by Ashley M. Hall, who presided Dec.

31, 1930. On that date the Eagar Ward had 645 members, including 181 children. The total population of the Eagar Precinct was 562 in 1930. A number of Eagar Ward members reside outside the precinct.

EAGLE GATE stands on State Street at the intersection of that street and East South Temple Street, Salt Lake City. It was built in 1859 as an entry to Pres. Brigham Young's private property, and rebuilt at a later date as it now stands. It is one of the landmarks in which visitors to Salt Lake City are interested. From the Eagle Gate, State Street extends southward almost without a curve to the mountains, forming the boundary between Salt Lake and Utah valleys.

Ralph Ramsey carved the wooden eagle which originally surmounted the Eagle Gate.

EAGLE VALLEY WARD, Nevada, consists of a few families of Latter-day Saints who resided in a small valley called Eagle Valley, situated about 15 miles north of Panaca, in Lincoln County, Nevada. The place was first settled in 1865 by Meltair Hatch and other Latter-day Saints. Improvements were made at once and some substantial residences erected. The saints in Eagle Valley and Spring Valley were organized as a ward July 15, 1867, with Meltair Hatch (who had presided over the settlement from the beginning) as Bishop. The ward prospered until 1870 when most of the saints vacated Nevada because of the heavy taxation and moved to Utah. A few of them remained in Eagle Valley, and when the Eagle Valley Ward was disorganized, they became members of the Panaca Ward, where they remained until Oct. 25, 1929, when they, together with a few families of saints residing at Pioche, were organized as the Pioche Branch of the Moapa Stake, with John H. Kroneckle as president. (See Pioche.)

EAST BOUNTIFUL WARD, Davis Stake, consisted of the Latter-day

Saints residing in the southeastern part of Davis County, Utah.

East Bountiful Ward was organized June 20, 1877, when the Bountiful Ward was divided into three wards, namely, the East Bountiful, the West Bountiful and the South Bountiful wards. When first organized, East Bountiful Ward extended northward to Centerville Ward, east and south to the mountains, and west, part of the way, to the Union Pacific Railroad tracks, and, part of the way, to a street running north and south, passing the residence of John Woods.

The "Bountiful Tabernacle," erected in 1862, remodeled and with some additions, served as a meeting house for the saints of East Bountiful Ward during all the period of its existence. In 1909 the East Bountiful Ward was divided into the Bountiful 1st and the Bountiful 2nd wards. Chester Call, the first bishop of the East Bountiful Ward, was succeeded in 1896 by David Stoker, who presided as Bishop until the division of the ward in 1909.

**EAST CENTRAL STATES MISSION** contains within its boundaries the states of Kentucky, North Carolina, Tennessee, Virginia and West Virginia, and part of Maryland. It contains eight conferences, or districts, namely, Kentucky, East Kentucky, North Carolina, East Tennessee, Middle Tennessee, Virginia, West Virginia South, and West Virginia North, with headquarters at Louisville, Kentucky.

The East Central States Mission was organized in November, 1928, from part of the Southern States and the Eastern States missions. From the Southern States Mission were taken the states of Tennessee, Kentucky, North Carolina and Virginia, and from the Eastern States Mission, West Virginia and part of Maryland. Miles L. Jones was chosen to preside over the newly organized mission, which, however, did not start to function until Jan. 1, 1929. At that time the mission had a membership of 12,289, including 2,060 children. There were also

transferred from the Southern States Mission 73 missionaries, including two lady missionaries, and from the Eastern States Mission 16 missionaries, including four lady missionaries. Louisville, Ky., was chosen as the headquarters of the mission, where a building was secured at 927 South Fourth Street, which also serves as a home for the missionaries and a meeting house for the Louisville Branch.

Branches of the Church are maintained in the following places, where the saints also owned their own chapels: Charleston, Verdunville, Fairmont and Zigler in West Virginia, Mount Heron in Virginia, Goldsboro, Mount Ary, Hampstead and Wilmington in North Carolina, Richardsville, Sulphur Well, Jonas Fork, Peter's Landing, Ashland, Owingsville, and Martin in Kentucky, and Turkey Creek, Memphis, Craig and North Cut Cove in Tennessee. Meetings were held regularly in hired halls at Bradfordsville and Madisonville in Kentucky, at Nashville and Chattanooga in Tennessee, Durham, Goldsboro, Deep Run (Albertson Branch), and Burlington (Union Ridge Branch) in North Carolina, Danville, Norfolk, Petersburg, Richmond and Roanoke in Virginia, and at New Martinsville, Huntington and White Sulphur Springs in West Virginia. Besides these branches, there are Sunday school organizations in about twenty-five places in the mission besides those in the branches above mentioned.

Lectures on the Book of Mormon, illustrated with film pictures, have proven successful in the mission, and short radio programs, featuring brief lectures and the singing of L. D. S. hymns at Charleston (West Virginia), Memphis (Tennessee), and Durham (North Carolina) have been productive of much good. In some parts the missionaries have traveled without purse and script and have received generous hospitality.

The numerical strength of the East

Central States Mission Dec. 31, 1930, was 12,988 souls, including 1 Seventy, 274 Elders, 248 Priests, 44 Teachers, 120 Deacons, 10, 230 lay members and 2,071 children. Miles L. Jones still presided over the mission on Dec 31, 1930.

**EAST GARLAND WARD,** Bear River Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in a district of country lying between Bear River on the east and Malad River on the west, extending north and south about 2½ miles. The center of the ward is four miles northeast of Garland. Most of the L. D. S. families in the East Garland Ward live in a scattered condition on their respective farms which are irrigated from the Bothwell Canal. The ward embraces a level country, very fertile and productive. The saints worship in a meeting house (a frame building) centrally located, and erected about 1908.

East Garland is an outgrowth of the Garland Ward and on Feb 14, 1904, the few families residing northeast of Garland, between Malad and Bear River, were organized as a branch of the Garland Ward. This branch was organized as the East Garland Ward Nov 20, 1904, with John V. Larson as Bishop. He was succeeded in 1915 by Hans George Johnson, who in 1919 was succeeded by Eugene Severin Hansen, who on March 9, 1930, was succeeded by Lester Melvin Holman, who presided Dec 31, 1930. On that date the East Garland Ward had 212 members, including 46 children. The total population of the East Garland Precinct was 233 in 1930.

**EAST INDIAN MISSION** (The) comprised the great empire of India. The total area of India, embraced in the Indian states and agencies, is 1,802,629 square miles, and the total population in 1930 was 318,942,480, of whom 22 per cent lived in the Feudatory States. Central and southern India consists of a great undulating plain with an average elevation of about

3,000 feet. On the north, this plain terminates in the Himalaya Mountains, the highest mountain range in the world, which includes Mt Everest, 29,002 feet, and many other mountains over 25,000 feet. The principal rivers are the Ganges and Indus, both having their source in the Himalayas. The range of temperature is rather wide. In the plains the heat is very great throughout the year, but equable. On the plateaus the heat is tempered by the altitude. Monsoons (periodical winds) exercise a marked effect upon the country, bringing on the wet season in summer, and the dry season during the late fall and winter. The supreme executive authority is vested in the Viceroy, representing the British Sovereign. The legislature, comprising the Council of State and Legislative Assembly, both partly elective, has a limited authority. The Feudatory States are governed by their own princes, ministers, or councils, except for restrictions safeguarding the authority of the Supreme Government.

Agriculture is the chief industry of India, rice being cultivated to a far greater extent than any other crop, although wheat, millet and pulse are raised. Large crops of cotton, linseed, rape and mustard, sesame, groundnut, sugarcane, jute indigo, tea and tobacco are also grown. Stock raising is important and hides and skins are exported. The forests of British India occupy 249,504 square miles. The leading minerals are coal, petroleum, gold, manganese ore, salt, saltpeter, tin and jadestone. Cotton and jute weaving are the largest manufacturing industries. Wool, silk, shawls, carpets, wood-carving, metal-working, sugar, lumber and paper are also of importance.

Thomas Metcalf, a private of the 9th Regiment of the British Army in India, having by chance obtained a L. D. S. tract (Divine Authority by Orson Pratt) wrote to the L. D. S. mission office at Liverpool, England, asking for additional literature of the Church,

which request was promptly complied with.

Benjamin Richey and George Barber, two sailor boys who had been baptized in London Dec. 27, 1849, by Elder Henry Savage, visited Calcutta early in 1850, and had conversations with a number of people concerning Mormonism; they also attended meetings with the Plymouth Brethren, among whom were James P. Meik and others who became interested in Mormonism. When Brothers Richey and Barber returned to England later in 1850, they purchased a number of books and pamphlets treating on the principles of the gospel and sent them, by ship, back to their friends in Calcutta, who in the meantime, had also written to Franklin D. Richards in England for Church literature.

In the beginning of 1851, Bro. Joseph Richards, a sail-maker, employed on the ship "Gloriosa", was ordained an Elder by Geo. B. Wallace and authorized to preach the gospel in India and administer in its ordinances. He arrived in Calcutta later the same year and immediately delivered his message to the Plymouth Brethren in Calcutta. On June 22, 1851, he baptized James Patrick Meik, Mary Ann Meik, Matthew McCune and Maurice White. These were the first baptisms administered by divine authority in Asia in this dispensation.

A branch of the Church was organized in Calcutta, called the "Wanderers Branch", and the three brethren mentioned were ordained to the Priesthood by Joseph Richards and set apart to labor as missionaries in India. The following Sunday (June 29, 1851), Maurice White, who had formerly been a Scripture reader, was appointed to preside over the little branch by Joseph Richards, who soon afterwards left for England. On Oct. 5, 1851, Pres White baptized a native Christian woman by the name of Anna, and on Oct. 14 of the same year, he baptized John Grundy and wife. This increased the membership of the little branch

to seven souls. Soon afterwards Maurice White left for England.

Elder Lorenzo Snow, who was opening up a mission in Switzerland and Italy in 1850, concluded to extend his missionary operations to India, and therefore called Elder Wm. Willis of the London Conference and Elder Hugh Findlay, also of the British Mission, to go to India as missionaries. Bro Willis (who had labored as a missionary in England) sailed from London Sept. 2, 1851, and arrived in Calcutta Dec. 25, 1851. On his arrival there he found that Elders Joseph Richards and Maurice White had sailed for England and there were only six members of the Church in Calcutta. At a meeting held at the residence of Bro. Meik at Acra Farm Dec 28, 1851, it was decided to hold meetings regularly at Bro. Meik's residence at 2½ Juan Bazaar St., in Calcutta, and at Matthew McCune's residence in Cooley Bazaar. Bro. Willis baptized Joseph Sutton the same evening. Bro. Meik, who was a builder and architect, soon afterwards built a lecture hall, 17 by 47 feet, in which meetings were held.

In March, 1852, the Church in Calcutta consisted of 32 members, namely, 12 Europeans and 20 natives. (See Mar. 24, 1852, History of The East Indian Mission) At that time some of the Church pamphlets were being translated into the Hindoostanee language and baptisms were frequent.

Of the natives who were baptized in India only a few remained members of the Church in good standing. When they discovered that there was no monetary advantage to be gained by joining the Mormons they returned to their former associates, affiliating with other "Christian" denominations. Most of the whites who were baptized in India became valiant in the Church, some of them rising to prominence in Church activities in America. The principal part of the missionary work done by the Elders took place in Calcutta, but after the arrival of Nathaniel V.

Jones and company in 1853 missionary labors were extended to Madras, Bombay, Rangoon, Karatchi, Poona, and other places, and small branches of the Church were organized in Bombay, Madras, Poona, and other places. Elder A. Milton Musser labored 19 months in the province of Sind, where he erected a small meeting house and delivered lectures. But, generally speaking, the preaching of the gospel by L D S Elders in India was never successful.

With the return of the Utah Elders in 1858, the mission work there came to a standstill, especially after Elder James P. Meik, one of the first converts to Mormonism in India, emigrated to Zion in 1869, together with other saints. A few members of the Church, however, still remained in India, among whom were Elder James Mills, who in October, 1870, reported that of the 14 members which constituted the numerical strength of the Madras Branch organized in 1854, six had died, four were in poor standing, two had become quite indifferent, and only three, namely, Elder James Mills (then an aged man) and two sisters remained faithful members of the Church up to that time.

In 1884 William Willis, Henry F. McCune, Milson R. Pratt and George H. Booth were called to labor as missionaries in India and endeavored to reopen missionary activities there. These brethren arrived in Calcutta Aug. 1, 1884. By them a few people were baptized, but the mission was not a success.

William Willis, who had gone to Burmah, left that place Dec. 12, 1884, returning to his home in Utah, leaving Milson R. Pratt and Henry F. McCune at Molmain, Burmah. These two young missionaries remained at Burmah about three months longer, preaching and distributing tracts, until their message was generally rejected by the people, and having in the meantime been appointed to labor in New Zealand, they sailed from Calcutta June 10, 1885, for that country.

Dr. Geo. Henry Booth returned to Utah in 1888, which practically ended the East Indian Mission; yet a few members of the Church were still left in India, and a branch of the Church existed in August, 1903, at Karachi, Sind, presided over by Robert Marshall. Under date of Dec. 7, 1903, John H. Cooper, who had been appointed president of the East Indian Mission, wrote to Pres. Joseph F. Smith in Salt Lake City that he had arrived at Karachi June 25, 1902, and had been kindly received by Robert Marshall and his family, and soon afterwards the sons of Robt. Marshall (William, John and Charles Augustus) and other members of the family were baptized. When Elder Cooper left Karachi in 1903 the branch consisted of 8 brethren, 5 sisters and 4 children, all zealous workers and tithe-payers and observers of the Word of Wisdom.

**EAST JORDAN STAKE OF ZION** consists of Latter-day Saints residing in the southeast part of Salt Lake County, Utah, or in a district extending northward to Cottonwood Stake, eastward to the Wasatch Mountains, southward to Utah County, Utah, and westward to the Jordan River, or West Jordan Stake. East Jordan Stake contains the following wards: Butler, Crescent, Draper, East Midvale, Granite, Midvale 1st, Midvale 2nd, Sandy 1st, Sandy 2nd, Sandy 3rd and Union. The headquarters of the East Jordan Stake are at Sandy.

At a meeting held in Sandy May 8, 1927, the Jordan Stake was divided into two stakes, namely, East Jordan and West Jordan stakes; East Jordan Stake was to contain all the wards in the former Jordan Stake lying east of the Jordan River, and West Jordan Stake all the wards lying west of said river. Heber J. Burgon was chosen as president of the East Jordan Stake with John A. Aylett as his first and Reid Beck as his second counselor. Niels Lind was appointed stake clerk. All these officers acted in the positions named Dec. 31, 1930, on which date the

stake contained 5,961 members, including 1,202 children.

**EAST KANSAS CONFERENCE**, or District, of the Central States Mission, consists of the Latter-day Saints residing in the east part of the state of Kansas. At the close of 1930 the district had a total membership of 521, including 94 children. There were organized branches of the Church at Leavenworth and Topeka.

**EAST KENTUCKY CONFERENCE**, or District, of the East Central States Mission, embraces the east part of the state of Kentucky, and had a total membership Dec 31, 1930, of 1,516, including 250 children.

**EAST LONDON CONFERENCE**, or District, of the South African Mission, comprises the Latter-day Saints residing in the seaport of that name located on the southeast coast of the so-called Union of South Africa which comprises the extreme south part of the continent of Africa. East London is about 600 miles east of Cape Town. There were 68 members of the Church in the district on Dec 31, 1930, including 3 Priests, 2 Teachers, 3 Deacons, 44 lay members and 16 children.

**EAST MIDVALE WARD**, East Jordan Stake, consists of Latter-day Saints residing in a farming district east of the town of Midvale, in Salt Lake County, Utah. The ward is bounded on the west by a line running a few rods west of State St., so as to include within the limits of the ward the residents on the west side of State St. The meeting house, a brick building, stands on the meridian line, about 200 feet west of the State Road and is about nine miles south of the Temple Block, Salt Lake City.

East Midvale Ward was organized Nov. 28, 1920, from the east part of Midvale Ward and the west part of Union Ward, with Thomas Foster Greenwood as Bishop; he presided Dec. 31, 1930, on which date the ward had 547 members, including 151 children.

**EAST MILL CREEK WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake County, Utah, which is bounded on the north by 27th South St. (or Parley's Ward), east by the Wasatch Mountains, south by 39th South St. (or Holladay Ward of the Cottonwood Stake), and west by a line running ten rods east of 21st East St. (or Wilford Ward).

John Neff, sen., built the first flouring mill erected in Utah on Mill Creek, about two miles below the mouth of Mill Creek Canyon in 1848. During the same year Daniel Russell settled near the mouth of the canyon and a year later planted an orchard there. In 1848, also, Alva Keller settled with his family about half a mile west of the Neff Mill site. Other settlers followed and the locality which later became known as East Mill Creek was called the "upper district" of Mill Creek Ward, and in 1852, Julian Moses was chosen to preside over the saints there. He was succeeded in 1861 by John Neff, at which time East Mill Creek became a branch of Big Cottonwood Ward. In 1874 John Neff was succeeded by Henry B. Skidmore, who acted until July 15, 1877, when the district was organized as the East Mill Creek Ward with John Neff as Bishop.

At a very early day the saints on Mill Creek erected a log school house about a mile above Neff's Mill, in which meetings and all social gatherings were held. On the return of the saints to Salt Lake in 1858, after the "move south", another log house was built about half a mile above the mill site, which was used until it was replaced by a brick building in 1878. In 1893 a commodious one-story brick building was erected in East Mill Creek for school purposes, which edifice was later secured by the ward and with important additions, costing about \$50,000, made in 1922, gave to the East Mill Creek Ward one of the most commodious L. D. S. meeting houses in Salt Lake County. It is lo-

cated on 27th East St, near the intersection with Evergreen St, and about 20 rods east of the original Neff Mill site

For many years East Mill Creek Ward belonged to the Salt Lake Stake, but when the Granite Stake was organized in 1900 it became part of that stake, and when Grant Stake was organized in 1924, East Mill Creek Ward was transferred to that stake

John Neff, after having served as Bishop for 35 years, was succeeded in 1912 by Albert A. Capson, who was succeeded in 1924 by Edward S. Rich, who was succeeded in 1928 by Eugene J. Neff, who acted Dec 31, 1930. On that date the East Mill Creek Ward had 907 members, including 208 children.

**EAST NEBRASKA DISTRICT**, or Conference, constitutes a part of the Western States Mission and the Latter-day Saints residing in the east part of the state of Nebraska, and in Council Bluffs and vicinity in Iowa. The district had, in 1930, a total membership of 759, including 105 children. There are branches of the Church in Lincoln and Omaha (Nebraska), and Council Bluffs (Iowa), and Sunday schools function regularly at Norfolk and Falls City, Neb. The saints at Council Bluffs and Omaha own their own chapels.

**EAST PORTERVILLE WARD**, Morgan Stake, Morgan Co., Utah, consisted of the Latter-day Saints residing on the east side of East Canyon Creek, in the southeast part of Weber Valley.

Two settlements known as East Porterville and West Porterville, on account of their locations on the east and west banks of East Canyon Creek, constituted one branch, known as the Porterville Branch, from 1860 to 1875. But in 1875 the branch was divided and organized as the East Porterville Branch and the West Porterville Branch. When the Morgan Stake of Zion was organized July 1, 1877, the above-named branches were made regular bishop's wards and Joseph Rich Porter was chosen as Bishop of the

East Porterville Ward. He acted for twenty years, or until Aug. 22, 1897, when the two Porterville wards were again amalgamated as the Porterville Ward.

**EAST TENNESSEE CONFERENCE**, or District, of the East Central States Mission, consisted, Dec. 31, 1930, of the eastern part of the state of Tennessee and had a membership of 1,157, including 60 children.

**EAST TEXAS CONFERENCE**, or District (Central States Mission), consisted at the close of 1930 of a total membership of 1,573, including 245 children. There were four organized branches of the Church in the district, namely, Dallas, Enoch, James and Kelsey. Nearly all the residents of Kelsey and Enoch were members of the Church.

**EAST WASHINGTON CONFERENCE**, or District, of the Northwestern States Mission, comprised the Latter-day Saints residing in the east part of the state of Washington and on Dec 31, 1930, had a total Church membership of 789, including 129 children.

**EASTDALE WARD**, San Luis Stake, Costilla Co., Colorado, consisted of Latter-day Saints residing on Costilla Creek, about 25 miles southeast of Sanford on the opposite side of the Rio Grande Del Norte. The townsite of Eastdale is about 1½ mile north of the boundary line between Colorado and New Mexico, and 21 miles southeast of Manassa.

In 1889 Anders and Ephraim Mortensen of Sanford, both Latter-day Saints, located in the district and bought land from the U. S. Freehold Land and Emigration Company. More L. D. S. settlers followed, and a townsite was surveyed in 1890 with a well in the center of it. This well supplied the colony with drinking water for some time, for both man and beast. On Aug. 23, 1891, the saints at Eastdale were organized as a branch of the Sanford Ward with Simeon



Dunn as presiding Elder. A school house was erected which also served as a meeting house. In 1893 the settlement had 13 families (70 souls). The Eastdale Ward was organized Jan. 29, 1894, with Marcus O. Funk as Bishop. He moved away and on Aug. 11, 1897, was succeeded by Christian Jensen, who acted as Bishop until 1909, when on account of difficulty in obtaining water, the settlement was broken up. Bishop Jensen was later ordained a Patriarch in the San Luis Stake

**EASTERN ARIZONA STAKE OF ZION** consisted of the Latter-day Saints residing in Apache County, Arizona, and Valencia and Socorro counties, New Mexico, with headquarters at Snowflake, Arizona

The saints who located settlements on the Little Colorado River in 1876, finding it very difficult to control the waters of said river in the interest of irrigation, soon had their attention drawn to the country lying further up the Little Colorado River and its tributaries. On July 18, 1878, a purchase was made of the Stinson Ranch on Silver Creek, a tributary of the Little Colorado, and purchases were also made at St. Johns, on the Little Colorado. Still further up said stream a colony of saints settled in Round Valley (now Eagar) and a commencement for planting colonies of saints in Alpine (Arizona), and Luna Valley (New Mexico) was made. These settlements being far removed from the first settlements of the saints founded on the Little Colorado River, it was deemed wise to divide the Little Colorado Stake and organize the east part of the same into a new stake called the Eastern Arizona Stake. This took place in the early part of 1879, and Jesse N. Smith was chosen as president of the new stake. The Eastern Arizona Stake at the time of its organization consisted of the infant colonies of saints at Snowflake, Forest Dale, Round Valley, Frisco (now Alpine), and St. Johns in Arizona, and

Savoia in New Mexico. The first conference of the Eastern Arizona Stake was held at Snowflake in a temporary bowery which had been erected between Bro. Flake's two rooms on the old Stinson Ranch. At this conference Lorenzo H. Hatch was set apart as a counselor to Pres. Jesse N. Smith and Joseph Fish was chosen as stake clerk. Several missionaries were also called to labor among the Indians. Before the close of 1882 there were eight organized wards and two branches in the Eastern Arizona Stake, namely, Snowflake, Woodruff, Taylor, Forest Dale, Erastus, St. Johns, Round Valley (Eagar), Bush Valley (Alpine), Nutrioso, Smithville (on the Gila River) and Pleasanton. Oscar Mann had in the meantime been chosen as second counselor to Pres. Jesse N. Smith. In 1882 the Round Valley Ward was divided into two wards, named respectively Amity and Omer, and the Meadow Ward in Arizona and the Navajo Ward in new Mexico were organized. In July, 1886, the Omer and Amity wards were united into one ward called Union.

At a special conference held at St. Johns July 24, 1897, the Eastern Arizona Stake was divided into two new stakes, named respectively the St. Johns Stake and the Snowflake Stake. The St. Johns Stake contained from the beginning the following wards which had formerly belonged to the Eastern Arizona Stake. Ramah, Erastus, St. Johns, Union, Nutrioso, Alpine and Heber. The Snowflake Stake came into existence with the following wards which had formerly belonged to the Eastern Arizona Stake. Pinedale, Showlow, Snowflake, Taylor and the remnant of the Little Colorado Stake, including St. Joseph, Tonto and Tuba City. Jesse N. Smith presided over the Eastern Arizona Stake during the entire period of its existence (1879-1887).

**EASTERN IOWA CONFERENCE**, or District, of the Northern States Mission, comprises the Latter-day Saints residing in the eastern part of

the state of Iowa with a membership of 256, including 53 children, on Dec 31, 1930.

**EASTERN MICHIGAN CONFERENCE**, or District, of the Northern States Mission, comprises the Latter-day Saints residing in the east part of the state of Michigan. Its membership was 612, including 126 children, on Dec. 31, 1930.

**EASTERN STATES MISSION** (The) contains within its boundaries the states of New York, New Jersey, Pennsylvania, Maryland, Connecticut, Massachusetts, Rhode Island, Delaware and the District of Columbia

Soon after the Church of Jesus Christ of Latter-day Saints was organized on April 6, 1830, at Fayette, Seneca Co., New York, branches of the Church were established in New York, Pennsylvania and the New England states. In a revelation given to the Prophet Joseph Smith in January, 1832, Elders Orson Hyde, Samuel H. Smith, Orson Pratt, and Lyman E. Johnson were called to preach the gospel "in eastern countries" (states). (Doc & Cov., Sec 75) In response to this command Elders Orson Hyde and Samuel H. Smith left Kirtland, Ohio, on Feb. 1, 1832, to travel as missionaries in Ohio, Pennsylvania, Vermont, Massachusetts, Rhode Island and Maine, without purse or script. They baptized many and organized one branch of the Church in Maine, two in Massachusetts, and one in Pennsylvania. Not only did Elders Hyde and Smith labor in these states but so also did Brigham, Joseph and Lorenzo D. Young, Hyrum and William Smith, John Murdock, Martin Harris, Emer Harris, Newel K. Whitney, Lyman E. Johnson, Orson Pratt, Simeon and Jared Carter, and others. By the end of the year 1832 Lyman E. Johnson and Orson Pratt had baptized nearly one hundred souls; Simeon and Jared Carter had labored successfully in Vermont; Hyrum and William Smith had baptized 23 in Pennsylvania; John Murdock had baptized 23 in

Ohio, and Martin and Emer Harris had baptized one hundred in Chenango Point, N. Y. In obedience to revelation, also, Bishop Newel K. Whitney had labored in Albany, N. Y. and at Boston, Mass.

In May, 1835, the Twelve Apostles left Kirtland, Ohio, to visit the branches of the Church and to fill their first mission under their commission to carry the gospel to the Gentiles and also to the Jews, having the keys of the gospel to unlock the door and then call upon others to promulgate the truths of the restored gospel. They grouped several of the branches into conferences, some of these conferences, such as the Massachusetts Conference, embracing an entire state.

In July, 1837, Apostle Parley P. Pratt arrived in New York City, where he found one member of the Church (Elijah Fordham). A branch of the Church was raised up in that city soon afterwards and others in Brooklyn and on Long Island. Elder Pratt, also, while there published four thousand copies of the "Voice of Warning."

In December, 1839, and January 1840, the Prophet Joseph, with other Elders, spent parts of December, 1839, and January, 1840, in Washington, D. C., asking for redress from the state of Missouri for illegal persecutions. At this time Pies Van Buren made his historic statement "Your cause is just, but I can do nothing for you." In 1843 Apostle John E. Page was sent to the national capital to raise up a branch of the Church there, and later the same year, others of the Apostles preached in Washington, D. C., and in adjacent states.

As the body of the Church was settling in Illinois, the necessity of establishing headquarters in the Eastern States became apparent, and John P. Greene was appointed by the Prophet Joseph Smith, May 6, 1839, to "go to the city of New York and preside over the saints in that place and in the regions round about, and regulate the affairs of the Church according

to the laws and doctrines of said Church." At a conference held in Philadelphia, Pa., Oct 17, 1840, 896 members of the Church in New York City and in the states of New Jersey, Pennsylvania, etc., were represented; this conference was presided over by Apostle Orson Hyde. Another conference was held in Pennsylvania April 6, 1841, under the direction of Hyrum Smith.

In Boston, Mass., much interest was aroused by the preaching of George J. Adams, and crowded meetings held in Boylston Hall in Boston were attended by legislators and other prominent people.

In 1843 Apostle Parley P. Pratt presided over the Church in the Eastern States, later his brother, Apostle Orson Pratt, succeeded him and still later, Apostle Wilford Woodruff. In 1844 the publication of "The Prophet," a weekly paper devoted to the interest of the Church, was commenced in New York City by Parley P. Pratt. The name of this paper was changed to the "New York Messenger" in 1845, when Sam Brannan was editor.

At the time of the martyrdom of the Prophet Joseph Smith, the Twelve Apostles were nearly all in the Eastern States preaching the gospel and advocating the suffrage of the people in favor of Joseph as a candidate for the presidency of the United States. Thus Brigham Young was in the state of Massachusetts, Heber C. Kimball in Washington, D. C., Orson Hyde, Wm. Smith and John E. Page in Pennsylvania, Wilford Woodruff in New York, Geo. A. Smith in New Hampshire, and Lyman Wight in Maryland.

In 1846 migration of the saints to the West by water was essayed, and on Feb. 4, 1846, Sam Brannan left New York harbor with a company of 235 saints on board the ship "Brooklyn", which he had chartered for the purpose. The ship, after doubling Cape Horn, arrived in the San Francisco Bay July 31, 1846. (See Ship "Brooklyn")

From 1846 to 1848 Jesse C. Little and Wm. I. Appleby had charge of the saints in the Eastern States. In 1846 Jesse C. Little was appointed to present to the government at Washington, D. C., a petition asking that the saints in their migration westward might be permitted to carry freight, etc., for the government to the Pacific Coast and in this way assist their own immigration. This led to the call of the Mormon Battalion.

In 1849 Dr. John M. Bernhisel and Almon W. Babbitt were in Washington, D. C., endeavoring to secure statehood privileges for the settlers in Great Salt Lake Valley. The organization of the territory of Utah in 1850 was the result. In January, 1853, the first number of "The Seer" was published in Washington, D. C., by Apostle Orson Pratt.

New York City was the port of entry for the saints from foreign countries at different periods between 1840 and 1830. Here an emigration agent was stationed to assist the saints upon their arrival in America to travel on to the outfitting places, whence they would cross the plains and mountains to Great Salt Lake Valley.

In 1854 Apostle John Taylor was appointed to preside over the saints in the Eastern States and to commence the publication of a weekly newspaper in the interest of the Church. Thus, on Feb. 17, 1855, the first number of "The Mormon" was issued from the press in New York City. At that time it was estimated that there were about 10,000 Latter-day Saints east of the Mississippi River. But as the saints became more firmly established in the Rocky Mountains, gathering was stressed and in time most of the branches of the Church in the East were broken up through migration to the West.

In 1857, on account of the Johnston Army troubles, nearly all the missionaries were withdrawn from the States, a very few remaining to settle up business matters and appoint local officers. During the Civil War (1861-

1865) only a little missionary work was done in the Eastern and Southern States. From 1889 to 1893, the states of New York and Pennsylvania, as missionary fields, belonged to the Northern States Mission, that mission also extended into Canada

In January 1893, Elder Job Pingree, of Ogden, Utah, was set apart to go to New York City and re-open missionary work there. He was joined by Elder Seymour B. Young, jun., who was released from his labors in the British Mission to complete his mission in the Eastern States Headquarters were established in Brooklyn. In 1897 Pennsylvania, Maryland and the southern part of West Virginia were transferred from the Northern States Mission to the Eastern States Mission which then comprised, in addition to the state of New York, the New England States and part of Canada.

At the close of the year 1900 there were eight conferences in the Eastern States Mission, namely, Brooklyn, Maryland, New England, New York, Eastern Pennsylvania, Western Pennsylvania, Northwestern Virginia and Southwestern Virginia, with a Church membership of 975. In 1903 West Virginia was transferred to the Eastern States Mission but became part of the Eastern Central States Mission in 1928.

Within the limits of the Eastern States Mission is the Smith Farm in the Manchester township near Palmyra, N. Y., in which the "Boy Prophet" resided when visited by the Angel Moroni in 1823. Nearby is the "Sacred Grove" in which the glorious vision of the Father and the Son was vouchsafed to him, and the Hill Cumorah where were found the golden plates from which the Book of Mormon was translated into the English language.

The radio, of late years, has become a valuable means of spreading the truths of the gospel in the mission. Sunday evening sermons and week-night lectures, with musical programs

being delivered regularly from a number of points. This has necessitated the appointment of a mission radio director to assist the missionaries in this part of the work. Booths in several of the county and larger fairs have been established at different times throughout the mission, at which a large amount of literature is distributed.

On Dec. 31, 1930, the Eastern States Mission comprised twelve districts or conferences, namely, Albany, (N. Y.), Brooklyn (N. Y.), Erie (N. Y.), Hudson (N. Y.), Rochester (N. Y.), Susquehanna (N. Y. and Pa.), Blue Ridge (Pa. and Md.), East Pennsylvania, West Pennsylvania, Connecticut, Maryland and Massachusetts. These, in 1930, had a total membership of 4,281, including 19 High Priests, 35 Seventies, 411 Elders, 200 Priests, 74 Teachers, 158 Deacons, 2,684 lay members and 700 children. James H. Moyle presided over the mission, assisted by 126 Elders from Zion and 46 lady missionaries. There were also three brethren and one sister laboring as short term missionaries, a total of 164 baptisms of converts and children were reported for the year 1930.

Chapels owned by the Latter-day Saints were located at New Bedford, Mass., at Brooklyn and Palmyra, N. Y., at Philadelphia, Pittsburgh and Buck Valley in Pennsylvania, at Fairview and Baltimore in Maryland, and at other places. The erection of an imposing Church edifice at Washington, D. C., was under contemplation. Regular meetings were also held in hired halls at a large number of other places. The headquarters of the mission in 1930 were at 273 Gates Avenue, Brooklyn, N. Y.

Following is a list of the presidents of the Eastern States Mission; John P. Greene, 1839-1843; Lyman Wight, 1843-1844; William Smith, 1844; Parley P. Pratt, Dec., 1844-July 18, 1845; Oison Pratt, Aug.-Nov., 1845; Sam Brannan, Nov., 1845-Feb., 1846; Jesse C. Little, 1846-1847; William I. Apple-

by (pro tem), March-Nov., 1847; Wilford Woodruff, 1848-1850; John Taylor, 1854-1857; William I. Appleby (second term), 1857-1858; Wm. H. Miles, 1865-1869; Job Pingree, Jan., 1893-Jan., 1895; Samuel W. Richards, Jan., 1895-March, 1897, Alonzo P. Kesler, March, 1897-March, 1899; Wm H Smart, March, 1899-Aug., 1900, Edward H Snow, Aug., 1900-Feb., 1901; John G McQuarrie, Feb., 1901-July, 1908; Ben E. Rich, July, 1908-Sept 13, 1913, when he died; Walter P. Monson, Oct., 1913-Apr., 1919; George W. McCune, Apr., 1919-June, 1922; Brigham H Roberts, June, 1922-May, 1927, Henry H Rolapp, May, 1927-Nov., 1928, and James H. Moyle, Nov., 1928-1930

**ECHO WARD**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing at Echo, a small railroad town on the Union Pacific Railroad, located at the mouth of Echo Canyon, five miles north of Coalville, the headquarters of the Summit Stake. Echo Canyon has been renowned as a singular opening in the mountains on the route of the L D S emigration ever since the pioneers under Pres Brigham Young passed through it in July, 1847.

The first person who located at the mouth of Echo Canyon with the idea of farming and making a permanent home there was Elias Asper who took up a claim in that part of Weber Valley in the fall of 1861. At that time there was a mail station at Echo, and also a blacksmith shop for the accommodation of travelers. Bro Asper built a comfortable home for himself and family. When in 1868 the Union Pacific Railroad was constructed through Echo Canyon, a town called Echo City sprang up around the Asper homestead. When the first locomotive steamed into "Echo City" Jan. 16, 1869, a great celebration was held, and for a time after this Echo was a very lively, if not a very peaceful town to live in. A few meetings were held in the home of Bro. Asper and in other private houses and occasionally also

in the railroad camps, but it was not until 1873 that a branch of the Church was organized at Echo with Elias Asper as presiding Elder. This organization became a ward in 1877 with Elias Asper as Bishop. He acted in that position until his death, which occurred March 15, 1894. After that Edward Richins acted as presiding Elder until 1900, when Joseph Hopkins was appointed Bishop of the Echo Ward. He was succeeded in 1907 by Richard Wickel, jun., who acted until 1922, when the ward was reduced to a branch of the Henefer Ward with Harvey W. Richins as presiding Elder. He acted until Feb. 5, 1928, when a ward organization was again effected at Echo with Moroni Richins as Bishop. He presided in that position Dec 31, 1930, on which date the ward had 109 members, including 49 children. The population of the Echo Precinct in 1930 was 457, owing to the many employees working on the Echo Reservoir.

**EDEN WARD**, Minidoka Stake, Jerome Co., Idaho, consists of the Latter-day Saints residing at Eden, a station on the Rupert and Bliss branch of the Oregon Short Line Railroad, and in a farming district lying west of Hazelton on the north side of Snake River. Eden is about five miles north of Snake River and 30 miles west of Rupert, the headquarters of the stake.

As early as 1917 a branch of the Church existed at Eden with R. Bruce Seeley as presiding Elder. On April 11, 1926, the Eden Branch was organized as a regular bishop's ward with Jesse J. Olsen as Bishop. He was succeeded in 1927 by George B. Stoddard, who was succeeded in 1929 by Edward W. Little, who presided Dec. 31, 1930. Eden Branch was transferred from the Blaine Stake to Minidoka Stake, when the latter was organized in 1924. On Dec 31, 1930, the ward had 169 members, including 21 children. The population of Eden Precinct was 1,333 in 1930.

**EDEN WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day

Saints residing in the central part of Ogden Valley. The center of the ward, the village of Eden, is situated on the east bank of the north fork of the Ogden River and northwest of the middle fork,  $4\frac{1}{2}$  miles northwest of Huntsville, 13 miles northwest of Ogden and 50 miles northeast of Salt Lake City. About one-third of the people reside on the townsite, the rest in a scattered condition on their respective farms. Agriculture and stock-raising are the principal industries of the inhabitants, nearly all of whom are Latter-day Saints. The farms are irrigated from the north and middle forks of Ogden River and also from a tributary known locally as Wolf Creek. Eden has a fine meeting house, a modern school house and many comfortable private residences.

Eden was first settled in 1859 by Joseph Grover and others. The first school house was built in 1866. The early inhabitants belonged to the Huntsville Ward until 1877, when they were organized into a ward named Eden, with Josiah M. Ferrin as Bishop. His successors were the following: John Farrell, 1881-1883; David McKay, 1883-1885, Josiah M. Ferrin (serving a second term), 1885-1895, Henry J. Fuller, 1895-1911; George A. Fuller, 1911-1924; Virgil B. Stallings, 1924-1927, and Charles Alexander Hogge, 1927-1930. On Dec 31, 1930, the ward had 281 members, including 48 children. The total population of the Eden Precinct was 321 in 1930.

**EDEN WARD**, St. Joseph Stake, Graham Co., Arizona, consists of the Latter-day Saints residing in that part of Gila Valley which lies on the north side of the Gila River, northwest of Pima. The Eden, or Curtis, townsite is about 14 miles northwest of Thatcher and six miles southeast of Fort Thomas. Most of the people live in a scattered condition on their respective farms which are irrigated from the Gila River.

The settlement of Curtis, or Eden, was founded in 1881 and the first ec-

clesiastical organization there was formed in the beginning of 1882 when Moses Curtis (known as Father Curtis) was placed in charge of the settlement. A townsite was surveyed and a ward organization effected in June, 1883, with Moses Curtis as Bishop. He was succeeded in 1891 by Lachoneus N. Colvin, who later the same year was succeeded by Alexander Wilkins, who in 1893 was succeeded by Lachoneus N. Colvin as presiding Elder, who in 1898 was succeeded by Alva S. Porter as Bishop, who in 1900 was succeeded by Robert M. Tyler, who in 1903 was succeeded by Alvin B. Kempton, who in 1914 was succeeded by Isaac James Palmer, who in 1918 was succeeded by Heber Chase Kimball, who in 1921 was succeeded by Heber C. Kempton, who in 1923 was succeeded by Thomas F. Fuller, who in 1929 was succeeded by Jesse A. Hancock, who presided Dec 31, 1930, on which date the ward had 184 members, including 38 children. The name of the Curtis Ward was changed to Eden in 1898. The total population of the Eden Precinct was 231 in 1930.

**EDENDALE.** See Elysian, California.

**EDGEMONT WARD**, Sharon Stake, Utah Co., Utah, embraces a tract of country lying north of Provo, its location near the mountains suggested the name. It extends west and north to the Provo River and east to the Wasatch Mountains, including some families living in Provo Canyon, south it extends to the Pleasant View Ward of which it originally formed a part. The Edgemont meeting house is situated about four miles northeast of the center of Provo, two miles northeast of the Pleasant View meeting house and  $1\frac{1}{2}$  mile south of the mouth of Provo Canyon. Most of the inhabitants are farmers.

The Edgemont Ward was organized March 28, 1926, under the direction of the Utah Stake presidency. On that occasion, the Pleasant View Ward was divided and the north part of the same

organized as the Edgemont Ward, the new ward to embrace all that part of the old Pleasant View Ward lying north of what is known as Rock Canyon Wash, at a point where said wash intersects the public highway. Robert L. Elliot was chosen as Bishop of the new ward. He was succeeded in 1929 by James B. Ferguson, who presided Dec. 31, 1930. On that date the ward had 306 members, including 71 children.

**EDINBURGH CONFERENCE**, British Mission, comprised the branches of the Church which had been raised up in Edinburgh, Scotland, and vicinity through the efforts of Elders Orison Pratt and Samuel Mulliner in 1840. Later other branches were organized. The conference was organized in the fall of 1840 and had a continued existence until 1869, when it was discontinued and its branches became part of the Glasgow Conference.

**EDMUNDS-TUCKER LAW** (The) was an act passed by the Congress of the United States in 1882, prohibiting the practice of polygamy in the United States. It also disorganized the Perpetual Emigrating Fund Company and confiscated a great deal of Church property.

**EGIN WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in that part of Snake River Valley which extends north to Parker Ward, east to the St. Anthony Ward, south to Hibbard and west to Henry's Fork of Snake River. Nearly all the inhabitants are L. D. S. farmers who irrigate their lands from Henry's Fork of Snake River. The so-called system of sub-irrigation has proven very successful in this part of the country. Most of the people in Egin Ward reside on their farms, and a few only on the townsite, which is eight miles in a straight line, or 12 miles by road northwest of Rexburg, and nine miles southwest of St. Anthony, the headquarters of the Yellowstone Stake.

Soon after the first Latter-day Saints located in the Snake River Valley a number of families took up land claims in that part of the country now included in the Egin Ward. Among the first of these settlers were Richard Hemsley, Robert Greenwood, James Steele, Joseph Boyle, William Chandler, Reuben Hiatt and others. The first Church organization in that part of the valley now included in the Egin Ward was a branch organization effected by Bishop Parker of the Parker Ward, who appointed Richard Hemsley president of the branch, which was named Brighton, after Brighton in England. A townsite was surveyed at Brighton May 15, 1886. The Brighton Branch was organized as the Brighton Ward May 19, 1886, with Reuben Hiatt as Bishop, but the name was changed to Egin about 1900. Bishop Hiatt was succeeded in 1891 by Oliver L. Robinson, who in 1902 was succeeded by Heman H. Hunter, who in 1907 was succeeded by John W. Rhodehouse, who in 1915 was succeeded by Joseph Orr, who in 1930 was succeeded by Ernest Bradshaw, who presided Dec. 31, 1930. On that date the Egin Ward had 196 members, including 44 children. The total population of the Egin Precinct was 266 in 1930.

**ELBA WARD**, Raft River Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing on the headwaters of Cassia Creek. The ward is strung out for nearly ten miles east and west and about four miles from north to south, but there is a cluster of houses near the school house forming the village of Elba, which is located 18 miles east of Oakley, 12 miles north of Almo, 18 miles south of Albion and 12 miles southwest of Malta, the stake headquarters. Elba is a good grain country and most of the inhabitants within the limits of the ward, nearly all of whom are farmers and stockraisers, are members of the Church. The place was named after the island of Elba in the Mediterranean Sea where Napoleon was exiled for a while.

The first white settler on Upper Cassia Creek was a Californian named Sweetser, who located there in 1871. In 1873 Ranson A Beecher, a member of the L D S. Church, and his sons Osmer F and Richard Drake, located there and commenced to farm. There were not many L D S settlers in the district until 1880 and these were organized as a branch of the Church in 1881 with James Cole as president. The settlement was originally known as Beecherville, thus named in honor of the Beecher family, but when a post office was established the name of Elba was substituted. On Nov 24, 1887, the Elba Ward was organized with Thomas Taylor as Bishop. The following year (1888) a substantial rock meeting house, with an amusement hall, was constructed, which is still used by the ward. Bishop Taylor was succeeded in 1910 by David Hubbard, who in 1915 was succeeded by Edward Darrington, who in 1925 was succeeded by Elihu Beecher, who presided Dec 31, 1930, on which date the ward had a membership of 255, including 75 children. The Elba Precinct had a total population of 263 in 1930. Elba Ward belonged to Cassia Stake until 1915, when it became a part of the Raft River Stake.

**ELBERTA WARD**, Tintic Stake, Utah Co., Utah, consists of the Latter-day Saints residing in a farming district in the south end of Utah valley, on a plain sloping gently from the mountains on the west to Salt Creek on the east. The township of Elberta is about three miles west of Goshen and 2½ miles north of another surveyed townsite called Verda, which is also included in the Elberta Ward. Most of the saints reside on their respective land-holdings, while a fraction of the non-Mormon population are residents of the village of Elberta. Elberta was thus named because of the thrifty growth of the now well known Elberta peaches, which are raised successfully in that part of Utah Valley.

Elberta was settled by eastern non-

Mormon people, who surveyed two townsites named respectively Elberta and Verda, on the bench land lying immediately west of Goshen and some distance west of Salt Creek. These people who had organized a land and water company sold land and water to prospective settlers, with the assertion that the location of their two new townsites and the natural facilities of the country pointed in the direction of excellent success in raising fruit. But the adventure proved rather fat-tetched speculation, money-making seemingly being the chief objective of the promoters, and the enterprise did not prove a success. The whole project passed into the hands of receivers.

In 1918 a number of L D S. families located at Elberta and bought out some of the claims of the non-Mormons, among them being Lewis Thomson, who bought the project mentioned at auction sale, and induced other L D S settlers to locate in the vicinity independent of the land project. After a while he sold his holdings to Jesse Knight, of Provo, whose heirs still own considerable land at Elberta and vicinity and operate under the title of Utah Valley Land and Water Company. This company obtains water for irrigation purposes from a reservoir located in the upper valley on the north end of Juab Valley, where a dam has been constructed about six miles north of Mona.

As the Latter-day Saints increased in number and some of them had settled in the vicinity of the townsite of Verda, they were organized into a branch of the Church called Verda Branch of the Goshen Ward June 26, 1921, with David A Cook as presiding Elder. This dependent branch continued operations until July 16, 1922, when the saints at Verda and vicinity were organized into a so-called independent branch. When this organization was effected, nearly all the saints resided in the vicinity of Verda, and this also included the Jesse Knight project, while the non-Mormon popu-



lation made their headquarters at Elberta. In due course of time, most of the non-Mormons sold out to the Latter-day Saints, who now constitute the majority of the precinct.

Oliver A. Penrod was the first presiding Elder in Verda Branch; he presided until April 15, 1928, when the Verda Branch was organized into a regular bishop's ward, named Elberta, with Henry H. Hintze as Bishop. He still presided Dec. 31, 1930, on which date the Elberta Ward had 188 members, including 52 children. The total population of the Elberta Precinct was 278 in 1930.

**"ELDERS' JOURNAL"** (The) was the third periodical published by the Church of Jesus Christ of Latter-day Saints, and was commenced in 1837 as a continuation of the "Messenger and Advocate," published in Kirtland, Ohio. It was the same size as its predecessor, the printing matter on each page of two columns measuring  $4\frac{1}{2}$  by  $8\frac{1}{4}$  inches. The first number, dated October, 1837, was edited by Joseph Smith, jun. It was published by Thomas B. Marsh, but Don Carlos Smith, the youngest brother of the Prophet, took immediate charge of the establishment. The subscription price was \$1 per annum. After the November (1837) number had been issued, the printing office was destroyed by fire, in consequence of which the publication of the "Journal" ceased for the time being, and it was not until July, 1838, that No. 3 made its appearance in Far West, Mo. Only one more number, dated August, 1838, was published at Far West, the paper then being suspended in consequence of mob persecutions. On the night that Far West was surrounded by Gen. Lucas' mob militia the type belonging to the printing office was buried in Brother Dawson's yard in Far West, where it remained until the spring of 1839, when it was dug up and moved to Commerce, Hancock County, Illinois, afterwards to be used in the printing of the "Times and Seasons."

**"ELDERS JOURNAL,"** the second periodical of that name issued by the Church, was published in the Southern States Mission. The first number was dated August, 1903, and consisted of a 16-page octavo sheet. With the beginning of Vol. 2 the periodical was changed from a monthly to a semi-monthly paper, the second volume containing 24 numbers, or 384 pages altogether. With the close of Vol. 4, "The Elders Journal" was amalgamated with the "Liahona" and named "Liahona, The Elders' Journal", of which the first number, dated June 22, 1907, was published at Independence, where the Church had already established a regular printing office and where not only the "Liahona, The Elders' Journal" has been published, but also several editions of the Book of Mormon and many other Church publications.

The current volume of "Liahona, The Elders' Journal" is the 28th volume, in the order of publication, counting in the four volumes of the "Elders' Journal" previously published in the Southern States Mission. The "Liahona, The Elders' Journal" contains, like other Church publications, sermons from the leaders of the Church, doctrinal essays, correspondence from Elders and others, original and selected poetry and current news. Since 1907 this periodical has been the special organ for all the missions in the United States and Canada, and it practically circulates more or less in all the missionary fields throughout the world. The "Liahona" is a 16-page periodical (two columns to a page) printed on a large octavo sheet.

**ELEPHANT BRANCH** (also called Mesa), Wayne Stake, Wayne Co., Utah, consisted of a few families of saints living on the north side of Fremont River about three miles east of the center of Caneville. It consisted of a small village situated about two miles west of where the bluffs on either side of the canyon or narrow valley suddenly drop several hundred

feet The place was settled in 1887 by Orson M. Dalton and others. More settlers arrived in 1888; successful farming was done in 1889, and Orson M Dalton was appointed presiding Elder of the little settlement in 1890 Failure in crops caused the discontinuance of the settlement and not a vestige of it was left in 1930

**ELK MOUNTAIN MISSION** (The) was established in southeastern Utah in 1855 for the purpose of educating and converting to true Christianity a tribe of Ute Indians who occupied a region of country in the vicinity of the Elk Mountains (now the La Salle Mountains). These Indians occupied among other places the little valley on the Colorado River in which the flourishing little settlement of Moab is now located, 35 miles southeast of Thompson's Springs on the Denver & Rio Grande Western Railroad, or 252 miles southeast of Salt Lake City The brethren (41 in number) who went on this mission were called at the general conference of the Church held in Great Salt Lake City in April, 1855, and on May 7, 1855, those of the missionaries who were ready, left Great Salt Lake City for Manti, Sanpete Co., which had been chosen as the place of rendezvous Alfred N Billings was appointed president of the mission by Pres Brigham Young.

After being partly organized for traveling, the company started from Manti on Monday, May 21, 1855, and consisted of 41 men, 15 wagons, 65 oxen, 16 cows, and 13 horses The expedition carried 14,656 pounds of flour, 32 bushels of wheat, a quantity of corn, potatoes, peas and oats, also a whip-saw, axes, scythes, ironbars, towels, hoes, shovels and plows Oliver B Huntington was chosen as clerk of the expedition. A thorough discipline was accepted by the brethren and prayers and meetings were held regularly The company traveled south as far as the present location of Salina, Sevier Co., Utah, thence up Salina Canyon to the divide, or the Rim of the Basin, where

the waters begin to run eastward towards the Green and Grand (now Colorado) rivers; thence the journey was northeast across the creeks on which Ferron, Castle Dale and Huntington are now located Green River was crossed not far from where the town of Green River on the Denver & Rio Grande Western Railroad now stands, thence the journey was continued in a southeasterly direction over a desert country to the valley where Moab afterwards was built This valley was reached after crossing Grand River (now Colorado)

On the arrival at their destination, Joseph S. Rawlins and Wm R Holden were chosen as counselors to Pres Billings and the brethren at once went to work building, making water ditches and putting in grain The Indians were friendly and seemed pleased with the brethren who settled among them On June 26th the settlers commenced cutting logs for a corral and designated a place for a fort near a spring on the east side of the valley, about two miles from a grove in which the settlers had first made their encampment The corral was built of logs cut nine feet long and set three feet in the ground, leaving six feet out of the ground The corral measured 130 feet by 60 feet, and the fort was designated to be 60 feet square, joining the east end of the corral The west end of the fort was to form the east end of the corral The fort was built of stone which had to be hauled some distance

The corral was finished on three sides on June 30, 1855 On July 2nd the brethren moved their camp to the corral, and two days later they commenced to haul stone for the fort which on that morning was staked out 64 feet square, the walls, four feet thick at the bottom, tapering off to two feet at the top George Petty commenced laying stone on the fort July 6. Work on the fort was continued until it was completed In the meantime the Indians began to show signs of hostility. The erection of houses within the fort

was soon commenced and a few weeks later all the members of the mission were comfortably housed and protected within the walls of the fort. On Aug. 23, 1855, a gate seven feet long and four feet wide and eight inches thick was finished; this gate was made of cottonwood logs, hewn four inches thick, with four pieces pinned cross-ways, also four inches thick. The gate was hung on the west side of the fort leading into the cattle corral.

On Sunday, Sept. 23, 1855, the Indians attacked the little settlement and killed James W. Hunt, William J. Behunin and Edward Edwards, Pres. Alfred N. Billings and others of the brethren were wounded. The Indians stole cattle and burned the hay which belonged to the settlement. The following day the colonists left their fort and started for Manti, where they arrived Sept. 30, 1855, after suffering severe hardships on the way. Thus ended the Elk Mountain Mission. (A detailed history of the Elk Mountain Mission is on file in the Historian's Office in Salt Lake City.)

**ELKHORN**, a river in eastern Nebraska (a tributary of the Platte), became well known in the early pioneer days by Latter-day Saints who chose the banks of the Elkhorn as a general rendezvous for companies of emigrating saints starting out to cross the plains to the mountains. The original pioneers under Pres. Brigham Young crossed the stream near the point where the Union Pacific Railroad now crosses it. Most of the emigration of 1847 and 1848 was organized into companies for traveling on the banks of the Elkhorn.

**ELKHORN WARD**, Wasatch Stake, Wasatch Co., Utah, consisted of Latter-day Saints residing in a scattered condition along the Provo River for a distance of about four miles. It included the well known Hailstone Ranch and also what was originally called the Moulton Ranch. Hailstone Ranch is located at a point where Hail-

stone and Cluff creeks empty into the Provo River about eight miles northeast of Heber City. The branch included several families residing at different points on the Provo River, on Cluff Creek, in Cluff Hollow, and on Hailstone Creek (also called Red Pine Creek). The families at the Hailstone Ranch and vicinity belonged for a number of years to the Heber East Ward.

A temporary branch organization was effected in that neighborhood at an early day with John Jordan as presiding Elder. He was succeeded by William Moulton, who died and was succeeded by William Davis as presiding Elder. Pres. Davis was succeeded in 1891 by Henry Cluff, and on Nov. 10, 1899, the Hailstone Branch was organized as a ward called the Elkhorn Ward, with Henry Cluff as Bishop. Bro. Cluff was succeeded in 1908 by Orison H. Lee, who presided until Nov. 30, 1913, when the Elkhorn Ward was discontinued and the few saints remaining in that part of the country were united with the Heber 2nd Ward, where they belonged Dec. 31, 1930.

**ELKOL BRANCH**, Woodruff Stake, Lincoln Co., Wyoming, consisted of the Latter-day Saints employed in the mines at the mining town of Elkol, situated about six miles southwest of Diamondville. These saints were organized into a branch of the Church July 19, 1908, with Lawrence Berg as president. He was succeeded in 1909 by Wallace Cragun, who presided until 1920, when the mining town of Elkol went out of existence through the closing down of the mines, and the branch consequently ceased to exist.

**ELLSWORTH BRANCH** (Showlow Ward), Snowflake Stake, Navajo Co., Arizona, consisted in 1894 of three small clusters of houses situated in a valley or opening between the hills on Showlow Creek. The valley extends a mile north and south and is about a mile wide. The people at Ellsworth attended meetings at Adair,

but as early at 1880 Hans Hansen, Bishop of Showlow Ward, who resided in Ellsworth, presided over the branch which then existed as a part of the Taylor Ward.

**ELMHURST WARD**, San Francisco Stake, Alameda Co., California, consists of the Latter-day Saints residing in Elmhurst, a part of East Oakland.

Elmhurst Ward was organized July 10, 1927, of saints who had formerly constituted a branch of the California Mission. Leo H. Cheney was chosen as Bishop. Early in 1928 meetings were held in the Mandel Hall on the corner of 90th and East 14th streets, but a beautiful new chapel was erected in 1929 and dedicated July 17, 1929. Bishop Cheney was succeeded Feb. 16, 1930, by Adrian Schipper, who presided Dec. 31, 1930. On that date the Elmhurst Ward had a membership of 440, including 105 children.

**ELMO WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing on or near the so-called Washboard Flat in Castle Valley. The center of the ward occupies elevated ground four miles northeast of Cleveland, 11 miles northeast of Huntington and 15 miles south of Price, the nearest station on the Denver & Rio Grande Western Railroad. Elmo is a farming district where the gardens and lands are irrigated from the Cleveland Canal, which taps Huntington Creek five miles above the town of Huntington, or about 20 miles southwest of the center of Elmo. The townsite of Elmo is divided into blocks 34 rods square and the streets are six rods wide.

Elmo is an outgrowth of the Cleveland Ward. Some of the settlers of Cleveland took up land where the village of Elmo now stands and farmed the same while they were residents of Cleveland, but in due course of time some of these residents of Cleveland who owned land in that district of country now included in Elmo built houses on their land holdings, they

also built a school house in 1909-1910, and in 1911 bought the old Cleveland school house, and moved it to Elmo, where they rebuilt it as a meeting house.

On June 16, 1912, the saints at Elmo were organized as a branch of the Church with George H. Oviatt as presiding Elder. This branch was organized as a regular bishop's ward May 10, 1913, with George H. Oviatt as Bishop. He presided until 1930, when he was succeeded by Samuel N. Algei, sen., who presided Dec. 31, 1930, on which date the Church membership of Elmo Ward was 208, including 34 children. The total population of Elmo Precinct was 305 in 1930.

**EL PASO WARD**, St Joseph Stake, El Paso Co., Texas, consists of Latter-day Saints residing in the city of El Paso, which, in 1930, had a population of 102,421. Most of the saints residing in the city are engaged in mercantile pursuits or other kinds of business, some of them in Ciudad Juarez in Mexico on the other side of the Rio Grande del Norte. El Paso is an important city on the Southern Pacific Railroad, 240 miles southeast of Thatcher, the stake headquarters.

The first L. D. S. missionaries who entered Mexico found El Paso a natural gateway into that country when attempts were made by them to preach the gospel to the inhabitants of our neighboring republic on the south. In 1897 Isaac Washington Pierce, a former resident of Colonia Diaz, Mexico, located with his family at Ciudad Juarez (City of Juarez), Mexico, across the Rio Grande, for the purpose of marketing lumber sawed by the Mormon colonists in the Sierra Madre Mountains, near, or southwest, of the colonies. Bro. Pierce and his family were the only Latter-day Saints residing in that town for many years, but he employed a few Mormon boys in his business, and a few girls from the L. D. S. Mexican colonies came to El Paso to find employment at housework. The hospitable home of

Bro. Pierce was the headquarters of Latter-day Saints in Ciudad Juarez, where Bro. Pierce kept a hotel. Meetings were held there occasionally, and as Apostles and other Church officers passed through that part of the country, they always stopped at Bro. Pierce's house.

Ciudad Juarez must not be confounded with the L. D. S. settlement of Colonia Juarez, these two towns are 160 miles apart.

About 1904 Jos. Hills Johnson and family from Colonia Dublan, Mexico, located at El Paso, working for a furniture company; James Mortensen and family also located there in 1906 and later engaged in business in Ciudad Juarez.

Bro. Isaac W. Pierce died Aug. 21, 1906, and his business in Ciudad Juarez was continued by his son, Arwell L. Pierce, and an older brother Bro. Arwell L. Pierce is still (1930) carrying on a lumber and mercantile business at Ciudad Juarez, but his home is in El Paso, Texas.

About 1906 a Sunday school was organized in Ciudad Juarez with Arwell L. Pierce as superintendent, and about 1909 the saints at El Paso, Texas, and Ciudad Juarez, Mexico, were organized as a branch of the Church with James Mortensen as presiding Elder. After that meetings and Sunday schools were held conjointly for some time.

In July, 1912, the exodus of the Latter-day Saints from Mexico took place and about 3,000 of the refugees located temporarily in El Paso and vicinity. Although the Juarez Stake was disorganized on account of the exodus, Hyrum S. Harris, who had acted as first counselor to Stake President Junius Romney, was appointed by the Church authorities to take charge of the refugees in El Paso and vicinity. Most of the refugees from the Mexican colonies arrived in El Paso in a destitute condition, and those who could not afford to rent houses to live in occupied lumber sheds on Mc-

Goffin Ave., in the so-called Cotton Addition.

For several weeks, and perhaps for months, some of these exiled saints received hospitality from the citizens of El Paso, until they finally scattered to many parts of the United States.

In addition to the kindness shown by the citizens of El Paso generally, the military officers at Fort Bliss (situated immediately east of El Paso) placed scores of government tents at the disposal of the exiles in which they could be protected against cold in the night and heat in the day.

Quite a number of the saints lingered near the Mexican border for some time after the exodus, hoping that peace would be restored in Mexico so that they could return to their homes there and in the meantime temporary camps were established by them at Hachita and Columbus, New Mexico, Douglas in Arizona, and other towns near the border (both in Arizona and New Mexico), where the inhabitants showed kindness and hospitality to the exiles. But when it was discovered that there was no immediate hope for the cessation of hostilities between the federal government of Mexico and the so-called rebels, most of the exiled saints left their temporary homes, or camps, near the border, and scattered to other parts of the United States. Only a part of them returned years later to their former homes in Mexico to continue the Juarez Stake of Zion.

Although the government placed tents at the disposal of the saints in El Paso and Hachita and otherwise aided the refugees, the exiles suffered a great deal from exposure and want of comfort. Many of the Mormon boys and girls found employment at El Paso and elsewhere, and finally the government furnished free transportation on the railroads for the exiles to any part of the United States where they wanted to go or where they had relatives or friends to receive them.

At a conference held in El Paso May 16, 1915, Philip H. Hurst was

chosen as president of the El Paso Branch. Prior to this change of officers Hyrum S. Harris had taken charge of ecclesiastical affairs in El Paso and elsewhere. He had in the meantime rented a private residence on one of the boulevards at El Paso for which he purchased furniture, and meetings were held there for about two years.

In 1913 Arwell L. Pierce organized a Sunday school in El Paso, and in 1918 he succeeded Bro. Hurst as president of the El Paso Branch. On Oct 11, 1918, the El Paso Branch was organized as a ward with Arwell L. Pierce as Bishop; he still acted in that capacity Dec. 31, 1930. Meetings have been held for a number of years at El Paso, in the I O O F hall on the corner of Santa Fe and Franklin streets, but in 1930 the breaking of ground for the erection of a modern L D S Chapel in El Paso took place.

In 1919 the El Paso Ward and the saints scattered along the Mexican border, who for some time previously had belonged to the Juarez Stake of Zion, were officially transferred to the St. Joseph Stake, where they belonged Dec 31, 1930.

From 1919 to 1929 the headquarters of the Mexican Mission were at El Paso, but early in 1929 Pres Rey L. Pratt, who presided over that mission, moved his headquarters from El Paso to Los Angeles, Calif. El Paso Ward on Dec. 31, 1930, had 442 members, including 120 children.

**EL SEGUNDA BRANCH**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing at El Segunda near Redondo, on the Pacific Coast, about 20 miles southwest of the center of Los Angeles. The saints held meetings in a hired hall in 1930.

El Segunda Branch was organized July 1, 1928, with Harry Randall, jun., as presiding Elder; he was succeeded in 1929 by Lewis E. Westover, who presided Dec 31, 1930. On that date the membership of the El Segunda Branch was 135, with 59 children.

**EL SINORE WARD**, South Sevier Stake, Sevier Co., Utah, consists of Latter-day Saints residing in the Elsinore Precinct and a small part of Monroe Precinct. Most of the people live in the town of Elsinore, while a few families reside on the opposite or south side of the Sevier River, and a few others on their farms east and west of the townsite. The village of Elsinore is pleasantly situated in a part of the Sevier Valley which slopes gently towards the south between the mountains on the north and the Sevier River on the south. The village is 4½ miles northwest of Monroe, the South Sevier Stake headquarters, seven miles southwest of Richfield, the county seat of Sevier County, and 168 miles by nearest wagon road south of Salt Lake City. The lands used for farming and garden purposes are principally irrigated from the Richfield, the Elsinore, and the Sevier Valley canals. Shade trees are more abundant than fruit trees in Elsinore. More wheat and other grains are raised in Elsinore than in any other settlement in Sevier County, according to its population.

In the spring of 1874 Jens Iver Jensen and a number of other young men with families took up land for farming purposes east of where Elsinore now stands and under the Richfield Irrigating Canal. These brethren had given up their former lands in the United Order in Richfield, which had commenced operations there the year before, but in taking up the new lands they still intended to reside in Richfield. However, when they harvested their grain in the fall they decided to make a new settlement somewhere adjacent to their lands and so Elsinore was founded, a townsite was surveyed and improvements commenced. After the townsite was located Pres. Joseph A. Young, in passing through that part of the country, saw something in the landscape formation which reminded him of Elsinore in Denmark, which city he had once visited, and he suggested to the brethren,

who were nearly all of Danish descent, to name their new town after the Danish city Elsinore (Helsingør).

This was accordingly done, and when a post office was applied for, that name was accepted by the post office department. In December, 1847, the brethren at Elsinore were organized into a branch of the United Order, but they only worked one year in that organization. The Elsinore Precinct was created in 1875. Rasmus Raphelsen was the first presiding Elder at Elsinore; he was succeeded in 1876 by Joshua W. Sylvester, who presided until July 15, 1877, when the Elsinore Branch was organized as a ward with Joshua W. Sylvester as Bishop. He was succeeded in 1887 by Jens I. Jensen, who in 1911 was succeeded by Joseph L. Staples, who in 1917 was succeeded by Ernest M. Greenwood, who in 1919 was succeeded by Joseph L. Staples, (serving a second term), who in 1921 was succeeded by J. Albert Bateman, who in 1925 was succeeded by Henry J. Kotter, who presided Dec. 31, 1930. On that date the Elsinore Ward had 605 members, including 130 children. The total population of the Elsinore Precinct was 819 in 1930, of these 654 resided in the town of Elsinore.

**ELWOOD WARD** (formerly Manila), Bear River Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Box Elder Co., Utah, which extends north to Garland, east to Bear River, south to Bear River City and west to the Bothwell Ward. The ward embraces a strip of level, fertile country, and the prosperous farms and orchards within the limit of the ward obtain water for irrigation purposes from the Bothwell Canal. The meeting house is 80 rods west of the N. W. corner of Sec. 24, Township 11 N., Range 3 W., S. L. Meridian, 15 miles northwest of Brigham City, three miles southeast of Tremonton, and five miles northeast of Garland, the stake headquarters.

Elwood Ward (originally Manila Ward) is an outgrowth of Bear River

City and among the first settlers who located in that part of the country were Peter M. Hansen and others, who became permanent settlers in 1886. Until the Bothwell Canal was completed (1891) only dry farming was engaged in by the settlers between the two rivers (Bear River and Malad). On Sept. 8, 1889, the saints, who had settled north of Bear River City, between the two rivers mentioned, were organized as a branch of the Bear River Ward, called Fairview, with Allen C. Hunsaker as presiding Elder. This branch was organized on Dec. 16, 1900, as the Manila Ward with Peter M. Hansen as Bishop. Bro. Hansen being chosen as a counselor in the presidency of the Bear River Stake in 1908 was succeeded by Knud H. Fridal, who in 1914 was succeeded by Victor L. Hansen, who presided Dec. 31, 1930. On that date the Elwood Ward had 332 members, including 87 children. The total population of the Elwood Precinct was 550 in 1930.

**ELY WARD**, Nevada Stake, White Pine Co., Nevada, consists of the Latter-day Saints residing in Ely and surrounding country, including those who reside at Kimberley (a mining town), Lane City and Spring Valley.

When the copper mines were opened in the vicinity of Ely about 1905 a number of Latter-day Saints sought and found employment at Ely, McGill and adjacent mining towns. They built temporary houses, many of them having their families with them, and for the benefit of these saints a branch organization was effected in 1915 with Martin J. Miller as president. A Sunday school and M. I. A. were organized about the same time at Ely. In 1917 William B. Dean succeeded Martin J. Miller as president of the branch. Bro. Dean was succeeded later the same year by Jean Russell Driggs.

In June, 1920, the branch was placed under the jurisdiction of the McGill Ward, and Earl Mangum was set apart as presiding Elder. When the Nevada Stake of Zion was organized Sept. 19,

1926, Ely Branch was organized as a ward with George A. Wilson as Bishop, and became a part of the newly organized stake, the branch having previously belonged to the North Weber Stake of Zion. Ivan Call succeeded George A. Wilson as Bishop of Ely Ward July 5, 1930, and acted in that capacity Dec. 31, 1930. On that date the ward had 621 members, including 143 children.

In 1927 the Latter-day Saints' tabernacle, a fine, modern edifice, was erected at Ely at a cost of about \$60,000. It contains an auditorium capable of seating 600 people, an amusement hall (in the basement), a baptismal font, Relief Society room, several class rooms, etc., and is used as the headquarters of the Nevada Stake and also as a meeting house for the saints of Ely Ward. Ely is the county seat of White Pine County, Nevada.

**ELYSIAN PARK BRANCH**, Hollywood Stake, Los Angeles Co., Calif., consists of the Latter-day Saints residing in a locality known as Edendale and vicinity. The headquarters of the branch in May, 1928, were at 1946 Riverside Drive in Los Angeles, about four miles north of the center of the city of Los Angeles. Meetings were held in a hired hall.

An independent branch, consisting of the saints at Edendale and vicinity, was organized Sept. 27, 1927, as the Elysian Park Branch with Wallace A. Jackman as presiding Elder. He was succeeded in 1929 by Alvin Martindale, who acted Dec. 31, 1930. On that date the membership of the branch was 198, including 41 children.

**EMERSON WARD**, Granite Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by 18th South St., (or LeGrand Ward), east by a line running north and south ten rods west of 18th East St. (or Wasatch Ward), south by 17th South St. (or Sugar House Ward), and west by a line running north and south ten

rods west of 10th East St. (or Hawthorne Ward). When originally organized the boundaries of Emerson Ward extended from 18th to 17th South St. (then known as 10th and 11th South streets), and from 7th to 15th East streets, but in 1917 Wasatch Ward was organized from the east part of the ward, and in 1919 Hawthorne Ward was organized from the west part of the ward, making the boundaries of Emerson Ward as at present constituted. The Emerson Ward meeting house is situated on Emerson Avenue between 10th and 11th East streets.

Emerson Ward, an outgrowth of Sugar House Ward, was organized Jan. 22, 1905, with Millen M. Atwood as Bishop. When first organized, the members of the ward met for worship in a vacant building known as Foulger's Store, which was rented for this purpose, but in 1905 a chapel was erected on Emerson Avenue near McClelland Street, facing south. Unfortunately this building was partially destroyed by fire in 1919, but the saints, nothing daunted, commenced its reconstruction, adding to the original dimensions and making improvements on the previous edifice so that the chapel was ready for use a year later. It contains an auditorium capable of seating 300 persons, an amusement hall with modern stage, 11 class rooms, etc.

Bishop Millen M. Atwood was succeeded in 1909 by George Arbuckle, who in 1919 was succeeded by Joseph F. Lloyd, who was succeeded in 1922 by Herbert J. Blake, who was succeeded in 1926 by David D. Brimhall, who was succeeded June, 1930, by Allen G. Wood, who presided Dec. 31, 1930. On that date the Emerson Ward had 1,501 members, including 280 children.

Emerson Ward was named after a school district by that name previously organized.

**EMERSON WARD**, Minidoka Stake, Minidoka Co., Idaho, consists of Lat-



ter-day Saints residing in the extreme southwest part of Minidoka County, on a part of the Minidoka Project. The center of the ward is located  $4\frac{1}{2}$  miles west of Heyburn and 12 miles southwest of Rupert, the headquarters of the stake. Most of the Latter-day Saint families live on their respective farms in the midst of a Mormon and non-Mormon population. The meeting house, a frame building with cement basement, was erected in 1926 at a cost of \$9,000. It has a seating capacity of 250 and an amusement hall in the basement; it is heated by steam and lighted by electricity.

Emerson Ward, an outgrowth of the Heyburn Ward, was organized as a branch of that ward in 1917 with John Franklin Morgan as presiding Elder. A Sunday school was also organized with Horace Holingsworth as the superintendent. Pres Morgan was succeeded in 1921 by Ira T. Short, who was retained as president of the branch when it became an independent branch in 1923, and when the branch was organized as a ward April 11, 1926, Ira T. Short was ordained its Bishop, which office he held Dec. 31, 1930. Emerson Branch belonged to the Blaine Stake until 1924 when it was transferred to the Minidoka Stake. The membership of Emerson Ward Dec. 31, 1930, was 150, including 28 children. Emerson Precinct had a population of 346 in 1930.

**EMERY STAKE OF ZION** consists of the Latter-day Saints residing in Emery Co., Utah, (except the town of Green River, which belongs to the Carbon Stake ecclesiastically). Nearly the entire population of Emery County are farmers and stock-raisers, and while there are some fertile tracts of land, most of the county consists of a barren desert country, the eastern part of which is badly cut up with box canyons, including the so-called "Breaks" of Green River. The whole country is more adapted for grazing than for farming.

At the close of 1930 the Emery Stake

consisted of nine organized bishop's wards and three independent branches. The wards were Castle Dale, Clawson, Cleveland, Elmo, Emery, Ferron, Huntington, Orangeville and Victor. The branches were Lawrence, Mohrland and Rochester. The headquarters of the stake are at Castle Dale, the county seat, and one of the most important towns in Emery County.

Castle Valley, which includes the best part of Emery County, became well known to the people of Sanpete County and other localities through expeditions which were sent to fight Indians during the Black Hawk War in 1865-1867. These expeditions generally started out from the settlements in Sanpete County, which were the scenes of most of the depredations committed by the warlike natives. In 1877, 1878 and 1879, steps were taken to locate settlements in Castle Valley, according to advice from the General Authorities of the Church.

Jefferson Tidwell, Elias Cox, Benjamin Jones, John Cox and Elan Cheney were sent in 1877 to explore the country on the headwaters of the San Rafael River, and after their explorations it became known that the three streams known as Ferron, Cottonwood and Huntington creeks, after uniting in one stream a short distance below the present Castle Dale settlement, passed through a box canyon which further down opened out into a narrow valley. They gave a splendid report of the country bordering the three streams in the upper valley but suggested that it would be hard to control the waters. The climate, they thought, was excellent. A written report was sent by these explorers to the headquarters of the Church, and at a Priesthood meeting held at Mt. Pleasant, Sanpete Co., Utah, Sept 22, 1877, encouragement was given to settle Castle Valley, in accordance with the wishes of Pres. Brigham Young; Pres. Canute Peterson and counselors of the Sanpete Stake were appointed to make a selection of men to settle Castle Val-

ley. Christen Greis Larsen of Spring City was chosen to preside. Soon afterwards 75 men, proportioned to the different wards in Sanpete Stake of Zion, were called to settle Castle Valley but only a part of them responded to the call. Subsequently Orange Seeley was called to superintend the founding of settlements on the head waters of the San Rafael. He left his home in Mt. Pleasant in October 1877, accompanied by Niels P. Miller, Jasper Petersen, James H. Wilcox and Joseph Burnett of Mt. Pleasant, Erastus Curtis, sen., and sons, and others from Moroni. The little company traveled with five wagons drawn by oxen, passed up Dry Creek, leaving Sanpete Valley near the point where the present settlement of Milburn now stands, and crossed the summit of the mountains into the headwaters of Cottonwood Creek, having to make a new road part of the way. After a toilsome journey these brethren, who were not accompanied by their families, arrived in Castle Valley Nov. 2, 1877. Elder Curtis and sons took up farming claims on Cottonwood Creek near the present site of Orangeville, and Orange Seeley took up land immediately southeast of the present Castle Dale. Erastus Curtis built the first house in Castle Valley, a small log cabin 18 by 20 feet. This was the only house built by any of these pioneers in 1877. Most of the brethren returned to Sanpete Valley when cold weather set in and only seven men remained in Castle Valley during the winter of 1877-1878.

Early in the spring of 1878 Erastus Curtis and others planted crops in Castle Valley, and later, together with others, brought their families in. Several log cabins were erected in 1878 on the present site of Castle Dale, and during the year the actual settlement of Castle Dale, Ferron and Orangeville took place. Jehu Cox and others founded Huntington the same year, and Price (now in Carbon Co.) was also founded. In 1879 a number of other

settlers arrived in the valley and Emery County was organized by an act of the Utah Legislature passed Feb 12, 1880. The first election of county officers took place in August, 1880, and Castle Dale was made the county seat. Post offices were established in Castle Dale and Ferron and other places. In August, 1880, Castle Valley was visited by Apostles Erastus Snow, Brigham Young, jun., and Francis M. Lyman, Pres. Canute Peterson of Sanpete and others, on which occasion Christen G. Larsen was appointed to preside in Castle Valley, with Orange Seeley as his first counselor. The stake was more fully organized in 1882, when Rasmus Justinsen was chosen as second counselor to Pres Larsen. Emanuel Bagley was the first stake clerk. William Howard succeeded Rasmus Justinsen as second counselor in 1888. In 1889 Pres C. G. Larsen and counselors were honorably released, and Reuben G. Miller was chosen as president of the Emery Stake, with John H. Pace as first and Henry G. Mathis as second counselor.

In 1910 (May 8) the Emery Stake was divided and its northern part organized as the Carbon Stake of Zion, while the south part of the Emery Stake was continued under the old name with Lars Peter Oveson as president, Alma G. Jewkes as first and Alonzo E. Wall as second counselor. This presidency stood intact until April 28, 1929, when the stake presidency was changed and A. Richard Petersen was chosen as president of the stake with J. Frank Killian as first and Nephi L. Williams as second counselor.

Following is a list of the stake clerks of Emery Stake: Emanuel Bagley, 1880-1882, John K. Reid, 1882-1885; Oluf J. Andersen, 1885-1888, William W. Crawford, 1888; William Howard, 1888-1889; Oluf J. Anderson, 1889-1892; Alonzo E. Wall, 1892-1897; D. C. Woodward, 1897-1898; Daniel T. Thomander, 1898-1899; Arthur W. Horsley, 1899-1910; Ole Sorensen, jun.,

1910-1919, and Louis P. Overson, 1919-1930.

On Dec. 31, 1930, the Church membership of the Emery Stake was 5,498, including 1,189 children. The Priesthood included two Patriarchs, viz., Erick Larsen and Abinadi Olsen

**EMERY STAKE ACADEMY**, Castle Dale, Emery Co., Utah, was founded in 1890 under the direction of the presidency of the Emery Stake. Progress was much retarded because there was no suitable building in which to hold meetings, but in 1899 a school house was erected in which the academy functioned until 1910, when it removed to the fine, white brick, modern school building completed that year at a cost of \$40,000. During the later years of its existence the Emery school graduated from 30 to 35 students annually from a full four-year high school course, recognized for the usual credits throughout the state of Utah. Teaching in theology, history and ethics of the Church was stressed, but non-Mormon students were received. In 1922, on account of the excellent educational facilities offered by the schools operated by the state, the Emery Stake Academy and other Church schools in Utah were discontinued and L. D. S. theological seminaries were established near the local high schools instead.

Following are the names of the presidents of the Emery Stake Academy from the date of its foundation: G. F. Hickman, M. A., 1908-1916; Thomas L. Marin, M. S., 1916-1917; Arthur L. Beeley, M. A., 1917-1918, and Victor C. Anderson, M. A., 1918-1922.

**EMERY WARD**, of Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing in the village of Emery and vicinity. It consists of a farming community who irrigate their gardens and lands from Muddy Creek. About three-fourths of the people reside on the townsite, the balance on their respective land-holdings in the vicinity. The village of Emery is situated on a level tract of land 15

miles southwest of Ferron and 27 miles southwest of Castle Dale, the headquarters of Emery Stake. It is also 60 miles southwest of Price, the nearest railroad station, and about 184 miles southeast of Salt Lake City.

Emery as a settlement dates back to May, 1881, when Casper Christensen located on the Muddy, three miles northeast of where the town of Emery now stands. He, and others who followed, hailed from Spring City, Sanpete Co. On April 15, 1883, Casper Christensen was set apart to act as presiding Priest over the saints who had settled on the Muddy, and on Sept. 2, 1883, the saints on the Muddy were organized as the Emery Ward with Casper Christensen as Bishop. He was succeeded in 1890 by William George Petty, who in 1895 was succeeded by Samuel Moroni Williams (presiding Elder), who in 1896 was succeeded by Alonzo Brinkerhoff, who presided as Bishop 27 years, or until 1922, when he was succeeded by Brigham J. Peacock, jun., who in 1925 was succeeded by Arthur W. Anderson, who in 1928 was succeeded by Gerald Lund Olson, who presided Dec. 31, 1930. On that date the Church membership of the Emery Ward was 698, including 137 children. The total population of the Emery Precinct in 1930 was 722; of these 637 resided in the town of Emery.

**EMERY WARD**, St. Joseph Stake, Graham Co., Arizona, consists of the Latter-day Saints residing in a scattered condition between the San Carlos Indian Reservation and the Hunsaker Wash, west of Fairview, or Matthewville. The center of the ward is three miles west of Fort Thomas.

The saints in that part of Graham County now included in the Emery Ward were organized as a branch of the Church about the year 1901 with George W. Wyatt as presiding Elder. He was succeeded in that capacity in 1905 by James M. Holyoak, who later, when the branch was organized as a ward, was sustained as Bishop of the Emery Ward. Brother Holyoak pre-

sided until 1921 when he was succeeded as Bishop by Edward W. Black, who presided Dec. 31, 1930, on which date the ward had 72 members, including 14 children.

**EMIGRATION CREEK**, a mountain stream in Salt Lake County, Utah, rises near the summit of the Wasatch Mountains. The East Fork, West Fork and Brigham's Fork are its main tributaries. The main stream flows through the celebrated Emigration Canyon until it emerges in Salt Lake Valley about 12 miles from its head waters and about three miles from the center of Salt Lake City. From its source to its original junction with Parley's Creek is a distance of about 16 miles.

Emigration Canyon is famous in the history of the Church as the mountain pass through which the Utah pioneers of 1847 and later emigrant trains entered Salt Lake Valley. After the opening of a good road through Parley's Canyon the emigration, in order to avoid the crossing of Little Mountain, generally passed through that canyon.

**EMIGRATION WARD**, of Liberty Stake, Salt Lake Co., Utah, comprises the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 10th and 33rd wards), east by Mt Olivet Cemetery and 13th East St., south by 9th South St. (or LeGrand Ward), and west by 9th East St. (or the 1st Ward)

Emigration Ward was organized Jan. 13, 1909, from the eastern part of Salt Lake City 1st Ward and named on account of its proximity to Emigration Canyon through which, before the advent of the railroad, emigrants entered Salt Lake Valley. For a short time after the organization of the ward the saints met for worship in a private dwelling house, but steps were taken immediately towards the erection of a chapel, a modern brick edifice, on the corner of 10th East and 7th South streets, which building was finished sufficiently for use in 1910, although

not dedicated until 1920. The edifice cost about \$25,000.

The first Bishop of Emigration Ward was John Vetterli, who was succeeded in 1925 by J. Frank Ward, who was succeeded in 1930 by Alma E. Rasmussen, who acted Dec. 31, 1930. On that date the ward had 993 members, including 174 children.

**EMMETT'S COMPANY** was a small band of members of the Church who, after the martyrdom of the Prophet Joseph Smith in 1844, were prevailed upon by James Emmett to bring their families out into the wilderness and settle on the Vermillion River (a tributary of the Missouri River) in what is now Clay County, South Dakota. But after a time Emmett became very imperious and treated his adherents with great harshness. Finding that the aged women were an incumbrance, he decreed that they should be sent back to Nauvoo and, despite their pleadings that they should not be separated from their children, they were sent back with a very limited food supply upon which to subsist on the road. Many, doubtless, perished during the journey. Pres. Brigham Young, having heard of the plight of these seceders, sent Apostle Amasa M. Lyman and Elder Daniel Spencer to visit Emmett's Camp in 1845. Soon afterwards Emmett came to Nauvoo and met with Pres. Brigham Young, and Elders John S. Fullmer and Henry S. Sherwood were appointed to return with Emmett to his camp on the Vermillion. In 1846 many of Emmett's Company united with the main body of the Church at Winter Quarters, as Emmett had left them in company with a young squaw.

**EMMETT WARD**, Boise Stake, Gem Co., Idaho, consists of the Latter-day Saints residing in the town of Emmett, which is situated on the Payette River in the Payette Valley, 28 miles northwest of Boise City, 28 miles by rail north of Nampa, and 32 miles up the Payette River from the town of Payette. Payette Valley is a beautiful and fertile valley irrigated from the Pay-

ette River. Most of the saints in the Emmett Ward are engaged in farming, and others as laborers in the different industries which have sprung up in that part of Idaho. The L. D. S. meeting house is somewhat centrally located in the town of Emmett. The inhabitants within the limits of the Emmett Ward are a mixture of Mormons and non-Mormons.

Among the early settlers in the Payette Valley were a number of Latter-day Saints, who first entered the valley in 1900 for the purpose of making homes. Some of these came from southeastern Idaho and others from Utah. Carl P. Edvelson and Joseph Myler, with their families, were among the first permanent L. D. S. settlers in Emmett. Early in 1901 other families of saints located in the Payette Valley, and L. D. S. missionaries visited the locality frequently.

A Sunday school was organized June 2, 1901, and on Dec. 8, 1901, the saints at Emmett were organized as a branch of the Church named Emmett, with William J. Hughes as presiding Elder. In 1902-1903 a L. D. S. meeting house was built at Emmett. Up to that time meetings had been held in private houses, and in the summer season in an adjacent grove. In 1902 the Emmett Branch was divided and the west part of the same organized as the Bramwell Branch. Wilford E. Anderson was chosen to preside over the Emmett Branch, which branch was organized as a regular bishop's ward Sept. 13, 1902, with Wilford E. Anderson as Bishop. He was succeeded in that capacity in 1903 by David Nelson, who in 1913 was succeeded by George F. Smith, who presided Dec. 31, 1930. The Church membership of the ward on that date was 588, including 149 children; the total population of the Emmett Precinct was 2,763 in 1930.

**ENDOWMENT HOUSE** (The) was erected in 1854 and dedicated on May 5, 1855, for the purpose of administering certain sacred ordinances belonging exclusively to the Church. The building was located in the extreme

northwest corner of the Temple Block and consisted of a two-story adobe structure. In November, 1889, three and a half years before the Salt Lake Temple was dedicated, but after three other temples in the state had been completed, the old Endowment House was torn down.

**ENOCH WARD**, Parowan Stake, Iron Co., Utah, consists of the Latter-day Saints residing in a village named Enoch (and surroundings, embracing a farming district). The village of Enoch is seven miles northeast of Cedar City and 12 miles southwest of Parowan.

The settlement dates back to 1851 when it was founded by Joel H. Johnson and sons and called in the beginning Elkhorn Springs. Later the name was changed to Johnson's Settlement, and still later (in 1884) to Enoch. In December, 1852, there were seven families on Johnson's ranch, at Elkhorn Springs. Joel H. Johnson was the first presiding Elder at Elkhorn Springs. He was succeeded by Laban Morrill, who in turn was succeeded in the spring of 1857 by William Dalley, who presided until 1859, when the little settlement was almost broken up, and no regular Church organization existed at these Springs for some time. For several years Joel H. Johnson and Laban Morrill with their respective families were about all the inhabitants left at the Springs. In 1878 there were six L. D. S. families in Johnson's Settlement, presided over by John P. Jones, who in 1891 was succeeded by Joseph H. Armstrong, who in 1900 was succeeded by Sylvester Charles Jones, who presided until Aug. 18, 1912, when the Enoch Branch was organized as a ward, with Chas. E. Jones as Bishop. He was succeeded March 9, 1930, by William F. Armstrong, who presided Dec. 31, 1930. On that date the membership of the Enoch Ward was 197, including 67 children. Some of the members reside in Cedar City.

**ENSIGN PEAK** is a dome-shaped mountain standing out in bold relief

from the more lofty mountains behind it about two miles north of the Temple Block, Salt Lake City. From its summit, which is about 500 feet above the Temple Block, a fine view is had of Salt Lake City and Great Salt Lake. Ensign Peak is famous in the history of Utah as the mountain onto which Pres. Brigham Young and others of the pioneers ascended July 26, 1847, and, enjoying the view from the top, they suggested the name Ensign Peak because it would be a suitable place to unfold a banner representing the gathering of the nations. At the time of the Pioneer Jubilee in 1897 the "Salt Lake Herald" erected a tall liberty pole on the top of the mountain from which the "Stars and Stripes" were unfurled. It is possible, however, that the emblem of our country was hoisted there many years before.

**ENSIGN STAKE OF ZION** consists (1930) of Latter-day Saints residing in the northeast part of Salt Lake City extending north and east to the mountains, south to 3rd South Street (or Liberty Stake), and west to Main Street. The stake contains eight bishop's wards, namely, Ensign, Salt Lake City 11th, 12th-13th, 18th, 20th, 21st, 27th and University.

Ensign Stake was organized April 1, 1904, from the northeast part of the original Salt Lake Stake and named Ensign because of Ensign Peak lying immediately north of Salt Lake City being within the limits of the new stake. At the time of its organization the stake included only the 11th, 12th, 13th, 18th, 20th, 21st and 27th wards. In 1908 the 12th and 13th wards were amalgamated under the name of the 12th-13th Ward. In 1913 Ensign Ward was organized from all that part of Ensign Stake lying north of 7th Avenue. In 1924 the east parts of the 11th and 27th wards were organized as the University Ward, so named because a part of the University of Utah is within its limits.

For a time after the organization of the stake, a room in the Vermont Building on West South Temple St

was used as stake headquarters, but when the 20th Ward erected a new chapel in 1924, provision was made for stake headquarters there. Stake conferences, however, are held in the Assembly Hall and Tabernacle on the Temple Block.

The first president of Ensign Stake was Richard W. Young, who acted until his death, which occurred Dec. 27, 1919. He was succeeded by John M. Knight, who was released on account of his labors as president of the Western States Mission, and was succeeded Dec. 23, 1923, by Winslow Farr Smith, who presided Dec. 31, 1930.

Following is a list of counselors in Ensign Stake: First counselors: Joseph S. Wells, 1904-1916; John M. Knight, 1916-1919; Frank R. Snow, 1919-1920; George H. Wallace, 1920-1922, and George J. Cannon, 1928-1930. Second counselors. John M. Knight, 1904-1916; John Wells, 1916-1918, Frank R. Snow, 1918-1919; Brigham F. Grant, 1919-1920, Frank L. Copenning, 1920-1923, George J. Cannon, 1923-1928, and George Q. Morris, 1928-1930. Stake clerks Wm. A. Shepherd, 1904-1913, and David W. James, jun., 1913-1930.

The population of Ensign Stake was 6,543 in 1904, and 10,257 in 1930.

**ENSIGN WARD**, Ensign Stake, Salt Lake Co., Utah, is composed of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by the mountains, east by the Salt Lake City cemetery, south by 7th Ave., (or the 18th, 20th and 21st wards), and west by City Creek Canyon.

As more and more residences were built on the slopes of the foot hills in the north parts of the 18th, 20th and 21st wards of Salt Lake City, the necessity of an ecclesiastical organization had become apparent, and at a meeting held Aug. 17, 1913, all those parts of the above-named wards lying north of 7th Ave. were organized as the Ensign Ward, so named after Ensign Peak.

Immediately after the organization of the ward plans were laid for

the erection of a handsome chapel on the northeast corner of D. St. and 9th Ave. This edifice, erected at a cost of about \$50,000, was dedicated by Pres Heber J. Grant April 1, 1923.

Ensign Ward is one of the most desirable residence sections of the city and a boulevard winding around the foothills and through the Fort Douglas Military Reservation, constructed in 1914, is one of the favorite scenic drives of Salt Lake City.

David R. Lyon, former Bishop of the 20th Ward, was the first Bishop of Ensign Ward; he was succeeded in 1926 by Axel Madsen, who was succeeded in March, 1930, by Gordon Taylor Hyde, who presided Dec 31, 1930. On that date the Ensign Ward had 1,446 members, including 241 children.

**ENTERPRISE BRANCH**, St Joseph Stake, Graham Co, Arizona, consisted of a few families of Latter-day Saints living in a scattered condition in the Gila Valley, near San Jose, about 15 miles east of Thatcher and immediately above Solomonville. This branch consisted of ten families (44 souls), including 14 children, at the close of 1900, when Alma H Bennett acted as presiding Elder. The branch organization lasted only for a short time.

**ENTERPRISE WARD**, Morgan Stake, Morgan Co, Utah, consisted of Latter-day Saints residing in the village of Enterprise and in a scattered condition on the northeast side of the Weber River, two miles from Peterson station on the Union Pacific Railroad.

The first farming in that part of Weber Valley later included in the Enterprise Ward was done in the summer of 1861 by Henry and Stephen Hales, who also made a ditch two miles long tapping the river. In September of the same year Jesse Haven and Thomas Palmer staked a claim on a certain section of land extending from the river to the foothills, while Roswell

Stevens of Mormon Battalion fame located another claim and built a cabin at the mouth of what is known as Roswell Canyon. In December, 1865, a townsite was surveyed to which the name of Enterprise was given as a compliment to the enterprising settlers who were building up a community there. From the beginning the saints of the settlement were under the jurisdiction of Bishop Charles S. Peterson of the Peterson Ward, who appointed Edward Spencer to act as presiding Elder at Enterprise in 1866. He was succeeded in the fall of 1869 by Jesse Haven who in 1876 was succeeded by Thomas Palmer, who later the same year was succeeded by John K. Hall. At the time of the organization of the Morgan Stake on July 1, 1877, Enterprise was organized as a ward with John K. Hall as Bishop. At the close of 1900 Enterprise Ward had a membership of only 57 souls and John K. Hall still presided, but apparently the ward soon afterwards ceased to exist.

**ENTERPRISE WARD**, St George Stake, Washington Co, Utah, consists of Latter-day Saints residing in a small settlement of that name situated on the edge of the Escalante Desert, near the base of the Pine Valley Mountains, about 24 miles by road southeast of Modena, on the Los Angeles and Salt Lake Railroad, 45 miles northwest of St George, and 40 miles southwest of Cedar City. The ward has a fine meeting house, which is also used for social purposes. Some of the farms and gardens are irrigated from Shoal Creek. The new settlement (Enterprise) is known for its beautiful gardens, fine orchards and numerous shade trees.

Enterprise is practically a continuation of the former settlement of Hebron located on Shoal Creek some distance up the mountains on the south. In 1896 A. P. Winsor and others located the new settlement of Enterprise, and other settlers arrived in the following years, most of whom had formerly been

residents of Hebron. At a meeting held in the new settlement May 1, 1898, the saints at Enterprise were organized as a branch of the Hebron Ward with William W. Hall as presiding Elder. For some time the two settlements, Hebron and Enterprise, existed side by side, but in October, 1905, they were amalgamated and organized under the name of Enterprise Ward. George A. Holt, who had presided in Hebron, was chosen as Bishop of Enterprise Ward. He was succeeded in 1917 by George O. Holt, a son of George A. Holt, who in 1922 was succeeded by Joseph A. Terry, who presided Dec. 31, 1930. On that date the Enterprise Ward had 573 souls, including 122 children. The total population of the Enterprise Precinct was 548 in 1930; of these 464 resided in the village of Enterprise.

**EPHRAIM**, South Sanpete Stake, Sanpete Co., Utah, is one of the principal towns in Sanpete Valley and is beautifully situated on Cottonwood Creek (formerly Pine Creek) near the base of the Wasatch Mountains, six miles northeast of Manti, the stake headquarters, and 125 miles by nearest railroad southeast of Salt Lake City. Nearly all the inhabitants are L. D. S. farmers, and Ephraim ranks as one of the most progressive and interesting towns in Utah. It is surrounded by some of the best and most fertile farming and orchard lands in the country, and has L. D. S. chapels (one in each of the three Ephraim wards), modern school houses, fine residences, and many up-to-date improvements. It also contains the Snow College in which so many L. D. S. youths have received an excellent education.

Ephraim is divided into three bishop's wards, viz., the Ephraim South, Ephraim North and Ephraim West wards. A great majority of the inhabitants are of Scandinavian origin, and Ephraim has sent more missionaries to northern Europe than any other settlement of the saints in the Church.

The first settler of Ephraim was

Isaac Behunin, who located on Pine Creek, where he claimed 40 acres of land and made a dug-out in which he spent the winter of 1852-1853 with his wife and nine children, but towards the close of 1853 he moved to Manti owing to Indian troubles. A number of families who had been forced to leave Canal Creek or Springtown because of Indian troubles, and who had spent two winters in Manti, located a new settlement on Pine Creek in 1854. They immediately proceeded to survey, build a fort and organize in a military capacity under the command of Capt. Reddick N. Allied. This fort, which gave occasion to name the new settlement "Fort Ephraim", contained only 1½ acre of land in what is now the center of Ephraim. They also built a number of small adobe and rock houses inside the wall as well as a meeting house in the center of the fort. This fort was subsequently known as the "Little Fort" to distinguish it from a larger fort built later. The brethren who were settling on Pine Creek commenced to move their families into the fort in March, 1854. Among the first settlers of Fort Ephraim were James Allred, Reuben W. Allied, Wiley P. Allied, James T. S. Allred, Isaac Behunin (who had returned from Manti with the others), Alexander Justeson, Eleazer King, Fred C. Sorensen, James Farmer, Charles Whitlock, Peter Madsen, Thomas Thorpe, Andrew Thomsen, sen., Niels Petersen, Christian Willardsen, Peter Lund, Rasmus Johnson, Henry Beal, Rasmus Larsen and George Martin Allred.

During the Black Hawk War in 1865-1867, several of the settlers of Ephraim and vicinity lost their lives and others were severely wounded.

Early in 1868, Fort Ephraim was incorporated as a city by act of the Utah Legislature. Following are the names of the mayors of Ephraim. George Taylor, sen., 1868-1875; Jens Peter Christensen, sen., 1875-1884; Parley McFarlane, sen., 1884-1894; Peter Thomson, 1894-1896; Henry Beal, sen.,



1896-1898; J. P. Hansen, jun., 1898-1902; Jens Peter Christensen, jun., 1902-1904; Alfred Dahl, 1904 to his demise in September, 1904; Charles R. Dorius, 1904-1906; L. M. Olson, 1906-1908; David N. Beal, 1908-1910; J. P. Hansen, jun. (second term), 1910-1912; Peter Daniel Jensen, 1912-1914; Christian Willardsen, jun., 1914-1918; John N. Dorius, 1918-1919; Hans Christensen, 1919-1920; F. H. Rasmussen, 1920-1922; Jacob Thompson, 1922-1926; Andrew Armstrong, 1926-1928; Joseph H. Thompson, 1928-1930, and Andrew Armstrong, 1930.

The first presiding Elder at Fort Ephraim was Reuben Warren Allred, who had formerly acted as Bishop of the Allred Settlement on Canal Creek (now Spring City). He was succeeded in 1855 by Elijah Averett, who in 1856 was succeeded by John D. Chase, who later in 1856 was succeeded by Peter E. Kofod, who in 1859 was succeeded by Caleb G. Edwards, who in 1867 was succeeded by Canute Peterson, who presided until July 4, 1877, when Ephraim was divided into two wards, namely, the Ephraim South Ward and the Ephraim North Ward. (In 1923 a new ward called the Ephraim West Ward was organized.)

On December 31, 1930, the total Church membership of the three Ephraim wards was 1,963, including 385 children. The total population of the Ephraim Precinct was 2,076 in 1930, of which 1,966 resided at Ephraim City.

**EPHRAIM NORTH WARD**, South Sanpete Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in all that part of Ephraim City lying north of the street running east and west of the Tabernacle Block, and east of Main Street, which separates it from the Ephraim West Ward.

When the Sanpete Stake of Zion was reorganized July 4, 1877, and Ephraim was divided into two wards, namely, the Ephraim North and the Ephraim South Ward, Lars S. Anderson was chosen as Bishop of the Eph-

raim North Ward. While he filled a second mission to Scandinavia in 1887-1889, Christian L. Thorpe took temporary charge of the ward. Bishop Andersen was succeeded in 1901 by John S. Beal, who in 1912 was succeeded by Joseph N. Hansen, who presided Dec. 31, 1930, on which date the Ephraim North Ward had 582 members, including 125 children.

**EPHRAIM SOUTH WARD**, South Sanpete Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in that part of the city of Ephraim which lies south of the street running east and west, north of the Tabernacle Block, and east of Main Street, which separates it from Ephraim West Ward. It contains some of the business blocks in the city.

When Ephraim was divided into two wards July 4, 1877, Carl C. N. Dorius was chosen as Bishop of the Ephraim South Ward. Bishop Dorius died March 4, 1894, and he was succeeded as Bishop by his son, Charles R. Dorius, who in 1917 was succeeded by Peter Daniel Jensen, who presided Dec. 31, 1930, on which date the Ephraim South Ward had 778 members, including 138 children.

**EPHRAIM WEST WARD**, South Sanpete Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in that part of the city of Ephraim lying west of Main Street, containing about half of the business part of the city. The old Ephraim tabernacle is within the limits of the new Ephraim West Ward, and is still used by the saints of the ward as a house of worship.

The Ephraim West Ward was organized Aug. 4, 1923, by separating all that part of Ephraim lying west of Main Street from the Ephraim North and the Ephraim South wards and organizing these parts into the Ephraim West Ward. Peter Canute Peterson, was chosen as Bishop of the new Ephraim West Ward; he presided Dec. 31, 1930, on which date the Ephraim West Ward had 603 members, including 122 children.

**EPHRAIM WARD**, San Luis Stake, Conejos Co., Colorado, consisted of the Latter-day Saints residing near the Conejos River, two miles south of the present Sanford.

In the summer of 1879 the townsite of Ephraim was surveyed by John H. Hougaard of Manti, Utah. It was the intention to build up two Latter-day Saint towns in the San Luis Valley, one to be named Ephraim and the other Manassa, in honor of the two sons of Joseph of Bible fame. But while Manassa grew to be an important town, Ephraim, owing to its location on low, swampy ground, only existed a few years. According to the stake clerk the saints at Ephraim were advised to move on to a more favored location on the bench where the town of Sanford was founded. In this project they were joined by a majority of the people from Richfield. When the San Luis Stake of Zion was organized in June, 1883, the saints who had located on the Ephraim townsite were organized as a ward with Peter Rasmussen as Bishop. But when the new town of Sanford was located in 1886 the saints who had settled at Ephraim were advised by the authorities of the Church to move to Manassa, and at the close of 1888 Ephraim had been entirely vacated.

**ERIE CONFERENCE**, or District, of the Eastern States Mission, comprises the Latter-day Saints residing in the northwest part of Pennsylvania, and the southwest part of the state of New York, in the attractive country bordering on Lake Erie. There are two organized branches of the Church in the district, namely, one at Erie (Pa.), and another at Jamestown (N. Y.). The total membership of the Church in the district Dec. 31, 1930, was 127, including 21 children.

**ESCALANTE**, Garfield Stake, Garfield Co., Utah, consists of Latter-day Saints residing in the town of Escalante and surrounding country containing all the saints in the so-called Potato Valley. The town of Escalante is

situated in Sections 7, 8, 17 and 18, Township 35 south, Range 3 east, Salt Lake Meridian, on the south side of Escalante Creek, a mile above the point where Pine Creek empties into Escalante Creek and two miles above the place where the Escalante enters a box canyon. Escalante is 60 miles by road southeast of Panguitch, 18 miles north of the boundary line between Garfield and Kane counties, and 20 miles east of the Rim of the Basin. The valley in which Escalante is situated is six miles long with an average width of three quarters of a mile. Southward the valley opens out on to a desert extending 60 miles to the Colorado River. There are ranches on different points of the tributaries of Escalante Creek, but most of these ranches are vacated during the winter months, when the people, as a rule, move their families to the town. Escalante Creek is formed by the junction of North Creek, Birch Creek and Upper Potato Valley Creek. It takes the name of Escalante where North Creek comes in as a tributary, five miles west of the town of Escalante. All these streams rise on the east slope of the Escalante Mountains. The creek is named after Juan Escalante, the noted Spanish explorer.

In February, 1875, Wm. J. Flake and others from Beaver, Utah, entered Potato Valley for exploration purposes. Their report led to the settlement of the valley that same year by a number of families who had formerly lived on the upper Sevier but were in search of a warmer climate to make homes. These first settlers entered the valley June 29, 1875, and commenced immediately to make improvements. Canals were dug, a bowery erected, the "Stars and Stripes" raised July 14, 1876, a townsite surveyed and other improvements made.

Andrew P. Schow was appointed in the beginning by Bishop Geo. W. Sevey of Panguitch to take charge of the proposed colony. When the Panguitch Stake was organized April 23, 1877, the saints who had settled in Potato Valley

were organized as a ward with Andrew P. Schow as Bishop. He presided about 37 years (until 1911) when he was succeeded by Ernest A. Griffin, who acted until 1921, when the Escalante Ward was organized into two wards, namely, the Escalante South and the Escalante North wards. In 1930 Escalante had two bishop's wards which contained a total membership of 1,009, including 251 children. The total population of the Escalante Precinct in 1930 was 1,016; of these 862 resided in the town.

**ESCALANTE NORTH WARD**, Garfield Stake, Garfield Co., Utah, consists of the Latter-day Saints residing in that part of the town of Escalante lying north of Main Street, or the street running east and west south of the Amusement Hall, which is owned by the ward and in which meetings and Sunday school sessions are held. The ward also includes some scattered ranches up Escalante Creek.

From 1875 to 1921 all the saints in Escalante constituted one bishop's ward, but on Aug. 28, 1921, the ward was divided into two wards, namely, the Escalante North Ward and the Escalante South Ward. Leslie George was chosen as Bishop of the Escalante North Ward. He was succeeded Feb. 12, 1929, by Lorenzo Heber Griffin, who presided Dec. 31, 1930, on which date the Escalante North Ward had 488 members, including 135 children.

**ESCALANTE SOUTH WARD**, Garfield Stake, consists of Latter-day Saints residing in that part of the town of Escalante lying south of Main Street, and also includes a few ranchers residing on the edge of the desert south of the town.

Escalante South Ward came into existence Aug. 28, 1921, when the Escalante Ward was divided into two wards, namely, the Escalante North Ward and the Escalante South Ward. Milton Twitchell was chosen as Bishop of the Escalante South Ward. When he moved to Provo in 1923, he was suc-

ceeded by Harvey Clive Bailey, who presided Dec. 31, 1930. On that date the Escalante South Ward had a membership of 521, including 116 children.

**ESSEX CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in the county of Essex, England, bordering on the southeast coast of England. The conference commenced to function January 1, 1852, but on June 19, 1869, it was dissolved and its territory annexed to the London Conference.

**E T CITY**. See Lake Point, Tooele Stake.

**ETNA WARD**, Star Valley Stake, Lincoln Co., Wyoming, consists of a scattered settlement situated in Salt River Valley on the east side of Salt River about 25 miles north of Afton northward to Snake River and embraces some good farming land.

This new settlement dates back to about 1909 and some time during that year the saints in that part of the country were organized first as a branch and later as a ward with Carl Cook as Bishop. He was succeeded in that capacity in 1913 by Robert Weber, who in 1919 was succeeded by Arthur R. Clark, who was succeeded in 1929 by Franklin William Moesser, who presided Dec. 31, 1930, on which date the ward had 264 members, including 77 children.

**"ETOILE DU DESERET"** (The Star of Deseret) was a monthly periodical published in the interest of the Church in the French language, at Paris, France, by Apostle John Taylor. Only one volume was published, containing twelve 16-page numbers, making 192 pages altogether. This periodical, of which the first number was dated May, 1851, and the last (No. 12) April, 1852, was succeeded in 1853 by "Le Reflecteur," published in Lausanne, Switzerland.

**EUGENE BRANCH** in Vermillion County, Indiana, was organized in 1831, being one of the first branches of the Church organized in the state of

Indiana. It was reported regularly until 1886. Another branch of the Church was organized in Green County, Indiana, in 1831, which was reported as late as Sept. 17, 1835.

**EUREKA WARD**, Tintic Stake, Juab Co., Utah, consists of the Latter-day Saints residing in the mining town of Eureka, which is situated in a canyon opening from the east into Tintic Valley. Eureka, one of the most important mining camps in Utah, is located half a mile down or west from the summit of the mountains which separate Tintic Valley from Utah Valley. A spur of the Los Angeles and Salt Lake Railroad connects Eureka with the main line of that road at Eureka, while a branch of the Denver & Rio Grande Western Railroad approaches Eureka from the east. Eureka is 35 miles by nearest road northwest of Nephi, the county seat of Juab County, 16 miles by nearest road west of Goshen in Utah County, and 90 miles by nearest road southwest of Salt Lake City. The business part of Eureka consists chiefly of rock and brick buildings, and is throughout an attractive mining camp, being of a more permanent character than mining camps generally. Homansville, now defunct, was situated across the divide eastward. Mammoth is situated around the mountain to the southward, and Silver City is five miles to the south.

Precious ore was first discovered in or near the present town of Eureka in 1869 by Sidney W. Worsley and others. In the spring of 1870 precious ore was found in what afterwards became the first Eureka Mine and the celebrated Beck Mine. This was the beginning of the rich Tintic Mining District. Among those who were employed in opening the mines were some Latter-day Saints, and when the Bullion Beck and Champion mines commenced active operations, these saints, including a number of German brethren, were organized into a temporary branch of the Church in November,

1883. This branch was more fully organized April 27, 1884, with John Beck as presiding Elder. The members of the branch in the beginning were mostly those employed by the Bullion Beck and Champion mining companies. These mines for a number of years proved very profitable to the owners. In 1887, presiding Elder John Beck was called on a mission to Germany, and Robert Gillespie succeeded him as president of the Eureka Branch, which was organized into a regular bishop's ward June 15, 1893, with Peter Loutensock as Bishop. He was succeeded in 1900 by Daniel Connelly, who in 1908 was succeeded by Peter Borup, who in 1921 was succeeded by George Nephi Finch, who in 1927 was succeeded by Pearson H. Corbett, who in 1928 was succeeded by Jesse Osroe Webb, who presided Dec. 31, 1930. On that date the Eureka Ward had 956 members, including 241 children. The total population of the Eureka Precinct was 3,216 in 1930; of these 3,041 resided in Eureka.

**EUROPEAN MISSION** (The) embraces all the Latter-day Saints residing in Europe, including the British, Czecho-Slovak, Danish, French, German-Austrian, Netherlands, Norwegian, Swedish and Swiss-German missions. The headquarters are at Liverpool, England.

The European Mission may be considered a continuation of the original British Mission. From 1837 to 1849 there were no L. D. S. organizations in Europe outside of Great Britain, but in 1849 missionary work was commenced in France; and the Scandinavian Mission (embracing Denmark, Sweden and Norway) was founded in 1850. In that year also the Italian Mission and the Swiss Mission were established. The German Mission was founded in 1852. Later, missionary work was commenced in Holland, Iceland, Belgium, etc. All these missions were, from the beginning, under the jurisdiction of the presidency of the British Mission, and Franklin D.

Richards was the first president of the British Mission who bore the title of "President of the British Isles and adjacent countries"—later changed to the European Mission. This condition of affairs continued until 1929 when the president of the European Mission ceased to take direct charge of the British Mission, which was then organized with a separate president with headquarters at Birmingham, and like the other missions on the continent of Europe already mentioned, the British Mission became an important part of the European Mission as it now exists.

Following is a complete list of Elders who have presided over the European Mission, which, however, contained only the saints in the British Isles from 1837 to 1849. Heber C. Kimball, 1837-1838; Joseph Fielding, et al, 1838-1840; Brigham Young, 1840-1841; Parley P. Pratt, 1841-1842; Thomas Ward, 1842-1843; Reuben Hedlock, 1843-1845; Wilford Woodruff, 1845-1846; Orson Hyde, 1846-1847; Franklin D. Richards, pro tem, 1847; Orson Spencer, 1847-1848; Orson Pratt, 1848-1851; Franklin D. Richards, 1851-1852; Samuel W. Richards, 1852-1854; Franklin D. Richards (serving a second term), 1854-1856; Orson Pratt (serving a second term), 1856-1857; Samuel W. Richards (serving a second term), 1857-1858; Asa Calkin, 1858-1860; Nathaniel V. Jones, pro tem, 1860; Amasa M. Lyman and Charles C. Rich, 1860-1862; George Q. Cannon, 1862-1864; Daniel H. Wells, 1864-1865; Brigham Young, jun., 1865-1867; Franklin D. Richards (serving a third term), 1867-1868; Albert Carrington, 1868-1870; Horace S. Eldredge, 1870-1871; Albert Carrington (serving a second term), 1871-1873; Lester J. Herrick, pro tem, 1873-1874; Joseph F. Smith, 1874-1875; Albert Carrington (serving a third term), 1875-1877; Joseph F. Smith (serving a second term), 1877-1878; William Budge, 1878-1880; Albert Carrington (serving a fourth term), 1880-1882; John Henry Smith, 1882-1885; Daniel

H. Wells (serving a second term), 1885-1887; George Teasdale, 1887-1890; Brigham Young, jun. (serving a second term), 1890-1893; Alfred Solomon, pro tem, 1893; Anthon H. Lund, 1893-1896; Rulon S. Wells, 1896-1898; Platte D. Lyman 1898-1901; Francis M. Lyman, 1901-1904; Heber J. Grant, 1904-1906; Charles W. Penrose, 1906-1910; Rudger Clawson, 1910-1913; E. Taft Benson, pro tem, 1913; Hyrum M. Smith, 1913-1916; George F. Richards, 1916-1919; George Albert Smith, 1919-1921; Orson F. Whitney, 1921-1922; David O. McKay, 1922-1924; James E. Talmage, 1924-1927, and John A. Widtsoe, 1927-1930.

**EVANSTON WARD.** Woodruff Stake, Uinta Co., Wyoming, consists of Latter-day Saints residing in the city of Evanston and vicinity. Evanston is an important railroad town on the Union Pacific Railroad situated on Bear River, 76 miles east of Ogden and 86 miles by nearest road northeast of Salt Lake City. The saints at Evanston own a fine modern meeting house, a brick building, centrally located in the town. Many of the brethren are engaged in various business enterprises, and others are the owners of farms in the vicinity.

Evanston, which is the headquarters of the Woodruff Stake of Zion, dates back to the building of the Union Pacific Railroad through that section of country in 1868, and when a round house and machine shops were built there in 1870 it became a railroad town and a shipping point of considerable importance. Among the first inhabitants of Evanston were a number of Latter-day Saints who in the fall of 1872 were organized as a branch of the Church by the presidency of the Bear Lake Stake of Zion, with William G. Burton as president. L. D. S. meetings were first held in hired halls.

On May 13, 1877, the Evanston Branch was organized as a regular bishop's ward by the presidency of the Bear Lake Stake, with William G. Burton as Bishop. In the latter part

of 1877 both the Evanston Ward and the Almy Ward, which had formerly belonged to the Bear Lake Stake, were transferred to the Summit Stake. This was done for the convenience of the saints residing in these places as the headquarters of the Summit Stake, Coalville, was much nearer to Evanston and Almy than Paris, Idaho, the headquarters of the Bear Lake Stake. Bishop Burton was succeeded in 1881 by James Brown, sen., who in 1882 was succeeded by Alfred I. Blackburn, who in 1883 was succeeded by James Brown, sen. (second term), who in 1915 was succeeded by Percy G. Matthews, who in 1925 was succeeded by Harold E. Brough, who presided Dec 31, 1930. On that date the Evanston Ward had 1,373 members, including 247 children. The total population of the town of Evanston was 3,075 in 1930.

**"EVENING AND MORNING STAR"** (The) was the first periodical published by the Church of Jesus Christ of Latter-day Saints. As the early Elders of the Church progressed with their missionary labors in different parts of the United States, holding meetings, baptizing and organizing branches, they soon discovered the need of suitable Church literature in the shape of books, pamphlets, tracts etc., not to speak of modern revelations in printed form, in addition to the Bible and the Book of Mormon. Hence, the authorities of the Church decided to establish a printing office and publish a periodical in the interest of the Church, and William W. Phelps, one of the early converts to the restored gospel who possessed literary ability, was called by the Prophet Joseph Smith to purchase a press and the necessary printing material in Cincinnati, Ohio, as he traveled from Kirtland, Ohio, to Independence, Jackson Co., Missouri, which place had been chosen the previous year as a gathering place for the saints. Elder Phelps made the necessary purchases, continued his journey

to Missouri, and established himself as a printer in a two story brick building near the center of Independence, where he at once commenced to print sheets of the intended "Book of Commandments," or the revelations which the young Prophet up to that time had received; and in June, 1832, William W. Phelps issued from the printing office in Independence the first number of the "Evening and Morning Star". This first number consisted of an 8-page sheet, quarto size, the printing matter on each page measuring  $8\frac{1}{4}$  by 11 inches. Thirteen other numbers of the periodical were published in Independence, the last number being dated June, 1833. The following month the printing office was destroyed by a mob, which with brutal force entered the building, broke the press, scattered the type and destroyed most of the printed matter. Thus ended the first attempt to publish a periodical advocating the principles of the gospel as preached by the Latter-day Saints.

The printing office at Independence was 120 miles further west than any other printing office in the United States. It is sometimes asserted that this printing office at Independence was destroyed by fire, but such was not the case. The press and printing materials were otherwise partly destroyed and the building nearly reduced to a ruin by the mob.

In December, 1833, a L. D. S. Church printing office was established in Kirtland, Ohio (distant from Independence about 900 miles), where the publication of the "Evening and Morning Star" was recommenced by Oliver Cowdery. Ten numbers of the periodical, in addition to the 14 numbers published in Independence, Mo., were printed in Kirtland, Ohio, making 24 monthly numbers, or two volumes in all aggregating 394 pages in its reprinted form. The first number of the periodical printed in Kirtland was dated December, 1833 and the last number September, 1834. As the 14 numbers printed at Independence only

supplied a small list of subscribers, all the numbers of the "Evening and Morning Star" were reprinted in Kirtland, with smaller type and on an octavo sheet of paper, instead of on a quarto sheet, and the pages of the periodical in its changed form were reduced in size to about  $4\frac{1}{2}$  by  $8\frac{1}{2}$  inches of printed matter.

The main contents of the two volumes of the "Evening and Morning Star" were articles on Church doctrines, revelations as they had been received by the Prophet Joseph Smith, reports of Elders who labored as missionaries in different parts of the country, conference reports, statistics and miscellaneous matter. The "Star" proved a great help to the Elders and to all members of the Church and their friends, as it gave cheering reports about the missionaries who were advocating the principles of the restored gospel.

## F

**FACTORY BRANCH.** See Orderville, Kanab Stake, Utah.

**FAIRFIELD BRANCH,** Blaine Stake, Camas Co., Idaho, consists of Latter-day Saints residing in the town of Fairfield, or on the adjacent Camas Prairie. Fairfield, the county seat of Camas County, is a station on the Richfield and Hill branch of the Oregon Short Line Railroad

On Jan. 22, 1921, the Latter-day Saints at Fairfield were organized as an independent branch of the Church (reporting directly to the president of the Blaine Stake) and David K. Hendry was appointed president of the branch. He was succeeded in 1922 by Zera W. Pond, who was succeeded in 1925 by Charles O. Manwill, who was succeeded in 1928 by Zera W. Pond (second term). On Dec. 31, 1930, the Fairfield Branch had a membership of 108, including 51 children, of a total population in the Fairfield Pre-

cinct of 673. Bishop Pond presided in 1930.

**FAIRFIELD BRANCH,** Lehi Stake, Utah Co., Utah, consists of Latter-day Saints residing in and near the village of Fairfield, which is situated in Cedar Valley about five miles south of Cedar Fort. The springs on which the village of Fairfield is situated are the source of a small creek which originally was known as South Creek. Fairfield is somewhat centrally located in Cedar Valley and is a better grazing country than a farming district.

Fairfield was first settled in the spring of 1855 by John Carson and others. Amos Fielding, well known in early Church history, was entrusted with the task of locating the settlement, but never moved his family into the valley. He, however, selected the place for a settlement and had a survey made of forty building lots and 40 five-acre lots for farming, in order to make room for forty families. The townsite constituted the southwest corner of the survey on the north side of the creek, about half a mile below the spring. The first settlers built a stone fort, getting rock for that purpose at a quarry situated near the mountains about three miles northwest of the site of the fort. The fort was four rods square and the walls ten feet high and three feet thick. The settlement was named Fairfield in the beginning, honoring Amos Fielding, the founder of the place. The first syllable "Fair" was chosen because of the beautiful location of the settlement, and the other syllable, "field," featured part of Amos Fielding's surname.

When the Johnston Army arrived in Utah and selected their camp at Fairfield, nearly all the saints evacuated the place in favor of the soldiers. (See Camp Floyd.) But when the soldiers took their departure in 1861-1862, Fairfield again became a little Mormon settlement (some of the settlers returning) and has continued so ever since. William Cunningham presided over the ecclesiastical affairs at Fairfield from

the beginning until the "Move" in 1858, but after the settlers returned to their homes, John Carson became the presiding Elder. He was succeeded in 1895 by Samuel D. Carson, who in 1897 was succeeded by Hans R. Peterson, who was succeeded in 1903 by Andrew Park, who soon afterwards moved to Idaho, when Fairfield became a branch of the Cedar Valley Ward.

At a meeting held in Fairfield May 20, 1923, the saints there were organized as an independent branch, with Ralph L. Dubois as presiding Elder. He presided over the Fairfield Branch Dec. 31, 1930, on which date the branch had 67 members, including 36 children.

Fairfield had 223 inhabitants in 1870, 168 in 1900, and 129 in 1930.

**FAIRPORT**, in Lake County, Ohio, situated three miles northeast of Painesville at the mouth of Grand River, dates back to 1812. Fairport is mentioned frequently in Church history as a port on Lake Erie from which many of the early Elders of the Church set out for their missions and at which they frequently landed on their return.

**FAIRVIEW**, North Sanpete Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in the incorporated city of Fairview, which is situated on the Marysville branch of the Denver & Rio Grande Western Railroad, six miles north of Mt. Pleasant, 29 miles northeast of Manti, the county seat, and 98 miles by rail southeast of Salt Lake City. Fairview is the center of a wealthy agricultural district and enjoys many advantages for climate, fertility of soil and beauty of location. Farming and sheep raising are the chief pursuits of the people. All kinds of small grains and hardy vegetables are raised in abundance. Fairview contains a bank, several stores, hotels and shops. It contains three splendid Latter-day Saint meeting houses, modern school buildings and many comfortable homes.

Fairview is one of the original eight Latter-day Saint settlements founded

in Sanpete Valley, and dates back to 1859, when the place was settled by Ole C. Olsen, James Naylor Jones, Land-say A. Brady, sen., Jehu Cox, jun., and others, at what was originally called North Bend. They built two log cabins in what is now the center of the city of Fairview. During the winter (1859-1860) these pioneer settlers quarried rock for the erection of a fort. The new settlement was called North Bend from the fact that the Sanpitch River at this point changes its course from a southerly to a more southwesterly direction. But when a post office subsequently was established, it was very properly changed to Fairview because of the excellent view had from this point of the Sanpete Valley looking southwest. In 1860 the inhabitants of Fairview were augmented by the arrival of many families, and since that year the population of the town has steadily increased. Cottonwood Creek was the first stream used by the settlers for irrigation purposes, but in 1860 the first ditch canal was dug conveying water from the Sanpitch River onto the lowlands lying west of that stream. A good crop of wheat, oats and potatoes was raised in 1860. A precinct was organized at Fairview in that year.

James M. Jones was the first presiding Elder in the new settlement. Pres Brigham Young visited Fairview the first time in 1862. In 1864 Andrew Petersen succeeded James M. Jones as presiding Elder. During the years 1865 to 1867 the settlement suffered much because of the Black Hawk Indian War, and a number of brethren were killed and wounded by the savages in the immediate vicinity of Fairview. In 1866 the saints at Fairview were organized into a regular bishop's ward, with Amasa Tucker of Mt. Pleasant as Bishop. He presided until 1889, when Niels Larsen succeeded him as presiding Elder; he acted one year. In 1890 James C. Peterson was installed as Bishop of Fairview, who in 1913 was succeeded by Hans P. Hansen, who presided until June 20, 1921, when the Fairview Ward was divided into two



wards, namely, the Fairview South and the Fairview North wards, which together on Dec. 31, 1930, had a total membership of 1,376, including 203 children. The total population of the Fairview Precinct in 1930 was 1,400, of which 1,120 resided within the corporate limits of Fairview City.

**FAIRVIEW NORTH WARD**, North Sanpete Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in the north part of the city of Fairview, together with the farming district extending north as far as the Milburn Ward. East and west the ward extends to the mountains and south it is bounded by the Fairview South Ward.

From 1859, when the settlement of Fairview was first founded, until 1921, all the saints in Fairview belonged to the Fairview Ward, but at a stake conference held June 20, 1921, the Fairview Ward was divided into the Fairview North Ward and the Fairview South Ward. John R. Graham was chosen as Bishop of the Fairview North Ward. He was succeeded in 1928 by Henry W. Jones, who presided Dec. 31, 1930. On that date the ward had a membership of 777, including 127 children.

**FAIRVIEW SOUTH WARD**, North Sanpete Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in the south part of the town of Fairview including a farming district extending southward toward Mount Pleasant. The ward is separated from the Fairview North Ward by the first street running east and west, south of the Fairview North Ward chapel. East and west the ward extends to the mountains.

The Fairview South Ward dates back to June 20, 1921, when the Fairview Ward was divided into two wards, namely, the Fairview South Ward and the Fairview North Ward. Hans P. Hansen, who had acted as Bishop of the Fairview Ward, was chosen as Bishop of the Fairview South Ward. He was succeeded in 1922 by Peter Sundwall, jun., who in 1924 was suc-

ceeded by Niels Peter Nielsen, who presided Dec. 31, 1930. At that date the Fairview South Ward had a membership of 599, including 76 children.

**FAIRVIEW**, or Woodland Branch, Showlow Ward, Snowflake Stake, Arizona, consisted of half a dozen farmhouses situated in the timber in the tops of the Mogollon Mountains, or near the water-shed dividing the headwaters of the Little Colorado from the streams falling into White River (one of the branches of Salt River). Most of the farming at Fairview is done without irrigation, the elevation of the place being about 8,000 feet above sea level. Fairview is a few miles southeast of Showlow.

**FAIRVIEW WARD**, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in a farming district known as Fairview, lying north of Lewiston, Utah, and south of Preston, Idaho. The ward extends north and south five miles and from east to west four miles, bounded on the north by Preston and east by Whitney and Franklin wards, south it extends to the state line between Utah and Idaho, and west to Bear River. The center of the ward is the Fairview townsite, which is four miles by road west of Franklin,  $3\frac{1}{2}$  miles northwest of the Lewiston center, in Utah, about six miles south of Preston, Idaho, and six miles in an air line southeast of Weston, Idaho. The gardens and farming lands of Fairview are mostly irrigated from Cub River, through the Lewiston Canal, which taps Cub River about six miles northeast of Franklin. A number of the farms are, however, irrigated from Bear River by pumping. As some of the crops will now mature without irrigation, dry-farming is carried on very successfully. Fairview has a fine brick meeting house, erected in 1926 at a cost of \$35,000. It will seat about 400 people.

Fairview is thus named from the fact that its location commands a fair view of the Logan Temple, and nearly all of Cache Valley, both north and south.

The first settler in that district of country now included in the Fairview Ward was Patterson Delos Griffith, who located a land claim on Bear River near the boundary line between Utah and Idaho, in the fall of 1869. Other settlers soon followed, and these settlers, who originally belonged to the Franklin and Lewiston wards, were organized into a branch of the Church in the fall of 1877 with James Bodily as presiding Elder. The branch was called Upper Lewiston, and included what is now Preston and Riverdale. The North Lewiston Branch was organized as a bishop's ward named Fairview July 20, 1884, with Heman Hyde as Bishop. He was succeeded in 1887 by Moroni W. Pratt, who in 1904 was succeeded by Edwin Bodily, who in 1919 was succeeded by William Harvey Wiser, who in 1920 was succeeded by Henry H. Rawlings, who presided Dec 31, 1930. On that date the Church membership of the Fairview Ward was 456, including 105 children. The total population of the Fairview Precinct was 500 in 1930.

**FAIRVIEW WARD**, Star Valley Stake, Lincoln Co., Wyoming, consists of the saints residing in and adjacent to the village of Fairview, which is situated on Crow Creek, on the west side of Salt River in Star Valley. The townsite is on the south side of the creek about a mile due east of where it emerges from the mouth of Crow Creek Canyon,  $4\frac{1}{2}$  miles southwest of Afton, and about 40 miles northeast of Montpelier, Idaho, the nearest railroad point. The village is surrounded by good farming land, most of it level and productive. Fairview is the third place of importance and size in the Star Valley Stake. Fairview dates back to 1885, when the first L. D. S. settlers located on Crow Creek. The saints on said creek were organized as a branch of the Church Jan 27, 1889, belonging to Afton Ward, but on July 2, 1889, the branch was organized as a ward with John C. Dewey as Bishop. He was succeeded in 1895 by Charles W. Porter,

who in 1898 was succeeded by Ole A. Jensen (presiding Elder), who in 1899 was succeeded by Franklin G. Tolman (Bishop), who in 1907 was succeeded by Albert A. Barrus, who in 1913 was succeeded by Orlando Barrus, who in 1924 was succeeded by Robert H. Hillstead, who was succeeded in June, 1930, by Joseph L. Brown, who presided Dec 31, 1930, on which date the ward had 427 members, including 113 children.

**FALL RIVER BRANCH.** See Chester, Yellowstone Stake, Idaho.

**FARMERS WARD**, Grant Stake, consisted of Latter-day Saints residing in that part of Salt Lake City lying between 13th and 17th South streets and 3rd East and 6th West streets. At one time the ward extended from 5th East St. to the Jordan River and as far south as the present 27th South St., and even as late as 1899 the ward was said to contain five square miles of good farming land. In 1896 Cannon Ward was organized to comprise all that part of Farmers Ward lying west of 6th West St., and in 1905 all that part of the ward lying east of 3rd East St. became part of the Waterloo Ward. In 1914 that part of the Farmers Ward lying south of 21st South St. was organized as the Burton Ward, leaving the final boundaries of the ward as stated above.

Farmers Ward, an outgrowth of Sugar House Ward, was organized July 23, 1877, with Lewis H. Mousley as Bishop. Parley P. Pratt, John Van Cott, Erastus Snow, Wilford Woodruff, Daniel H. Wells, Robert T. Burton, Joseph W. Young, and Edward Gabbott were among the first who located farms and built homes in what later became Farmers Ward. Pres Brigham Young had a farm there, the farm house being erected where the County Infirmary is at present located. This house was occupied by Pres Young's brother, Phineas H. Young, and here meetings and Sunday school sessions were held until 1878 when the district school house was rented for use on Sundays. In 1891 the saints of Farmers Ward

erected a spacious brick meeting house on State St., just below the present 17th South St. This building, steam heated and with other modern improvements, and with the addition of two wings built in 1898, served the ward until July 20, 1924, when the Farmers Ward was disorganized, the part where the meeting house stood becoming the McKinley Ward, to which ward the Farmers Ward chapel now (1930) belongs.

Farmers Ward belonged for many years to Salt Lake Stake, but upon the organization of the Granite Stake in January, 1900, it became part of that stake, and upon the division of the Granite Stake in May, 1924, was transferred to the newly organized Grant Stake.

Bishop Lewis H. Mousley was succeeded in 1886 by Henry F. Burton, who acted until 1914, when Farmers Ward was divided and he became Bishop of the Burton Ward. He was succeeded as Bishop of Farmers Ward by Joseph S. Tingey, who acted until his death July 25, 1923, and was succeeded by Thomas E. Towler, who acted until the ward was disorganized in 1924.

**FARMINGTON WARD**, South Davis Stake, Davis Co., Utah, consists of the Latter-day Saints residing at Farmington, a railroad town in the center of a rich farming district and on the Union Pacific Railroad. Farmington is the judicial seat of Davis County, Utah, located at the foot of the mountains about 15 miles north of Salt Lake City and about two miles east of the Great Salt Lake.

Hector C. Haight crossed the plains in Perrigine Session's company of Utah pioneers in 1847. Shortly after his arrival in Salt Lake Valley he took a herd of cattle northward and located in what was originally part of Farmington Ward, but which was later transferred to the Kaysville Ward, and thus both wards can claim him to be the first settler in their particular district. In the fall of 1848, Daniel A.

Miller, Thomas Grover, Jacob T. Sechrist, William Smith, Allen Burk and a few others settled at different points on streams in the vicinity of the present town of Farmington. Daniel C. Davis, of the Mormon Battalion, settled on what is known as Davis Creek later in the fall of 1848, and it was in his honor, in 1850, that Davis County was named. In 1849, John W. Hess, Ezra T. Clark, Thomas S. Smith, Gideon Brownell, William K. Rice and Joseph L. Robinson also settled in what is now Farmington Ward.

On March 24, 1849, Joseph L. Robinson was appointed to preside as Bishop of the North Cottonwood Ward (later Farmington) which at that time extended from Cherry Creek (in Centerville) on the south, to the Weber River on the north. About 25 families resided on the location during the winter of 1848-1849. The first child born at North Cottonwood was Lucy Grover, daughter of Thomas and Lodoiska Grover, she is claimed to be also the first white child born in Davis County.

Thomas Steed settled permanently in the settlement in the fall of 1850. In the spring of 1851 Dr. Willard Richards built a saw mill in North Cottonwood Canyon adjacent to some excellent timber, and also a grist mill near the mouth of the canyon. In 1854 a townsite was surveyed, at which time there was a population of 413 souls in the settlement. Most of the men were farmers, hence the name by which the town later became known.

Farmington was known for many years as the possessor of a fine brass band, organized in 1856 and led by Wm. Glover. To Farmington also belongs the honor of being the birthplace of the L. D. S. Primary Associations, the first organization of the kind in the Church being effected at Farmington Aug. 11, 1878, with Aurelia Spencer Rogers (the instigator of the movement) as president.

In the beginning of the settlement the saints met for worship in the log cabins of the residents, until a log school house was erected in the fall

of 1849. This was replaced by a larger adobe building in 1853. In 1855, a fine, two-story courthouse, constructed of rock and adobes, was erected on the Farmington townsite, in the upper part of which meetings were held until a substantial rock meeting house was built in 1863 at a cost of \$17,000. This edifice, with added improvements, still serves as the ward chapel.

Farmington Ward belonged to the Davis Stake from 1877 to 1915. Since 1915 it has constituted an important part of the South Davis Stake.

Bishop Joseph L. Robinson, being called to assist in opening up settlements in southern Utah, was succeeded in 1851 by Gideon Brownell, who was succeeded in 1855 by John W. Hess, who, being called into the stake presidency, was succeeded in 1882 by Jacob M. Secrist, who acted as Bishop until his death, Nov. 5, 1906. He was succeeded by James H. Robinson, who, being called to preside over the newly organized South Davis Stake of Zion, was succeeded in 1915 by Amasa Lyman Clark, who presided over the Ward as Bishop Dec. 31, 1930. On that date the ward had 852 members, including 98 children. The total population of the Farmington Precinct was 1,403 in 1930, of which 1,339 resided in the town of Farmington.

**FARNUM WARD.** Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in the district of country lying on the south side of Falls River. It is a scattered settlement extending up and down said river for a distance of 15 miles, and from north to south it has a width of about ten miles. The center of the ward, where the L. D. S. meeting house is located, is six miles southeast of Ashton, and about the same distance from Marysville. It is also eight miles northeast of Chester and 18 miles by nearest road northeast of Saint Anthony, the stake headquarters. The L. D. S. population is nearly all farmers and owners of good land, which is mostly farmed without irrigation. The Farnum meeting house consists of a

cement block building, 38 by 55½ feet, with a basement containing three rooms, erected in 1908-1909 at a cost of \$5,000.

The first settlers in that district of country now included in the Farnum Ward were Joshua B. Hawkes and Swen H. Jacobs, who settled on the so-called Houston Flat, while Silas S. Green settled on Flat River, near the mouth of Conant Creek. These early settlers commenced making improvements and engaged in dry farming. The first crop of grain was raised in 1900, since which farming in that section of country has been very successful. A Sunday school was organized in the district in 1900, and about the same time a branch of the Church called Conant Branch was organized with Joshua Bryan Hawkes as president. He presided until Sept. 23, 1906, when the Conant Branch was organized as the Farnum Ward with John E. Morrison as Bishop. He was succeeded in 1909 by Henry W. Smith, who in 1914 was succeeded by Brigham Murdock, who in 1919 was succeeded by Iver Hendrickson, who in 1928 was succeeded by Thomas T. Murdock, who presided Dec. 31, 1930. On that date the Farnum Ward had 173 members, including 45 children.

**FAR WEST,** Caldwell County, Missouri, southeast of St. Joseph, on the Missouri, the headquarters of the Church from 1836 to 1839 and the county seat of Caldwell County from 1836 to 1843, was pleasantly situated on the prairie in the western part of Caldwell County. The temple site, which was on the public square in the center of the town, is 1½ mile south of Shoal Creek and the same distance north of Goose Creek, 5½ miles in a straight line northwest of Kingston, the present county seat, 30 miles in a straight line northwest of Richmond, Ray County, 35 miles northeast of Liberty, Clay County, 45 miles northeast of Independence, Jackson County, 40 miles south of River, and 150 miles southwest of Quincy, Illinois.

The town of Far West was founded by the Latter-day Saints in September, 1836. The original townsite was a mile square and was entered Aug. 28, 1836. A village soon sprung up where the wild prairie grass had lain tall and luxuriant and in the center of the town, a large public square was laid off, approached by four main roads running east and west and north and south, each 132 feet wide. All the other streets were 82½ feet wide and they and the four principal avenues crossed each other at right angles forming blocks 390 feet square, or four acres, divided into four city lots each. Nearly all the first structures in Far West were log cabins, but soon some frame houses were erected, a part of the lumber used in their construction being brought from lower Ray County and a part of it being whip-sawed. One of the first buildings erected at Far West was a school house, a large and comfortable building in which courts, schools and meetings were held and it also served as a church. There was also a town hall and a courthouse.

Several revelations were received by the Prophet Joseph Smith at Far West, namely, Sections 114, 117, 118, 119 and 120 of the Doctrine and Covenants.

According to the history of Caldwell County there were 150 houses in Far West in the summer of 1838, also four dry goods stores, three family groceries, half a dozen blacksmith's shops, two hotels and a printing office in which the "Elders' Journal," a Church publication, was printed.

In the summer of 1837, preparations were begun for the erection of a temple at Far West. The excavation for the foundation of the prospective structure, 80 by 120 feet, was made in half a day, more than 500 men being employed in the work. The corner stone of the temple was laid July 4, 1838.

From the time that Joseph Smith the Prophet arrived in Far West Mar. 14, 1838, until the expulsion of the saints from Missouri in the spring of 1839, Far West was the headquarters

of the Church, and here the Prophet Joseph was very active in watching over the welfare of the saints and assisting them in their colonization labors until Oct. 31, 1838, when he was betrayed into the hands of his enemies, imprisoned in Liberty Jail and did not again regain his liberty until April, 1839. Just prior to the exodus, Far West is supposed to have had 2,000 inhabitants but it soon dwindled down to an insignificant village and today (1930) there is only one house standing there. In 1909 the Church purchased the temple site in Far West and is still the owner of the same. (A complete description of the persecutions and sufferings of the saints in Far West is recorded in the "Historical Record," Vol. 8, pp. 685-723.)

Caldwell County, according to the U. S. Census, had 2,860 inhabitants in 1840 and 12,509 in 1930.

**FARR WEST WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints living in a scattered condition in a farming district extending northward to the Pleasant View Ward, east to the Harrisville, south to the Slaterville and west to the Plain City Ward. The farmers of Farr West irrigate their gardens and farms from the Harrisville ditch, (Western Irrigation Company). The center of the ward where the modern L. D. S. meeting house stands is about 7½ miles northwest of the center of Ogden or about two miles west of Harrisville.

Far West is an outgrowth of Harrisville and was for a number of years known as West Harrisville Branch in charge of a presiding Elder, which branch was organized as a bishop's ward Nov. 30, 1890, with William A. Taylor as Bishop. The ward was so named in honor of Lorin Farr and Chauncey W. West, both pioneers of Weber County. Bishop Taylor, who died March 6, 1892, was succeeded by William F. McEntire, who in 1898 was succeeded by James Martin, who in 1909 was succeeded by Moroni Chugg, who in 1928 was succeeded by Lorenzo

Taylor, who acted Dec. 31, 1930. On that date the ward had 336 members, including 55 children. The total population of the Farr West Precinct was 368 in 1930.

Farr West Ward belonged to the Weber Stake of Zion until 1908, when it became a part of the North Weber Stake.

**FAST DAY.** The Latter-day Saints believe in the efficacy of judicious fasting at stated times, as an accessory to prayer.

Fast days were observed in the Church during the life of the Prophet Joseph Smith, allusions to that fact being found in the "Times and Seasons" and other documents. The temple at Kirtland, Ohio, was occupied by crowded assemblies on the first Thursday in each month, that day being observed strictly by the saints as a day of fasting and prayer. Powerful outpourings of the spirit of the Lord were experienced at times (Historical Record, Vol. 5, p. 79.)

It is recorded that fast meetings were held in all the wards in Salt Lake City on Thursday, June 7, 1849, and from that time forward fast day was regularly observed throughout the Church on the first Thursday of each month until Nov. 5, 1896, when, at a meeting of the First Presidency and the Apostles, it was decided that the first Sunday of the month should be observed instead, and Sunday, December 6, 1896, was the first time it was held on Sunday.

"On that day the people are invited to meet for special devotional service, and by common consent and custom, they contribute at least the equivalent of the meals omitted through the fasting of the family. These offerings are received by the local officers and are distributed under their direction to the worthy poor. If there be a surplus in any ward it is applied to the needs of other wards in which the population of dependent poor is greater." (James E. Talmage, "The Vitality of Mormonism," p. 198.)

**FAYETTE**, a town (or township) situated near the north end of Seneca Lake in Seneca County, N. Y., was the place in which the Church of Jesus Christ of Latter-day Saints was organized April 6, 1830. Fayette was the home of the Whitmer family from 1809 to 1831 and the temporary home of Joseph Smith the Prophet from June, 1829, to June, 1830, and from August, 1830, to January, 1831, during which time he was the guest of the Whitmer family. While there he finished the translation of the Book of Mormon. The first public discourse delivered by any Latter-day Saint Elder was preached by Oliver Cowdery in the home of Peter Whitmer, sen., in Fayette, April 11, 1830, and the first three general conferences held by the Church convened in Fayette respectively June 1 and Sept. 1, 1830, and Jan. 2, 1831.

Quite a number of the early members of the Church were baptized by Joseph Smith and others, in Seneca Lake and River, near Fayette. At Fayette, also, the Three Witnesses of the Book of Mormon received a divine testimony of that book and the Eight Witnesses were shown the plates by Joseph Smith. Twenty of the revelations recorded in the book of Doctrine and Covenants were given through Joseph Smith at Fayette, besides the Words of Moses and the Prophecy of Enoch, published in the Pearl of Great Price. Since 1831 Fayette has not been connected with any important event in Church history. In 1926 the Church purchased the Whitmer Farm, the transfer being duly recorded in the records of Seneca County, N. Y.

The population of Fayette Township was 3,731 in 1840, and 2,396 in 1930.

**FAYETTE WARD**, Gunnison Stake, Utah, consists of the Latter-day Saints residing within the limits of the Fayette Precinct, on both sides of the Sevier River. North the ward extends to the boundary line between Sanpete and Juab counties, east to the mountains which separate the ward from the Manti and Sterling precincts, south

to the Gunnison Ward, and west to Millard County. Most of the inhabitants in the Fayette Ward are farmers and stockraisers. The headquarters of the ward is the village of Fayette, which is pleasantly situated on Warm Creek, near the west base of the Sanpitch Mountains and nearly a mile east of the Sevier River, five miles northwest of Gunnison and 20 miles by nearest road southwest of Manti, the county seat. On the west side of the Sevier is the neighborhood known locally as Dover, which also belongs to the Fayette Ward. Only a part of the people live in Fayette on the townsite, while the majority reside on their farms in a scattered condition. Warm Creek is a small stream heading in springs about one mile east of Fayette.

Fayette was settled in the spring of 1861 by Joseph Bartholomew and others. The first settlers located on the present site of Fayette and conducted the water from Warm Creek to their lands with but little difficulty. Later, water was obtained also through canals tapping the Sevier River at different points. For fear of Indians, the people of Fayette made temporary homes in Gunnison, but in the spring of 1862 Fayette was permanently resettled, since which time it has been a flourishing little settlement, and as early as 1864 the little village contained 20 families.

The saints on Warm Creek were organized as a branch of the Church in 1862, with Branch Young as president. He acted under the direction of the Gunnison Ward bishopric and was succeeded in 1864 by John E. Metcalf, sen., who, after the Indian troubles in 1865-1867, was succeeded by John Bartholomew as presiding Elder. The first meeting house (a small log building) was erected at Fayette in 1864. In 1866 the settlement was temporarily vacated because of the Black Hawk War, but the settlers soon returned to their own homes, after spending a few months in Gunnison. The present rock meeting house at Fayette dates back

to 1874; it was dedicated Aug. 1, 1875. On Sept. 6, 1867, John Hay, a militia man belonging to Wm. L. Binder's company of Salt Lake City, was killed by Indians about a mile east of the settlement. That part of Fayette Ward now known as Dover was first settled in 1875 by the late John E. Forsgren, who, upon his own responsibility and in his own way, attempted to build a "city of Enoch," assisted by others from Santaquin, Utah County, Utah. These people commenced a canal and made other improvements, but failed in their scheme.

When the Sanpete Stake of Zion was organized July 4, 1877, the Fayette Branch was organized as a regular bishop's ward with John Bartholomew as Bishop. He presided 37 years, or until 1914, when he was succeeded by Archie M. Mellor, who in 1923 was succeeded by George M. Bartholomew, who in 1930 was succeeded by Harry L. Bartholomew, who presided Dec 31, 1930, when the Church membership of the Fayette Ward was 242, including 61 children. The total population of the Fayette Precinct was 260 in 1930.

**FERRON WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing on Upper Ferron Creek, including the town of Ferron and a few scattered settlers living in the neighborhood. The town is situated on rising ground on Ferron Creek, about 2½ miles east of the mouth of the canyon through which the creek enters Castle Valley, 11½ miles southwest of Castle Dale, the county seat and headquarters of Emery Stake, and 43 miles southwest of Price, the nearest railroad station.

Ferron, strictly a farming and stock raising community, is one of the original L. D. S. settlements in Castle Valley founded by saints from Sanpete County late in 1877. In January, 1879, Orange Seeley, who presided over all the saints in Castle Valley, appointed William Taylor, sen., to preside over the saints who had settled on Ferron Creek, and on Oct. 9, 1879, these saints

were organized into a regular bishop's ward, with William Taylor, sen., as Bishop. Following is a list of the Bishops who succeeded Bishop Taylor. Fred Olson, 1882-1895; Hyrum A. Nielsen, 1885-1904; John D. Killpack, 1904-1906; Newell K. Beal, 1906-1914; Victor D. Nelson, 1914-1917; Wilford C. Peterson, 1917-1928; A. Richard Peterson, 1928-1929, and Perry E. Snow, 1929-1930. On Dec 31, 1930, the Church membership of Ferron Ward was 926 souls, including 194 children. The total population of the Ferron Precinct was 876 in 1930, of which 508 resided in the town of Ferron.

**FIELDING ACADEMY**, located at Paris, Idaho, was founded in the fall of 1887 as the "Bear Lake Stake Academy," with Gottfried L. G. Hessel as principal. Sessions were commenced in the large hall in the county court house, then it was removed to the upper story of a business house. Later it was transferred to the Paris 2nd Ward meeting house and still later it found a temporary home in an old store on Main Street, where it remained until 1901, when it was moved to the south wing of an imposing building which had been erected on a hill overlooking the entire valley of Bear Lake. This building was soon afterwards finished and with additions and improvements from time to time the school flourished until 1922, when, on account of the educational facilities offered by the state schools, it was considered unnecessary to duplicate school work, and the theology work previously done was covered by the establishment of theological seminaries at various points.

On March 26, 1901, the name, Fielding Academy, was chosen in honor of Pres. Joseph Fielding Smith. Following are the names of the principals of the Fielding Academy: Gottfried L. G. Hessel, 1887-1888; George Osmond, 1888-1889; John H. Miles, 1889-1893; Jacob Spori, 1893-1895; Emil Maeser, 1895-1897; W. W. Billings, 1897-1900; Albert Matheson, 1900; W. H. Griffin, 1901; Richard T. Haag, 1901-1907;

Ernest Bramwell, B. A., 1907-1910; W. E. Morgan, M. A., 1910-1915, and Roy A. Welker, B. A., 1915-1922. The academy buildings were destroyed by fire Sept. 8, 1928.

**FIELDING WARD**, Bear River Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in that part of Box Elder County, Utah, lying north of the Bear River Bridge (formerly Hampton's Bridge), bounded on the north by Plymouth Ward, on the east by the mountains, on the south by Bear River, which separates it from the Beaver Ward, and on the west by Riverside Ward. The ward is situated on a fine, level tract of country, which is as productive and fertile as any part of the Bear River Valley. The center of the ward, where the L. D. S. meeting house (a brick building) stands, is about seven miles northeast of Garland, and about four miles northwest of Collinston.

Fielding, thus named in honor of the late Pres. Joseph Fielding Smith, is a continuation of South Plymouth, Myron J. Richards continuing as Bishop. Brother Richards having been appointed Bishop of the newly organized Riverside Ward in October, 1891, was succeeded in 1894 by James H. Hess, who was succeeded in 1906 by Joseph S. Clark, jun., who in 1913 was succeeded by Charles A. Udy, who in 1918 was succeeded by Ole Peterson, who in 1921 was succeeded by John H. Garn, who in 1925 was succeeded by Horace L. Richards, who on May 25, 1930, was succeeded by Micah A. Garn, who presided Dec. 31, 1930.

Fielding Ward belonged to the Box Elder Stake until 1908, when it became a part of the Bear River Stake. The Fielding Ward had 523 members Dec. 31, 1930, including 110 children. The total population of the Fielding Precinct was 589 in 1930, of which 333 resided in the town of Fielding.

**FILLMORE**, the first capital of Utah Territory, the judicial seat of Millard County, Utah, and the headquarters of the Millard Stake of Zion,



is pleasantly situated on Chalk Creek, near the foot of the mountains, on the east side of the great Pauvant Valley. It is the terminus of the Fillmore branch of the Los Angeles and Salt Lake Railroad and the center of a fertile farming district. Among the historic buildings in Fillmore is the wing of the former Territorial Capitol, now used as a museum. In the city also there are two modern L D S meeting houses and other substantial public buildings and a number of modern residences. Fillmore is 34 miles southeast of Delta, and 184 miles southwest of Salt Lake City.

Pauvant Valley became well known to the Utah pioneers at a very early day. Captain Jefferson Hunt of Mormon Battalion fame and others passed through it in the fall of 1847, en route from Salt Lake Valley to southern California, and again, in 1849, Captain Hunt took a company of gold seekers through the valley on their way to California. Returning members of the Mormon Battalion passed through the valley in 1848, and then Parley P Pratt's company of explorers was there in 1849, and some of them spent part of the winter of 1849-1850 on Chalk Creek. But no attempt was made to found settlements in Pauvant Valley until it was decided by the Territorial Legislature on Oct. 4, 1851, to locate the capital of the Territory of Utah (which was to be named Fillmore) on Chalk Creek, in the newly organized Millard County, named in honor of Millard Fillmore, then president of the United States. Soon afterwards, Governor Brigham Young and others visited Pauvant Valley, and on Oct. 28, 1851, located the place for the territorial capital, the present site of Fillmore being chosen, and Jesse W. Fox, one of the company, immediately commenced to survey a city and mark the site chosen for the territorial government building. Bishop Anson Call of Davis County was appointed to take charge of a company of colonists who soon erected a number of cabins in fort style, built a grist mill and a

saw mill and brought a considerable amount of land under cultivation. In 1852 the erection of a state capitol, built of rock and cement, was commenced. Indians caused some difficulty at first and Dimick B. Huntington was sent by Governor Brigham Young to negotiate terms of peace with them. In December, 1855, Governor Young and most of the members of the Utah Legislature arrived in Fillmore, and the fifth annual session of the legislature was commenced there Dec. 10, 1855. The legislature again met in Fillmore in December, 1856, but on Dec. 15, 1856, a resolution was passed changing the capital of Utah from Fillmore to Great Salt Lake City. The state house then became the court house of Millard County, as well as being used for other public purposes.

Bishop Anson Call presided over the settlement of Fillmore from the beginning until 1853, when John A. Ray was made Bishop, at which time the ward had a membership of 304. Brother Ray, being called on a mission, was succeeded in 1855 by Noah Bartholomew, who was succeeded the same year by Lewis Brunson, who was succeeded in 1858 by John A. Ray (returned from his mission), who died April 6, 1862, and was succeeded by Thomas Callister, who being called in 1869 to preside over the newly organized Millard Stake of Zion, was succeeded by Edward Partridge, who presided until 1880, when Fillmore Ward was divided into the Fillmore North Ward with Alexander Melville as Bishop, and the Fillmore South Ward, with Joseph D. Smith as Bishop. This division, however, only prevailed until November, 1882, when the two wards were amalgamated and Joseph D. Smith was appointed Bishop of the Fillmore Ward. His successors were Thomas C. Callister, 1885-1901; Christian Anderson, 1901-1906; Frank H. Partridge, 1906-1909; Peter L. Brunson, 1909-1912; Almon D. Robison, 1912-1917, and Rufus Day, 1917-1920.

At a stake conference held Nov. 14, 1920, the Fillmore Ward was divided

into the Fillmore 1st Ward with Richard F. Ashby as Bishop, and the Fillmore 2nd Ward with Joseph F. Anderson as Bishop. On Dec. 31, 1930, the two Fillmore wards had a total membership of 1,278, including 237 children. The Fillmore Precinct in 1930 had a population of 1,473, of whom 1,374 resided within the city limits.

**FILLMORE 1ST WARD**, Millard Stake, Millard Co., Utah, consists of the Latter-day Saints residing in the south part of the city of Fillmore. The ward owns a fine meeting house, a brick building, erected in 1926 and 1927 at a cost of \$37,000, which contains an auditorium with a seating capacity of 200 and an amusement hall which can accommodate 500 people.

When Fillmore Ward was divided into two wards Nov. 14, 1920, the Fillmore 1st and the Fillmore 2nd Ward, Parker Pratt Robison was chosen Bishop of the Fillmore 1st Ward, which position he held until 1928, when, having been called into the stake presidency, he was succeeded by Burton K. Farnsworth, who acted as Bishop Dec. 31, 1930, on which date the ward had a membership of 696, including 131 children.

**FILLMORE 2ND WARD**, Millard Stake, Millard Co., Utah, consists of the Latter-day Saints residing in the north part of the city of Fillmore. The ward owns a fine modern chapel, erected in 1926 at a cost of about \$40,000.

Fillmore Ward was divided Nov. 14, 1920, into two wards, namely, the Fillmore 1st and the Fillmore 2nd Ward. Joseph Fillmore Anderson was chosen Bishop of the Fillmore 2nd Ward, he was succeeded in 1925 by Solomon Don Carlos Wixom, who was succeeded in 1927 by Marion Claude Robins, who presided Dec. 31, 1930, on which date the ward had a membership of 582, including 106 children.

**FIRTH WARD**, Shelley Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in a farming district lying between Basalt and Kimball

wards. It extends to and beyond Snake River on the west and to Goshen Ward on the east. The center of the ward is the railroad town of Firth on the Oregon Short Line Railroad, six miles southwest of Shelley, the stake headquarters, and 15 miles northeast of Blackfoot, Idaho. The inhabitants of the district of county included in the Firth Ward are Mormons and non-Mormons. Most of the saints are engaged in farming.

Firth Ward is an outgrowth of the Basalt Ward and was organized June 15, 1924, when the Basalt Ward was divided, and its south part organized as the Firth Ward. John J. Lyon was chosen as Bishop of the new ward, and he presided Dec. 31, 1930, on which date the Firth Ward had 227 members, including 51 children. The total population of the Firth Precinct was 236 in 1930.

**FISH HAVEN WARD**, Bear Lake Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing in the village of Fish Haven, including a number of families who reside on their respective homesteads adjacent to the village, which is beautifully located on the west shore of the famous Bear Lake, on a narrow strip of land lying between the lake on the east and the mountains on the west.

Fish Haven, which is six miles south of St. Charles and 14 miles south of Paris, was settled in the spring of 1864 by saints who came over the mountains from Franklin, Idaho. Preston Thomas presided over the little colony in the beginning, and was succeeded in 1866 by Joseph W. Moore, who in 1872 was succeeded by Hugh Findlay. Brother Findlay, after presiding a short time, was succeeded by Hyrum L. Rich, who acted as presiding Elder until August, 1877, when the Fish Haven Branch was organized as a ward with Robert Pope as Bishop. Bishop Pope was succeeded in 1882 by John Stock, who in 1893 was succeeded by Hyrum P. Scofield, who in 1903 was succeeded by John W. E. Stock, who in 1918 was

succeeded by Charles C. Shirley, who acted as Bishop of the Fish Haven Ward Dec. 31, 1930. The total Church population of the Fish Haven Ward on that date was 227, including 45 children; the population of the Fish Haven Precinct was 214 in 1930.

**FLINTSHIRE CONFERENCE,** Wales, British Mission, organized July 29, 1849, consisted of the Latter-day Saints residing in Flintshire (bordering on the Irish Sea) in North Wales. On March 25, 1866, Flintshire Conference was discontinued to become a part of the North Wales Conference

**FLORENCE,** Douglas Co., Nebraska, was once a flourishing little settlement built on the old site of Winter Quarters, six miles north of the city of Omaha and now (1930) a part of that municipality. In 1848, after many Latter-day Saints had resided about two years at Winter Quarters, those of the saints who did not emigrate to Great Salt Lake Valley that year were, through hostile pressure on the part of Indian agents, compelled to vacate Winter Quarters and move across the river into Pottawattamie County, Iowa, where they had already founded the town of Kanessville (afterwards Council Bluffs). After the evacuation of Winter Quarters the place reverted back to the Indians who became the owners of all the houses erected by the Mormons except a few small cabins which were taken across the river by their owners. In 1856, however, a company of organized settlers located a town on the old site, sold lots at a fabulous price expecting to make then new town, which they named Florence, a great commercial center. In that year (1856) Florence was described by Elder William H. Kimball as a village of promise situated on a beautiful site some 40 feet above high water mark on the west bank of the Missouri River, opposite the so-called Pigeon Valley. At this point the Missouri River was about 700 feet wide, perfectly clear of sand bars, snags and all other obstructions, with a rock bot-

tom all the way across, with an island nearly in the middle of the stream and rock bound shores on both sides. Consequently, these permanent banks afforded decidedly the best steamboat landing and ferry point on the river. That year (1856) Iowa City (distance about 275 miles east of the Missouri River and the western terminus of the railroad) was made the outfitting place for the Latter-day Saints who crossed the plains that year, with the understanding that the new town of Florence would be the ideal place for perfecting the outfits to cross the plains and mountains to the new home of the saints in the Rocky Mountains. Thus we find that the five handcart companies of 1856 stopped at Florence to repair their handcarts and to rest a few days before the longer journey was commenced. Besides the five handcart companies, a number of wagon trains carrying L. D. S. emigrants crossed Iowa from Iowa City, via Fort Des Moines to Florence, which was made the main outfitting place for L. D. S. emigrants also during the years 1857, 1858, 1859, 1860, 1861, 1862 and 1863. During these years, Florence was a flourishing and growing town containing a bank, a number of stores and good residences, but being so close to the new city of Omaha, the city of Florence, notwithstanding the great efforts of its citizens to hold their own, soon had to yield to Omaha as a commercial center, and, as stated, in due course of time became part of Omaha. It is estimated that about 600 Latter-day Saint emigrants, including many of the exiles from Nauvoo, Illinois, were buried in the old Mormon cemetery at Florence.

**FLORIDA DISTRICT,** or Conference, of the Southern States Mission, constituted the Latter-day Saints residing in the state of Florida. The district, on Dec. 31, 1930, had a total membership of 3,164, including 336 children. It included four organized branches, namely, Jacksonville, Miami, San Mateo and Tampa. Besides

these branches, there were L. D. S. Sunday schools at Daytona, Doctor's Inlet, Dundee, Fort Meyers, Groveland, Sanford, West Palatka and Winterhaven. At Jacksonville the saints own a substantial modern church, which was erected in 1927 at a cost of \$70,000.

Florida is one of the states of the American Union located on the Atlantic coast line. It was admitted as a state in 1846, seceded in 1861, but was restored to full standing as a state in 1868. The area of Florida is 54,861 square miles. The population of the state was 87,445 in 1850; 140,424 in 1860; 187,748 in 1870; 269,493 in 1880; 391,422 in 1890; 528,542 in 1900; 752,619 in 1910; 968,470 in 1920, and 1,468,211 in 1930.

The first mention of Florida as a missionary field was in April, 1843, when Daniel Cathcart and William Brown were appointed, at a conference held in Nauvoo, Ill., to go to Florida "to build up churches," but Florida did not become a successful missionary field until many years later. The Florida Conference was organized in 1895, since which time it has been an important conference of the Southern States Mission. The headquarters of the conference in 1930 were at Jacksonville.

**FLOWELL WARD**, Millard Stake, Millard Co., Utah, consists of the Latter-day Saints residing in a farming district situated west of Fillmore, formerly known as Crystal. The center of the ward, where the meeting house and school house stand, is six miles west of the court house at Fillmore. Nearly all the people in the district are members of the Church.

A Sunday school was organized in the Flowell district of the Fillmore Ward in 1920 with J. Delbert Bushnell as superintendent, and on May 6, 1923, the saints in the district were organized as the Flowell Ward with William Hoare as Bishop. He was succeeded the next year (1924) by Oliver LeGrande Robinson, who was suc-

ceeded in 1929 by Jonathan Alexander Allen, who presided Dec. 31, 1930, on which date the ward had a membership of 152, including 48 children. The total population of the Flowell Precinct in 1930 was 185.

**FOREST DALE WARD**, Granite Stake, Salt Lake City, Utah, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by the Park City branch of the Denver and Rio Grande Railway (or Lincoln Ward), east by 10th East St. (or Highland Park Ward), south by 27th South St. (or Wandamere and Hillcrest wards), and west by 7th East St. and partly by Driggs Avenue and partly by an alley running north and south to the railroad tracks (or Nibley Park Ward).

When first organized in 1896 the Forest Dale Ward extended from 21st South St. (then 12th South St.) to 27th South St. (then 13th South). In 1900 the ward was extended further south to a point midway between 13th and 14th South streets (now 27th and 33rd South streets). In 1916 an additional strip of land between 9th and 10th East streets from the railroad tracks to 27th South St. was added to the ward. In 1918 the south part of the ward below 27th South St. was organized as the Wandamere Ward (now in Grant Stake). In 1919 the northwest part of Forest Dale Ward above the railroad tracks and west of 7th East St. was organized as part of the Wells Ward. In 1924 the west part of Forest Dale Ward (west of 7th East St.) was organized as the Nibley Park Ward, and in 1928 that part of Forest Dale Ward which remained north of the railroad tracks was organized as part of the Lincoln Ward; thus Forest Dale Ward was reduced to its present boundaries. The Forest Dale meeting house is situated on the corner of Ashton avenue and Lake St., facing south and east.

Forest Dale Ward, an outgrowth of Sugar House Ward, was organized Aug. 23, 1896, with James Jensen as

Bishop. The name Forest Dale was chosen because within its limits was the "Forest Farm," formerly owned by Pres. Brigham Young. On this farm President Young planted a number of shade and fruit trees (mostly mulberry and black walnut) and otherwise improved the location so that by the natural beauty of its position near the foot of the Wasatch Mountains and embracing the famous Fairmont Springs, it became an ideal place for residential purposes; and when surveyed into building lots, young people, especially, flocked to this part of the city, made more accessible by an extension of the electric street car line in 1890.

When first organized, the saints in Forest Dale met in Pres. Young's old farm house, in which Sunday schools had been held for some time previously. In 1905 a meeting house was erected in the ward on the corner of Ashton avenue and Lake St (formerly Walnut Ave.), to which an amusement hall, built at a cost of \$22,000, was added in 1913. In 1929 the chapel and amusement hall were remodeled at a cost of \$40,000 and the chapel now contains an auditorium capable of seating 500 people, it is one of the finest and most commodious meeting houses in Salt Lake City.

At the time of its organization Forest Dale belonged to Salt Lake Stake, but on the organization of Granite Stake in 1900, the ward became part of that stake. Bishop James Jensen was succeeded in 1914 by Elias S. Woodruff, who, being called to preside over the Western States Mission, was succeeded in 1928 by John W. Chipman, who was succeeded in the same year by Charles R. Snelgrove, who was succeeded in January, 1929, by George S. Spencer, who acted Dec. 31, 1930. On that date the Forest Dale Ward had 1,208 members, including 207 children.

**FOREST DALE WARD**, Snowflake Stake, Navajo Co., Arizona, consisted of the saints residing on the southern

slope of the Mogollon Mountains, about ten miles from Showlow. The first settlers arrived in that location in 1878 and began at once making improvements, building houses, etc. They were given permission by the government to locate there, but afterwards it was claimed that their land belonged to the San Carlos Indian Reservation, and as trouble arose between the Indians and the Whites, the latter vacated in favor of the Indians. Later the saints returned and affected a ward organization Sept. 28, 1878, with Oscar Mann as Bishop. In the fall of 1881 Indian troubles again broke up the settlement, but on Dec. 31, 1881, William Ellsworth was sustained as presiding Elder for the saints who had located not only at Forest Dale but also on the Showlow Creek and its tributaries on the north side of the Mogollon Mountains. In May, 1882, the Indians came into the valley for the purpose of planting their corn, this being their old farm. Trouble ensued between them and the white settlers, and it was finally decided that this land on which the settlers had located was on the Indian Reservation so they left almost immediately, going to the Gila River and some other places in search of other locations to make homes.

**FORT BRIDGER**, Uinta Co., Wyoming, was in point of importance to the Mormon Pioneers of 1847-1868, second only to Fort Laramie. It was established as a trading post on Black's Fork of Green River by James Bridger and Louis Vasques, two trappers of Rocky Mountain fame. A brisk and profitable trade was carried on with the Indians and emigrants passing through for several years. When the pioneers under Pres. Brigham Young came along in 1847 Fort Bridger consisted of a double log house, with adjoining corrals, and all during the pioneer period it was a supply center for the west-bound emigration, provisions and whatsoever was needed by these generally being at their com-

mand to a limited extent at Fort Bridger. In 1855 Pres Young purchased Fort Bridger from its former owners, and a rock wall, similar to the one originally built around the Church buildings in Salt Lake City, was erected, enclosing the fort. On the approach of Johnston's Army in 1857, Fort Bridger, together with the adjacent little settlement, Fort Supply, was abandoned, after being partly destroyed by fire. The U S Army under Johnston took possession of Fort Bridger, which was continued as a military post until 1890. Since then it has been private property.

**FORT CAMERON** was a U S military post established in 1873, at the mouth of Beaver Canyon, Beaver Co., Utah. Eighteen solid rock buildings were erected there for officers and barracks for the soldiers. In 1883 the post was abandoned and later the buildings on the military reservation were sold. Through the instrumentality and generosity of John R. Murdock, president of the Beaver Stake, and Philo T. Farnsworth, a financier, the site and buildings came into the possession of the Brigham Young Academy at Provo, and in 1898 the Beaver Branch of the B. Y. U. was established in some of the old barracks which were renovated for the purpose. The name of this school was later changed to Murdock Academy, in honor of Pres. Murdock and the school functioned on the site of Fort Cameron until 1922, when it was closed.

**FORT CRITTENDEN.** See Camp Floyd, Lehi Stake, Utah.

**FORT DOUGLAS,** U S military reservation, is beautifully located about four miles east of the center of Salt Lake City, Utah, at the base of the mountains forming a section of the great Wasatch Range.

Camp Douglas was founded in October, 1862, by Col. Patrick Edward Conner, who arrived in Salt Lake City with a company of 750 California volunteers Oct. 20, 1862; two days later, he moved his company to the location

now occupied by Fort Douglas. The establishment of this camp was regarded with suspicion by the inhabitants of Salt Lake City, it being less than five years after the Utah invasion by soldiers under Col. Albert Sidney Johnston, due to an unfortunate misunderstanding known as "Buchanan's Blunder." For a time, hostile feelings existed between the troops and the inhabitants of Salt Lake City, and this condition was augmented by the publication at Camp Douglas, in 1864, of the "Union Vidette", a bitter anti-Mormon newspaper. Some contention between the citizens and soldiers occurred, but, in time, a better understanding was brought about. The so-called Bear River Battle in 1863 between the soldiers at Fort Douglas and hostile Indians practically put an end to Indian wars in northern Utah and southern Idaho.

Fort Douglas now contains a number of up-to-date barracks, with accommodations for about 900 men, including married men's quarters and some substantial homes for the officials. Through the neatly kept parade ground runs a fine automobile road, part of one of the scenic boulevards of Salt Lake City. During the summer months semi-weekly concerts are given to the public by a military band.

**FORT HALL BRANCH,** Blackfoot Stake, Bingham County, Idaho, consists of the Latter-day Saints residing in the central part of the Fort Hall Indian Reservation. The saints of the branch own a frame chapel situated on the Fort Hall townsite, which is on the Oregon Short Line Railroad, 12 miles southwest of Blackfoot. Most of the brethren in the branch are engaged in farming in the immediate vicinity. The only auxiliary organization in the branch is a Sunday school.

Among the first Latter-day Saints who located on the Fort Hall Indian Reservation was Daniel Edwin Rogerson, who leased some Indian land in 1917. Soon afterwards Moroni Farnsworth, Niels Peter Nielsen, Adolph

Gotch and others arrived, and a Sunday school was organized in 1919 with Niels Peter Nielsen as superintendent. A branch organization was effected May 2, 1920, with Niels Peter Nielsen as presiding Elder. Bro. Nielsen acted in that capacity until 1922, when he was succeeded by Alvin G. Orchard, who was succeeded in 1924 by Daniel E. Rogerson, who presided Dec. 31, 1930. On that date the Fort Hall Branch had 64 members, including 19 children. The total population of the Fort Hall Precinct was 410 in 1930.

**FORT KEARNEY** (Old) was founded in 1846 by U. S. troops who erected a block house on a site which is now a part of Nebraska City. The fort was, however, abandoned in 1848. Old Fort Kearney was associated with the Latter-day Saints when a company of 35 missionaries, en route from Great Salt Lake Valley to the Eastern States and Europe, took shelter in the deserted barracks Dec. 7, 1849, during a severe storm, where they remained two days to rest after their long journey. On Dec. 9th the missionaries discovered that just below the fort the floating ice had jammed in such a manner as to enable them to cross the Missouri River on the ice with their teams.

Fort Kearney (New) was located on the south side of the Platte River, opposite the present city of Kearney, the county seat of Buffalo County, Nebraska, 181 miles west of Omaha. The fort, originally called Fort Child, in honor of Capt. Child, commander of the troops who were stationed there, was established in 1848 to protect travelers on the overland trail. Later it became a camping place and supply station for the L. D. S. emigration, flour, etc., being cached there for the benefit of emigrants going to the Rocky Mountains during the years 1864, 1865 and 1866.

**FORT LARAMIE**, in Laramie County, Wyoming, was known by the Latter-day Saint emigrants who crossed the plains in the pioneer years (1847-1868), as the "Halfway House" be-

tween the Missouri River and Salt Lake City. It is situated near the junction of the North Platte and Laramie River in Lat. 42 deg. 12 min. N. and Long. 104 deg. 31 min. west, and was the way the earlier pioneers traveled, 522 miles from Winter Quarters and 509 miles from Great Salt Lake City.

Fort Laramie was formerly known as Fort John and was established and owned by the American Fur Company for the protection of their trade in 1834. Its walls were built of adobes, 15 feet high and of a rectangular construction enclosing a court about 130 feet square. The walls formed a portion of a range of houses opening on the inside. In 1849 the fort was sold to the United States and was improved and extended by the erection of additional quarters for the troops. It was continued as a military station until 1890 since which it has been personal property.

**FORT LEAVENWORTH**, Kansas, is a U. S. military post and reservation, three miles north of the city of Leavenworth.

Fort Leavenworth became associated with the history of the Latter-day Saints in 1846, when the famous Mormon Battalion reported at this post, where they received clothing, provisions and equipage for their long march to the Pacific Coast. In May, 1847, a company of about 15 members of this battalion, after having been honorably discharged from service in California, were given a special assignment to act as an escort to Gen. Stephen W. Kearney from Los Angeles to Fort Leavenworth, where they arrived in August of the same year. In 1930 there was a branch of the Church in the city of Leavenworth, which is a part of the Central States Mission.

**FORT LEMHI**. See Salmon River Mission, Idaho.

**FORT SAINT LUKE**, Utah Co., Utah, was a temporary settlement located by Latter-day Saints on the

Spanish Fork River, and near the mouth of Spanish Fork Canyon.

In the spring of 1854 a number of saints who had spent the winter in the Palmyra Fort, being dissatisfied with that location, moved up to the mouth of Spanish Fork Canyon, where they built a fort nicknamed Fort Saint Luke. In November following there were 16 houses in course of construction in that fort, enclosing a parcel of land measuring about 120 feet square. The houses were mostly one story and a half buildings. Apostle George A. Smith, who visited the place in November, 1854, praised the builders of the fort, but suggested that they surround their fort with a wall eight feet thick and 15 feet high in order to secure their stock, as they were located so near the mouth of the Spanish Fork Canyon that they might be liable to trouble from marauding parties of cattle and horse thieves, who could easily retreat up the canyon out of reach of pursuit. When the permanent site for a town on the Spanish Fork River was agreed upon, the people of Fort Saint Luke, as well as those in Palmyra, moved onto the new townsite which was the real beginning of the now flourishing city of Spanish Fork.

**FORT SANFORD**, Iron Co., Utah, was a fortification built in 1866 as a protection against Indians, half a mile east of the Sevier River on the south side of Sanford Creek, at a point eight miles north of Panguitch (Garfield County). The fort was named in honor of Silas Sanford Smith, a major in the Iron County Militia, who was in command of the post. Fort Sanford consisted of a stockade of cedar posts, protruding from the ground about eight feet, enclosing about five acres of land. A deep trench was dug around the enclosure on the outside. During the existence of the fort a skirmish between the militia and hostile Indians took place near Panguitch, during which an Indian was killed and James Butler of the militia was

wounded. The hostile Indians were disarmed and kept prisoners for a time, but were soon released. The militia also took part in protecting the inhabitants of Circle Valley against the Indians in 1866 and rendered efficient service at other times. When the settlement of Panguitch in Iron County and a number of settlements in Kane County, Utah, were abandoned in 1867, on account of Indian depredations, Fort Sanford also was vacated.

**FORT SCOTT**, a temporary military camp two miles south of Fort Bridger, and 115 miles east of Salt Lake City, was established by Col. Albert Sidney Johnston and his soldiers in 1857, when they found that Fort Bridger had been destroyed by the Mormons. At Camp Scott, Gov. Alfred Cumming appointed by the U. S. government to succeed Pres. Brigham Young as governor of the territory of Utah, was stationed until peaceful relations between the army and the people in Salt Lake Valley had been established, when Gov. Cumming, with his family, located in Salt Lake City, and Col. Johnston and his men moved to Cedar Valley, Utah Co., Utah, where they founded Camp Floyd.

**FORT SUPPLY** was a temporary settlement of the saints located between Willow Creek and Smith's Fork of Green River in what is now known as Uinta County, Wyoming, but which at that time was called Green River County, Utah. The fort was 12 miles south of Fort Bridger. Farming and stock-raising were the principal avocations of the inhabitants.

In 1853 Apostle Orson Hyde was called by the Church authorities to take a number of families and locate a settlement on Green River or on one of the tributaries of that stream, for the purpose of raising grain which could be turned into flour for the benefit of the incoming Latter-day Saint emigration. It was done as an experiment, for if wheat could be raised in that high altitude and food thus provided for the emigrants, it would save



hauling flour and other necessities from Salt Lake City east to meet the emigrant companies.

Two distinct companies were called to settle near Fort Bridger. The first left Salt Lake City Nov 2, 1853, in charge of Capt. John Nebeker, and the second company left said city Nov 16, 1853, under the leadership of Capt Isaac Bullock. The two companies joined their forces and located a settlement which they called Fort Supply on Willow Creek, a tributary of Smith's Fork of Green River, about two miles above the confluence of Smith's Fork and Willow Creek, and about 12 miles south of Fort Bridger. These pioneers built houses and made other improvements at once and raised their first crop in 1854. A better crop was raised in 1855, and in 1856 a number of other families were called from the older settlements in Utah to strengthen the pioneer colony of Fort Supply. The experiment of raising wheat in that high altitude proved a success, and the settlement, though experiencing hardships and some trouble with the Indians, promised a good future up to the fall of 1857, when both Fort Bridger and Fort Supply were abandoned because of the Johnston Army troubles. Fort Supply was never re-settled, and at present (1930) only traces of the old fort are left in the shape of stumps sticking out from the ground marking the outlines of the original fort.

**FORT UTAH** is the name of the first settlement in Utah Valley, or Utah County, Utah. It was commenced in April, 1849, and consisted of houses built in a parallelogram, enclosing an area of about 20 by 30 rods near an ancient mound, about two miles west from what is now the center of Provo City. The houses, which faced inward, were mostly built of cottonwood logs in solid, continuous line, the rear walls forming the outer walls of the enclosure. Where vacancies between the houses occurred the space was filled in with pickets about 12 feet long set in

the ground close together for protection in case of attack from hostile Indians. The settlers also built a general stock corral on the east side of the fort, outside the wall, besides private corrals behind the respective houses with gates, or back-door openings.

In the center of the fort a platform about 15 feet high was erected upon the top of which was placed a cannon (a twelve-pounder) which was occasionally fired to impress the Indians with a proper respect for the whites. Farming was conducted by the pioneer settlers on the east, south and west of the fort, mostly on the west side looking toward Utah Lake. The colonists named their location "Fort Utah" from the beginning. This fort was the commencement of the beautiful city of Provo (See Provo)

**FORTS.** From the time of the exodus from Nauvoo, Ill., in 1846, the Latter-day Saints have been accustomed to sojourn and locate settlements in Indian countries and in order to protect themselves against hostile savage tribes they learned early in their experience to erect forts and stockades as a protection against the red man. In traveling through Iowa in 1846 they became acquainted with Fort Montrose and Fort Des Moines, and in passing through what are now the states of Nebraska and Wyoming, they became well acquainted with Fort Kearney, Fort Laramie, Fort Bridger and a number of smaller forts or fortified trading posts along the route.

On their first arrival in Great Salt Lake Valley they found it necessary, owing to the presence of Indian tribes, to commence their parent settlement with the erection of a fort on the present site of Salt Lake City. This original fort, containing ten acres, was soon extended or enlarged so that it contained four ten-acre blocks.

When the pioneers of Utah, early in 1848, settled what is now Weber County, Utah, they found already in existence the so-called "Goodyear Fort",

constructed by Miles Goodyear, a trapper and hunter, some years previously. This fort being purchased by Capt. James Brown of Mormon Battahon fame in January, 1849, was considerably enlarged and improved by the new inhabitants, who soon afterwards erected another fort nearby called "Brown's Fort" or Brownville. When the city of Ogden was founded in 1850 and the settlers extended their land holdings to the north side of the Ogden River, "Farr's Fort" came into existence and a little later also "Mound Fort" and "Bingham's Fort."

Provo, the third important settlement founded by the Latter-day Saints in the Rocky Mountains, was commenced early in 1849 by the erection of Fort Utah on the Provo River, about two miles west of the present center of Provo.

When later the same year the first pioneers of Sanpete County located the city of Manti, they fortified themselves south of what is now known as "Temple Hill", and when the first settlers in Tooele Valley commenced the building of Tooele City they erected their cabins in fort style on the so-called "Settlement Creek". When George A. Smith and his company of colonists traveled southward nearly 300 miles to locate a settlement in Little Salt Lake Valley, they commenced the present city of Panguitch by erecting a fort on Center Creek, named Fort Louise, in honor of Louise Beeman, the first woman in the Church known to have entered into the order of plural marriage.

As the Indians, as a rule, remained friendly to the Mormon settlers for some time, a number of new and smaller settlements were commenced both north and south of the parent colony without the apparent necessity of building forts, but as the so-called "Walker War" broke out in 1853, the advice from the general authorities of the Church was to "fort in." This counsel was heeded in most of the settlements by surrounding a block or two of the different town surveys

with a wall built of sun-dried brick or mud, or a timber stockade made of posts stuck in the ground and rising to an elevation of from ten to fifteen feet. This process was repeated again during the "Black Hawk War" in 1865 to 1867. In some instances these forts were built around the public square of a town or the square containing the meeting (or school) house. By studying in detail the history of the Latter-day Saints during the first twenty years of their pioneer life in the mountains, we find that nearly every settlement of the saints had more or less to do with fortifying against possible attacks of the savages.

As a distinct class of forts erected by the Latter-day Saints may be mentioned Fort Supply, near Fort Bridger, founded in 1853, and Fort Limhi, founded in 1855 as the first Anglo-Saxon settlements in Wyoming and Idaho respectively.

The Elk Mountain Mission, which was commenced by building a fort in what is now Grand County, Utah, Cove Fort, in Millard County, Winsor Castle at Pipe Springs, Fort Santa Clara in southern Utah, Fort Harmony, Fort Sanford (near Panguitch), Fort Kanara, used as a military fort in 1863, Fort Cameron in Beaver County and numerous others elsewhere might be added to the list. These forts consisted largely of adobe or log cabins, built around a square with the doors and windows facing inward, while the rear walls formed the outer portion of the fort and were usually pierced with port holes. The roofs were generally constructed of hand-sawed lumber punchons covered with mud, and the floors were often made of the same material. The windows were in the earlier days covered in many cases with "factory," or coarse cloth, instead of glass.

As the number of settlers increased, they began to spread out and, having secured farming land, erected log cabins or adobe or stone houses on their holdings. A city plat was then usually surveyed and most of these first settlers were given a city lot on which

to build a home. In many cases the houses in the forts were moved on to the city lots, and when finally abandoned, the old forts fell into decay. An effort is being made at this time to place markers on the sites of these old forts.

**FOSTER'S RANCH**, St. George Stake, Washington Co., Utah, consisted of a few Latter-day Saint families residing on the Santa Clara Creek, about nine miles below Pine Valley, to which ward the branch belonged. The place was first settled in 1863 by David Canfield and Edson Barney and families. Other settlers followed, and when the Pine Valley Ward was organized June 18, 1877, Frank Foster was chosen as presiding Elder of that part of the Pine Valley which extends up and down the Santa Clara, including Foster's Ranch. This branch organization, however, only existed for a short time.

**FOUNTAIN GREEN**, Moroni Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in the precinct of that name, including the town of Fountain Green, which is pleasantly situated on a beautiful creek heading in the Uintah Springs in the north end of the west side of Sanpete Valley. Fountain Green is also a station on a branch of the Denver and Rio Grande Western Railroad, seven miles northwest of Moroni, 28 miles north of Manti, the county seat, 15 miles southeast of Nephi, and 106 miles by rail southeast of Salt Lake City. The town contains a fine brick L. D. S. meeting house, a modern school house, a number of fine residences, several stores and shops and up-to-date improvements. The farming lands are as rich and productive as any in Sanpete Valley, but water for irrigation is scarce. Many of the people are engaged in the sheep business, and the so-called Jericho wool is produced at the rate of one million pounds a year. The town is an incorporated city and has one of the finest water systems in Utah.

Since the fall of 1849, when Manti

was first settled, the Uintah Springs became known as a favorite camping place for travelers between the settlements in Sanpete Valley and Salt Lake City, being on the main road of travel, and these springs were soon destined also to become widely known as the scene of a tragedy, which occurred on Sept 30, 1853, when the Indians killed William Nelson, William Luke, William Reed and Thomas Clark, and mutilated the dead bodies in a most shocking manner. In the summer of 1859 George W. Johnson, then a resident of Summit (Santaquin), Utah County, Utah, was called by Pres. Brigham Young to pioneer and locate a settlement of saints on the Uintah Springs, and, together with his son, Amos P. Johnson, he arrived on the present site of Fountain Green in July, 1859. The next month he built a small log cabin and soon a townsite was surveyed, on which the first settlers and others who arrived afterwards, built houses and made other improvements. A number of Scandinavians, including the Klingbeck family and Rasmus Hansen, were among the settlers in 1859 at Fountain Green, where about half a dozen families spent the winter of 1859-1860. Other settlers arrived in 1860, and a post office was established and a voting precinct organized that year. A meeting house, also used for school purposes, was built at this time.

During the Black Hawk Indian War in 1865-67, Fountain Green was subjected to a number of Indian raids, during which Lewis M. Lund was killed and Jasper Robertson severely wounded June 1, 1867. A monument in honor of Bro. Lund was dedicated July 24, 1924, on the main highway about two miles north of the town.

George W. Johnson, who took charge of the ecclesiastical affairs in Fountain Green at the beginning, was succeeded in 1860 by Robert L. Johnson, who acted as presiding Elder of the settlement until May 11, 1862, when the Fountain Green Branch was organized as a ward with Robert L. Johnson as Bishop. He was succeeded in

1883 by James Johanson, who in 1891 was succeeded pro tem by Andreas M Berntsen, who later the same year was succeeded by Christian J. Christiansen, who in 1915 was succeeded by John Thomas Oldroyd, who in 1921 was succeeded by James L Nielsen, who in 1926 was succeeded by Ernest James Johnson, who in 1929 was succeeded by Osmond Crowther, who on Nov 2, 1930, was succeeded by Joseph R. Christiansen, who presided Dec. 31, 1930 On that date the membership of the Fountain Green Ward was 1,006 souls, including 204 children. The total population of the Fountain Green Precinct was 1,037 in 1930, of which 982 resided in Fountain Green City.

**FOX CREEK BRANCH**, San Luis Stake, Conejos Co., Colorado, consisted of Latter-day Saints residing on Fox Creek, near the junction of that stream with the Conejos River, about 15 miles due west of Antonio The saints on Fox Creek were organized June 26, 1892, as a branch of the Church attached to the Manassa Ward, with David Vance as president A Sunday school was also organized and a log meeting house erected But two or three years later the branch organization was discontinued At the present time, under assistance from missionaries of the Western States Mission, a Sunday school is maintained with John Winters as its superintendent.

**FRANCIS WARD**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing in Rhoad's Valley (Kamas Prairie) north of the Provo River, in a fertile farming district The center of the ward, where the meeting house, a frame building, is located, is about 2½ miles south of the center of Kamas. Francis Ward, an outgrowth of the Woodland Ward, was organized Nov. 11, 1899, and embraced the North Bench School District, formerly a part of Woodland Ward. Apostle Francis M Lyman being present when the new ward was created, it was named Francis in his

honor. Daniel J. Mitchell was chosen as Bishop. In November, 1901, the Woodland and Francis wards were transferred from the Wasatch to the Summit Stake Bishop Mitchell was succeeded in 1908 by Marion L Corbett, who was succeeded in 1927 by Thomas William McNeil, who presided as Bishop Dec 31, 1930, at which time the ward had 261 members, including 62 children.

**FRANKBURG WARD**, Lethbridge Stake, Alberta, Canada, consists of Latter-day Saints residing in and near the village of Frankburg, which is situated in an open prairie country, seven miles southwest of Blackie, a station on the Aldersyde branch of the Canadian Pacific Railway, 79 miles northwest of Lethbridge and 46 miles southeast of Calgary Most of the saints are well-to-do farmers and one man owns a farm of 2,000 acres, consisting of some of the best and most productive land in the province of Alberta

Frankburg was settled by Latter-day Saints in 1902. Christopher Frank and family, former residents of Santaquin, Utah, were the first; others soon followed They were organized into a regular bishop's ward July 10, 1904, with Christopher Frank as Bishop.

Bishop Frank, in whose honor the settlement was named, was succeeded as Bishop in 1912 by his son Christopher Emanuel Frank, who in 1920 was succeeded by Eugene W Bushman, who in 1925 was succeeded by Christopher E Frank (serving a second term), who on Aug. 31, 1930, was succeeded by Ernest L. Anderson, who presided Dec 31, 1930. On that date the ward had a membership of 131, including 28 children.

**FRANKFURT - AM - MAIN CON-FERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in Frankfurt on the Main, Germany. Frankfurt-am-Main is a city of about 551,000 inhabitants. The Church membership of the district at the close of 1930 was 503, including 49 children. There are six

branches of the Church in the district, namely, Darmstadt, Frankfurt a. M., Hanau, Mainz, Offenbach and Worms.

**FRANKLIN STAKE OF ZION,** Franklin Co., Idaho, consists of the Latter-day Saints residing in the south part of Franklin County. It extends northward to the Oneida Stake and east to the Wasatch Mountains. South it extends to the boundary line between Idaho and Utah, and west to a range of mountains which separate it from the Malad Stake. The whole district of country within the limits of the stake is in the north end of Cache Valley, which valley is partly in Utah and partly in Idaho. The Franklin Stake of Zion consists (1930) of the following organized bishop's wards Cedarville, Fairview, Franklin, Linrose, Mapleton, Preston 5th, Preston 6th, Weston and Whitney. The headquarters of the stake are in Preston, Franklin Co., Idaho, where stake conferences and union meetings are usually held. In 1930 there was no regular stake house for the use of the stake presidency or High Council, but rooms were hired in the upper story of the Barton Business Block which had been remodeled temporarily for the use of the stake. The stake conferences are generally held in the commodious Opera House in Preston, in which building also the saints of the Oneida Stake hold most of their stake conferences. This building is now generally designated as the Joint Stake House and is used by the Franklin and Oneida stakes.

That part of Cache Valley which now is included in the Franklin Stake originally constituted a part of the Cache Stake of Zion, but when the Oneida Stake was organized in 1884, it became a part of that stake and thus remained until June 6, 1920, when (at a conference of the Oneida Stake held at Preston, attended by Apostles David O. McKay and Richard R. Lyman) the Oneida Stake was divided, and that part of the same which contained Cedarville, Fairview, Franklin, Mapleton, Preston 1st, Preston 2nd, Preston 5th, Weston,

and Whitney wards, and the Roosevelt section of Dayton was taken from the Oneida Stake and organized into a new stake of Zion named Franklin, in honor of the late Apostle Franklin D. Richards. The town of Franklin, founded by the Latter-day Saints in 1860, the oldest Anglo-Saxon settlement in what is now the state of Idaho, was also named in honor of Apostle Franklin D. Richards. Samuel W. Parkinson was chosen as president of the new Franklin Stake of Zion, with Charles D. Goaslind as his first and Walter K. Barton as second counselor. In 1922 First Counselor Chas. D. Goaslind moved to Salt Lake City, and Second Counselor Walter K. Barton was promoted to first counselor, and Leonidas A. Mecham chosen as second counselor. Pres Samuel W. Parkinson moved away from the stake, and on Nov. 27, 1927, Walter K. Barton, who had acted as first counselor to Pres Parkinson, was chosen as president of the Franklin Stake, with George T. Benson as first and Carl H. Carlson as second counselor. These three brethren acted in the positions named Dec. 31, 1930. Jesse P. Rich was the first stake clerk, he was succeeded in 1921 by Jesse T. Wilson, who in 1923 was succeeded by Joshua Rallison, who acted at the close of 1930. On that date the Church membership of the Franklin Stake was 4,469, including 970 children.

**FRANKLIN WARD,** Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the town of Franklin and vicinity. The Franklin Ward extends north and south about eight miles and has an average width of four miles from east to west. The town of Franklin is situated on a bench between Cub River, Maple Creek and Spring Creek, which streams encircle the town so completely that it almost becomes an island surrounded by meadow land. The farming land in the immediate vicinity of Franklin is, as a rule, rich and productive, and all kinds of cereals can be raised successfully,

though only the hardier fruits do well. The town of Franklin is one mile north of the boundary line between Utah and Idaho, seven miles southeast of Preston, Idaho, 20 miles north of Logan, Utah, and 105 miles by nearest road northeast of Salt Lake City. It is also 30 miles by nearest mountain road southwest of Paris, Bear Lake Co., Idaho. Franklin is an important station on a branch of the Oregon Short Line Railroad. Various branches of industry are carried on in Franklin.

Franklin was settled by Latter-day Saints in 1860 as one of the original eight settlements in Cache Valley. Like some other settlements, it was supposed to be in Utah, but when the boundary line between Utah and Idaho was established in 1872, Franklin was found to be in Idaho, which gave the town the distinction of being the first permanent Anglo-Saxon settlement founded in Idaho. Preston Thomas was the first Bishop of Franklin when the saints were organized as a bishop's ward in June, 1860. He was succeeded in 1863 by Lorenzo H. Hatch, who in 1875 was succeeded by Thomas Lowe (pro tem), who in 1877 was succeeded by Lorenzo Lafayette Hatch, who in 1884 was succeeded by Samuel R. Parkinson (pro tem.), who in 1885 was succeeded by Thomas Durant (pro tem.), who in 1887 was succeeded by Lorenzo L. Hatch (serving a second term), who in 1907 was succeeded by Samuel C. Parkinson, who in 1919 was succeeded by Cecil Woodward, who in 1923 was succeeded by Peter G. Whitehead, who in 1930 was succeeded by Bernice R. Parkinson, who acted as Bishop Dec. 31, 1930. On that date the Church membership of the Franklin Ward was 745, including 180 children. The total population of the Franklin Precinct was 805 in 1930, of which 531 were residents of the village of Franklin.

**FRANKLIN WARD**, Saint Joseph Stake, Greenlee Co., Arizona, consists of Latter-day Saints residing on both sides of the upper Gila River, above

Duncan. The settlement extends eastward into Grant County, New Mexico. The settlers live in a scattered condition for a distance of about seven miles up and down the river, but the majority of them are in Arizona. The center of the ward is 45 miles southeast of Thatcher, the headquarters of the St. Joseph Stake, four miles south of Duncan, 35 miles southeast of Clifton, and 35 miles northwest of Lordsburg, New Mexico. Water for irrigation purposes is obtained from the Gila River through canals constructed on both sides of the stream.

The saints who had settled in that part of the country now included in the Franklin Ward were organized as a branch of the Church March 31, 1897, with Samuel Echols as presiding Elder. This branch organization continued until Feb. 3, 1898, when the branch was organized as the Franklin Ward, in honor of Apostle Franklin D. Richards, with Samuel Echols as Bishop, who in 1900 was succeeded by Wm. C. Porter as presiding Elder, who in 1901 was succeeded by Edwin E. Thompson as Bishop, who in 1903 was succeeded by Thomas J. Nations, who in 1913 was succeeded by Joseph D. Wilkins, who in 1922 was succeeded by Eugene Romney, who in 1929 was succeeded by J. Vernon McGrath, who presided Dec. 31, 1930. On that date the Franklin Ward had 305 members, including 66 children. The total population of the Franklin Precinct was 256 in 1930.

**FREDERICIA CONFERENCE**, of the Danish Mission, consisted of the Latter-day Saints residing in the southern part of the peninsula of North Jutland extending as far north as the city of Randers and also included the islands of Fyen, Langeland and a number of smaller ones. In 1852 Slesvig was added. The conference was first organized Nov. 15, 1851, and dissolved April 13, 1868, its membership being added to the Aarhus Conference. During its existence the following branches of the Church belonged to the

conference, which constituted an important part of the Scandinavian Mission: Greis, Fredericia, Trøstrup-Korup, Store Lihme, Laasby, Veile, Longelse, Horsens, Læborg, Aarhus, Bredstrup, Hesselbo, Ribe, Kolding, Silkeborg, Skanderborg, Hveisel, Tved, Zørkild, Herslev, Stenderup, Ravnholt, Stohland and Nyby.

**FREDONIA WARD**, Kanab Stake, Coconino Co, Arizona, consists of the Latter-day Saints residing on lower Kanab Creek, just across the boundary line which separates Utah from Arizona, eight miles south of Kanab, 14 miles east of Pipe Springs, 75 miles, by nearest road, southeast of Saint George, and 140 miles by way of Johnson, south of Marysvale, the nearest station on the Marysvale branch of the Denver & Rio Grande Western Railroad. The name, Fredonia, is a contraction of the English "free" and Spanish "dona" and signifies "a free woman," the name being suggested by Apostle Erastus Snow. In February, 1884, a reservoir site was located on the Kanab Creek, about a mile south of the present Fredonia. There was no running water in the creek at that time at this point, but the brethren expected, nevertheless, to make the fields and irrigate the same from water that they intended to catch in the reservoir in times of high water. Considerable means and labor were expended. A townsite was surveyed in 1886 and the actual settlement of Fredonia took place in 1887, when half a dozen families had settled there. Henry J. Hortt, who was one of the ward teachers in the Kanab Ward, presided over the meetings and Sunday schools at the commencement of the new settlement. He presided in that capacity until Jan. 17, 1890, when the saints who composed the infant colony were organized into a branch of the Church named Fredonia, with Thomas P. Jensen as presiding Elder. A meeting house was built in 1891, and on Sept. 1, 1894, the Fredonia Branch was organized as a ward with Thomas

P. Jensen as Bishop. He was succeeded in 1896 by David Brinton Stewart, who in 1901 was succeeded by Asa W. Judd, who in 1914 was succeeded by William M. Judd, who in 1920 was succeeded by Daniel K. Judd, who in 1929 was succeeded by Alfred Brooksby, who presided Dec. 31, 1930, when the membership of the ward was 224, including 53 children. The total population of the Fredonia Precinct was 254 in 1930.

**FREEDOM**, Adams Co, Illinois, is noted in Church history as a temporary stake and gathering place for the saints in 1839-1841. In February, 1840, the branch of the Church there numbered 225 members. Henry W. Miller was appointed to preside Oct. 22, 1840. In 1841 most of the members of the Church who had resided at Freedom moved to Hancock County, Illinois.

**FREEDOM WARD**, Moroni Stake, Sanpete Co, Utah, originally known as Draper, consisted of Latter-day Saints residing in a little village situated on Currant Creek (a small mountain stream) at the foot of the west mountains, about four miles northwest of Moroni. It is strictly a farming district. The place is seven miles south of Fountain Green, four miles north of Wales, and 22 miles by nearest road south of Manti.

In an early day the people of Moroni claimed the land and water, later owned by the people of Freedom, with a view to planting orchards there, as fruit trees did not do well at Moroni. The location being desirable, other settlers came in, and at one time there were 20 families or more residing in that locality. When the Sanpete Stake of Zion was organized July 4, 1877, the saints at Draper were organized into a ward called Freedom, with Henry Draper as Bishop. He acted until 1880, soon after which the ward organization was discontinued and the members transferred to Moroni. A new ward organization, however, was effected May 5, 1897, with Martin Van Buren Taylor as Bishop. He was succeeded

in 1900 by James W. Lowry, who in 1904 was succeeded by George F. Morley, who in 1907 was succeeded by Andreas Jensen, who in 1912 was succeeded by Norman Lee Taylor, who acted until 1926, when the Freedom Ward was disorganized because a number of families had moved away, the few remaining families of saints were attached to the Moroni West Ward.

**FREEDOM WARD**, Star Valley Stake, Lincoln Co., Wyoming, consists of Latter-day Saints residing in the central and western part of Salt River Valley, partly in Wyoming and partly in Idaho. The valley is about 20 miles long and from two to eight miles wide. It extends from the low mountains which separate it from Star Valley on the south to the point where Salt River empties into the south fork of Snake River on the north. The village of Freedom is situated on the boundary line between the states of Wyoming and Idaho, Main Street running north and south through the center of the town being the state line. The center of the village is Mile Post No. 138. Freedom townsite, surveyed into ten-acre blocks with streets six rods wide, is situated on the west bank of Salt River, a short distance above the point where Tin Cup Creek empties into it, and near the mountains west of the valley. It is about 22 miles northwest of Afton by nearest road.

Freedom was first settled in June, 1879, by Latter-day Saints, some of the early settlers hailing from St. Charles, Bear Lake Co., Idaho. Stock-raising was the principal occupation of the first settlers, but no farming to any extent was undertaken until 1885. Arthur Benjamin Clark, who arrived in the valley in 1886, was appointed the first presiding Elder in the Freedom settlement in December, 1886. He acted in that capacity until June 17, 1891, when the Freedom Branch was organized as the Freedom Ward with Arthur B. Clark as Bishop. He acted in that capacity until 1894, when he was succeeded by Osborn Low, who in 1899

was succeeded by Eugene Weber, who acted as presiding Elder until 1900, when Aaron F. Bracken was chosen as Bishop of the Freedom Ward. He presided in that capacity until 1919, when he was succeeded by Carl Robinson, who presided Dec. 31, 1930, on which date the ward had 386 members, including 77 children.

**FREE STATE CONFERENCE**, or District, Ireland, British Mission, consists of the Latter-day Saints residing in the central and southern part of Ireland. In order to conform with the political boundaries of the two divisions of Ireland, after the establishment of the Irish Free State in 1922, the former Irish Conference of the British Mission, which comprised all of Ireland, was divided into the Free State Conference and the Ulster Conference. The Free State District in 1930 contained one branch of the Church at Dublin, besides scattered members of the Church in the vicinity, with a total Church membership of 66, including 10 children.

**FREMONT STAKE OF ZION** (formerly Bannock Stake), Idaho, consists of the Latter-day Saints residing in parts of Madison County and in the south part of Fremont County, Idaho. The headquarters of the stake are at Rexburg, where a stake tabernacle was erected in 1912 at a cost of about \$33,000. In 1930 Fremont Stake consisted of 14 organized wards, namely, Archer, Burton, Hibbard, Independence, Lyman, Newdale, Plane, Rexburg 1st, Rexburg 2nd, Rexburg 3rd, Rexburg 4th, Salem, Sugar City and Teton.

Trappers are known to have visited the upper Snake River Valley as early as 1809 and Henry's Fork of Snake River is named after Alexander Henry, a member of the Missouri Fur Company, who built a cabin on its banks, known as Henry's Fort, which was a landmark for travelers for many years afterwards. Non-Mormon stockmen located ranches as early as 1870 at different points on Snake River, in the district afterwards included in the



Bannock (later Fremont) Stake; but the first Latter-day Saint to visit the district with the intention of permanently settling there was John R Poole of Ogden, Utah, who visited what was later known as Poole's Island in 1879. Having made a favorable report of his explorations to Apostle Franklin D. Richards, the settlement of Snake River Valley by the saints was recommended, and as a number of families were desirous of going there, John R Poole was appointed to take charge of them as presiding Priest. Joseph C. Fisher and his family, who came in 1879, were the first settlers known to have located on Poole's Island and in April following, Elder Poole arrived with seed grain, farming implements, etc., and brought his family there the following December. In 1879, also, a few Latter-day Saints located at Egin (now Parker) on Henry's Fork, where a post office was established in 1880 with A. F. Parker as postmaster.

On the occasion of a visit from Pres. Marriner W. Merrill of the Cache Stake, the settlers on Poole's Island were organized as a branch of the Church Nov. 25, 1881, with John R. Poole as presiding Priest, and another branch was organized at Egin with Wyman M. Parker as presiding Priest. On Jan. 3, 1882, all the saints residing in a district of country lying north, east and west of the mouth of Portneuf Canyon and extending as far in each direction as there were any members of the Church, were organized as the Bannock Ward which included the saints on Poole's Island and at Egin and vicinity. Thomas E. Ricks of Logan was called to preside over the newly organized ward. By the end of October, 1893, nine settlements in the upper Snake River Valley had been commenced and six townsites laid off, namely, Menan (Cedar Buttes), Rexburg, Lewisville, Wilford, Parker and Lyman, and at the close of the year 1883 the membership of the Bannock Ward was 815.

At a special meeting held Feb. 4, 1884, the Bannock Ward was organized as the Bannock Stake of Zion, with Thomas E. Ricks as president and William F. Rigby and Francis C. Gunnell as counselors. The name of Bannock Stake was changed to Fremont in 1898 in order to avoid confusion, as the saints in Bannock Co., Idaho, (created in 1893) had been organized as the Bannock Stake July 25, 1898. The name Fremont was chosen for the former Bannock Stake on account of its location in Fremont County, Idaho. As new wards sprang into existence in the Bannock (Fremont) Stake, other stakes were organized and Fremont Stake may be considered the parent of several of them. Thus in 1895, 19 wards and branches were taken to form the Bingham Stake, namely, Grant, La Belle, Lewisville, Menan, Rigby and Rudy, in Fremont County, and Ammon, Basalt, Eagle Rock, Iona, Riverside, Shelton, Taylor, Willow Creek, Blackfoot, Palisade, Shelley, Tilden and Woodville in Bingham County, Idaho. In 1901 seven wards in Idaho, namely, Driggs, Chapin, Darby, Haden, Leigh, Pratt and Victor, and two branches in Wyoming, namely, South Park and Wilson, were taken from the Fremont Stake to form the Teton Stake, and again in 1909, 12 more wards, namely, Ashton, Chester, Egin, Farnum, Kilgore, Marysville, Ora, Parker, St. Anthony, Twin Groves, Wood River and Wilford were taken from Fremont Stake to form the newly organized Yellowstone Stake.

Pres. Thomas E. Ricks was succeeded in 1902 by Thomas E. Bassett, who was succeeded in 1910 by Mark Austin, who was succeeded in 1925 by George S. Romney, who presided Dec. 31, 1930, on which date the Fremont Stake had a membership of 6,756, including 1,627 children. Following are the names of the brethren who have acted as counselors in the stake presidency and as stake clerks: First counselors, William F. Rigby, 1884-1901; Thomas E. Bassett, 1901-1902; James W. Webster, 1902-1905, Mark Austin,

1905-1910; Albert Heath, 1910-1919; James Blake, 1920-1925, and Peter J Ricks, 1925-1930. Second counselors: Francis C. Gunnell, 1884; Thomas E. Bassett, 1884-1901; James W. Webster, 1901-1902; Charles S. Woodmansee, 1902-1905; Albert Heath, 1905-1910; James Blake, 1910-1920, Nathan Ricks, 1920-1925, and Arthur Porter, jun., 1925-1930 Stake clerks: Thomas E. Bassett, 1884-1888; William W. Selck, 1888-1889, Francis Gunnell, 1889, James Gillespie, 1889-1898; Alma M Carbine, 1899-1904; George H Emery, 1904-1905; William E Gee, 1905-1911; James C Anderson, 1911-1921; Horace Manwaring, 1921-1925, and Vern V Duke, 1925-1930

**FREMONT WARD**, Wayne Stake, Wayne Co., Utah, consists of the Latter-day Saints residing in the north end of Fremont Valley About one-third of the members of the ward reside on a surveyed townsite, while the others reside in a scattered condition on their farms The village of Fremont is about five miles northeast of Loa, near the head of the valley between the Fremont River on the east and the mountains on the west.

The first settler in that part of Fremont Valley now included in the Fremont Ward was Andrew Jackson Allred, who in the spring of 1876 located with his family on the east side of the Fremont River, about two miles south of the present town of Fremont The first water-power saw mill built in Fremont Valley was erected in the spring of 1879, by William Wilson Morrell and David G Bryan on the Fremont River, about five miles above the present Fremont townsite. A school house was built in the fall of 1879 The Fremont townsite was surveyed and a Latter-day Saint meeting house built in 1884.

A branch of the Church was organized in February, 1886, called Spencer, in honor of Franklin Spencer, the president of the Sevier Stake This branch was organized as the Fremont Ward June 14, 1887, with James

A. Taylor as Bishop He was succeeded in 1891 by Hans M Hansen, who in 1893 was succeeded by Hiatt E. Maxfield, who in 1907 was succeeded by Christian T Balle, who in 1919 was succeeded by James C. Taylor, who in 1922 was succeeded by Robert A Taylor, who in 1926 was succeeded by Earl L Albrecht, who presided Dec 31, 1930 On that date the Fremont Ward had 219 members, including 56 children The total population of the Fremont Precinct was 230 in 1930

**FRENCH MISSION** (The) comprises France, Belgium and the French-speaking part of Switzerland It is divided into six conferences, or districts, namely, Paris, Lyons, Marseilles and Bordeaux (in France), Belgian and Swiss, with a total Church membership of 671, including 15 Elders, 19 Priests, 16 Teachers, 23 Deacons, 544 lay members, and 54 children Headquarters of the mission are at Rue Saint Cloud, 40, Ville d'Avray, Seine-et-Oise, France, near Paris (1930)

The first L. D S. missionary to France was William Howell, of Aberdare, Wales, who in July, 1849, was sent by the presidency of the British Mission to open the gospel door in France He proceeded to the seaport of Le Havre and on July 30, 1849, baptized Augustus Saint d'Anna, a young foreigner, who could speak several languages. He then went over to the island of Jersey, one of the Channel Islands, where Elder Wm. C. Dunbar had been laboring for some time, and had made some converts, among whom was Philip de la Mare, a French official, and later a valuable member of the Church in Utah But Elder Howell's mission being to France he returned there, and after preaching at St Servan (Ille-et-Vilane), where he baptized a man named Pebble and a young lady (Anna Browne), and later a few others in Boulogne-sur-mer, he, on April 5, 1850, organized the Boulogne-sur-mer Branch with six members, it being the first branch of

the Church organized in France. On the same occasion he ordained one of these members, G. Viêt, a Priest, and set him apart to preach the gospel in the French language. Elder Howell then returned to England to join Apostle John Taylor, who, with Curtis E. Bolton, had been set apart in Salt Lake City, Utah, to open the French Mission.

On June 18, 1850, Apostle John Taylor with Elders Bolton and Howell arrived at Boulogne, and after visiting the small branch of the Church raised up by Elder Howell, they proceeded to Paris. Having been joined by Elders John Pack, Fred Piercey and Arthur Stayner, missionary work was commenced, and on Dec 8, 1850, a branch of the Church, consisting of eight members, was organized in Paris. Among these members was Louis A. Bertrand (editor of a Communist paper), who later rendered great assistance in the translation of the Book of Mormon.

Early in 1851 the translation of the Book of Mormon into the French language was commenced by Elder Curtis E. Bolton, who had spent some years in business in France before emigrating to America. A Mr Lazare Auge was engaged to assist, under the direction of Pres. John Taylor. The book was published in January, 1852.

In May, 1851, the publication of "L'Etoile du Deseret" (Star of Deseret) was commenced by John Taylor. This periodical was continued for one year only. Later, "Le Reflecteur" was published in French by Elder Thomas B. H. Stenhouse, at Geneva, Switzerland.

On Nov. 2, 1851, a branch of the Church was organized at Le Havre with James H. Hart, an Elder then laboring in the Channel Islands, as president. But owing to the disturbed condition of affairs in France, due to the attempt to overthrow the government of the Emperor Louis Napoleon, it was difficult to interest the people in religion, and almost impossible to hold meetings, as all gatherings were

looked upon with suspicion as possibly being of a political nature. On this account, when the first conference of the French Mission was held in Paris Dec. 21, 1851, presided over by Apostle John Taylor, it was attended only by the Elders and a few officials of the Church from the Channel Islands. On this occasion Elder Curtis E. Bolton was appointed president of the French Mission with Louis A. Bertrand as first and James H. Hart as second counselor. Elder Bertrand was ordained a High Priest and appointed to preside over the Paris Conference, and Elder Hart the Le Havre Conference. After this conference Elder Taylor went to England.

On Jan. 2, 1852, the Valenbroughs family left Le Havre, France, for Utah, as the first emigrating saints from the French Mission.

In 1851 the Channel Islands were transferred from the British to the French Mission.

At the conference held in St. Heliers, Jersey, July 24, 1853, nine branches of the Church were represented, with a membership of 337. Of these 48 resided in France and the remainder in the Channel Islands.

In 1859 Louis A. Bertrand, one of the first converts in Paris, having emigrated to Utah, was called to preside over the French Mission, which had dwindled to very meagre proportions. He, however, founded a branch of 13 persons in Paris. While laboring in France he published a book entitled "Memoirs d'un Mormon," which had quite a large circulation. After his return to America in 1864, the Channel Islands Conference, which included the few saints in France, reverted to the British Mission.

In 1913 the French Mission was again organized to comprise France and the French-speaking parts of Switzerland, the latter being detached from the Swiss and German Mission. Edgar B. Brossard (of French descent) was chosen as president. He was succeeded the next year (1914) by Benja-

min F. Howells, but the World War breaking out soon afterwards the missionaries were called home in 1914

In August, 1923, at a conference held at Lausanne, Switzerland, attended by Apostle David O. McKay, it was suggested that a new French Mission be organized, to comprise France, Belgium (then a part of the Netherlands Mission) and the French-speaking portions of Switzerland (a part of the Swiss and German Mission). On Dec. 26, 1923, Russell H. Blood was chosen to preside over the newly organized mission, with headquarters at Geneva, Switzerland. During the following year 200 persons were baptized. Elder Blood was succeeded in August, 1925, by Ernest C. Rossiter. In 1927 ground was broken for a L. D. S. chapel at Seraing, Belgium, the first Church edifice erected to the saints in the French Mission.

Peter Rulon Christensen succeeded Ernest C. Rossiter in 1928. Special efforts were made by him to interest the young people in the study of the gospel; this effort met with considerable success.

Golden L. Woolf succeeded Peter R. Christensen as president of the mission in 1929, and he acted in that position on Dec. 31, 1930, at which time the mission owned two fine chapels, one at Seraing and the other at Liege, Belgium, and missionaries were laboring in 33 cities. The headquarters of the mission had been changed from Geneva, Switzerland, to Villa d'Avray, Seine-et-Oise (near Paris), France.

Following are the names of the presidents of the French Mission: John Taylor, 1850-1851; Curtis E. Bolton, 1851-1853; Andrew L. Lamoreaux, 1853-1854; Wm. C. Dunbar, 1854-1856; Geo. L. Keaton, 1856-1858; Mark Barnes, 1858; Louis A. Bertrand, 1859-1864; Edgar B. Brossard, 1913-1914; Benjamin F. Howells, 1914; Russell H. Blood, 1923-1925; Ernest C. Rossiter, 1925-1928; Peter Rulon Christensen, 1928-1929, and Golden L. Woolf, 1929-1930.

**FRESNO DISTRICT**, or Conference, of the California Mission, in 1930, embraced interior and central parts of California, mostly within the limits of the San Joaquin Valley. The headquarters of the district are located at Fresno. The district at the close of 1930 consisted of the following branches of the Church. Bakersfield, Fresno, Merced and Modesto. Besides these there was a Sunday school organization at Visalia. The total Church membership in these branches was 826, including 181 children.

**FRISCO WARD**, Beaver Stake, Beaver Co., Utah, consisted of a few Latter-day Saints residing in the mining towns of Frisco and Grampion. Frisco is located in the San Francisco Mountains, 17 miles northwest of Milford, 51 miles northwest of Beaver, the headquarters of the Beaver Stake, and 243 miles southwest of Salt Lake City. It is the terminus of a branch of the Los Angeles and Salt Lake Railroad. The town depended for its existence mainly upon the Horn Silver Mine. The Latter-day Saints who had located in Frisco were organized into a branch of the Church June 27, 1881, with Benjamin Bennett as presiding Elder. In March, 1882, there were 36 souls belonging to the Church in Frisco. It seems that this first branch organization was not continued, but that it was reorganized April 25, 1897, with William B. Ashworth as presiding Elder. Besides the branch organization, Sunday schools were organized both at Frisco and Grampion. Subsequently a suitable room was erected at Grampion in which meetings and Sunday school sessions were held, and it was decided by the presidency of the Frisco Branch to hold Sabbath meetings alternately in the hall at Grampion and in the school house at Frisco.

On Jan. 22, 1905, the Frisco Branch was organized as a regular bishop's ward with William B. Ashworth as Bishop. He was succeeded in 1907 by Gideon A. Murdock, who acted as presiding Elder until 1910, when he was

ordained a Bishop and set apart to preside over the Frisco Ward. A year later (in 1911), however, the mines closed down and most of the saints moved away. The few members who remained were transferred to the Milford Ward.

**"FRONTIER GUARDIAN, (The)"** was a Church periodical edited and published weekly by Apostle Orson Hyde, in Kanesville (now Council Bluffs), Iowa. The first number was dated Feb. 7, 1849, and consisted of a folio sheet, containing 4 pages with 7 columns of printed matter on each page, the printed matter measuring  $14\frac{1}{2}$  by  $20\frac{1}{2}$  inches. The press on which this periodical on the frontiers was published was purchased by Orson Hyde in St. Louis, Mo.

For over a year the "Frontier Guardian" was the only periodical published for the Church in the United States, and its columns were filled with interesting reading matter, both of a doctrinal and historical nature. The Church historians rely upon its contents for a record of many important events connected with the fate of the exiles from Nauvoo, and the subsequent emigration of saints from Europe and the United States to the valleys of the Rocky Mountains. "The Frontier Guardian" with Orson Hyde as editor was continued until Feb. 20, 1852. In the issue of that date (Vol. 4, No. 2) his name appears the last time as editor. Jacob Dawson then became associated with Orson Hyde in the continuation of the periodical under the title of "The Frontier Guardian and Iowa Sentinel." But as Orson Hyde, together with nearly all the saints, left the Pottawattamie country for the Rocky Mountains in the spring of 1853, Orson Hyde's connection with the paper, of course, ceased.

"The Frontier Guardian," Vol. 1, contains 26 numbers or 104 pages; Vol. 2, 26 numbers or 104 pages, and Vol. 3, 26 numbers or 104 pages. Only Nos. 1 and 2 of Vol. 4 were published with Orson Hyde as editor as the per-

iodical was changed, as stated, to the "Frontier Guardian and Iowa Sentinel" in 1852.

**FROOME'S HILL CONFERENCE**, British Mission, Herefordshire, England, organized June 21, 1840, consisted of former members of the United Brethren congregation who had been converted to the truth of the gospel largely through the efforts of Apostle Wilford Woodruff. The name of this conference was changed to Mars Hill in 1844.

**FRUITA BRANCH**, Wayne Stake, Wayne Co, Utah, consisted of a few families of saints residing in a neighborhood called Fruta, or Junction, belonging to the Torrey Ward. The Fruta school house, a small log building, stands under a high perpendicular cliff on the north side of Sand Creek, about 50 rods up that stream from its junction with the Fremont River, ten miles east of Torrey, and about 25 miles southeast of Loa. The eight families constituting the members of the branch in 1900 lived partly on Sand Creek and partly on the Fremont River, in a small opening between lofty and almost perpendicular cliffs, making the place a warm and pleasant little nook in the mountains, having a limited amount of rich and fertile land. Fruit trees do well in the neighborhood as well as lucern, but only a little grain is raised. The first settler at what is now Fruta was Franklin W. Young, who located in the beautiful little dell in the spring of 1892. During the following year other settlers arrived, including Elijah C. Behunin, who acted as the first presiding Elder. He arrived in 1894, and on Jan. 27, 1900, a branch of the Church constituting a part of the Torrey Ward was organized with Elijah Cutler Behunin as presiding Elder. Later in 1900 Amasa E. Pierce succeeded Elder Behunin as presiding Elder. He acted in that capacity until the branch was disorganized and the few saints at Fruta became a part of the Torrey Ward.

**FRUITLAND BRANCH**, Duchesne Stake, Duchesne Co., Utah, consisted of a few families of Latter-day saints who lived scattered on farms and ranches in the west part of Duchesne County, Utah, and constituted a part of the Strawberry Ward.

The saints of the Fruitland district were organized as a branch of the Church Nov. 25, 1923, as a part of the Strawberry Ward, with Elmer Sweat as presiding Elder. He was succeeded in 1924 by Lewis Faucett, who presided until Sept. 2, 1925, when the branch was disorganized and the few families of saints still remaining in the locality were made a part of the Strawberry Ward.

## G

**GADFIELD ELM CONFERENCE**, British Mission, organized June 14, 1840, originally called the Bran Green and Gadfield Elm Conference, was the first conference organized in the British Mission and consisted of members of the Bran Green and Gadfield Elm Branch of the Froome's Hill circuit of United Brethren who became members of the Church largely through the efforts of Apostle Wilford Woodruff. At the time of its organization the conference contained the following branches. Bran Green, Gadfield Elm, Kilcott, Twigworth, Ryton, Lime Street, Deerhurst, Apperley, Norton and Leigh in Worcestershire and Herefordshire (England) and vicinity. Gadfield Elm Conference was transferred to the Cheltenham Conference in 1842.

**GALEANA BRANCH**, Juarez Stake, Chihuahua, Mexico, consisted of a few Latter-day Saints who located in Galeana Valley in 1895.

Bishop Geo. W. Sevey of Juarez, being desirous of making a settlement of saints in Galeana Valley, invited Franklin Spencer and Edmund Durfee and some others in 1895 to take their families into that district of country. These prospective settlers located near the Mexican town of Hidalgo, but on

account of malaria all except Elders Spencer and Durfee returned to their former homes. The two remaining brethren, with their families, moved to a higher location, known as "El Torreon" (the tower), near which were many Aztec relics. Here they erected a community house in Mexican style, each family having their portion. The place became a veritable paradise of vines and flowers and a large amount of honey was raised. A considerable amount of missionary work was done among the Mexicans while teaching them to drain their land and improve their homes. Bro Spencer acted as presiding Elder of the little community and Bro Durfee as superintendent of the Sunday school. Records of meetings were made and reports sent regularly to the Juarez Stake authorities. In 1905 Edmund Durfee moved his family to Dublan, and in 1912, on account of the revolution in Mexico (when the settlements of the saints in Mexico were abandoned), Elder Spencer was instructed by the stake authorities to come to Dublan. Upon his arrival there he found the place vacated, but he and his family remained in Dublan so that when, a few years later, the colonists returned, the Spencers were there to welcome them.

Previous to the revolution, Elder Spencer was in communication with Pres Diaz of the Mexican Republic in regard to the establishment of an Agricultural College in Galeana Valley, but on account of unsettled political conditions, nothing further was done in the matter.

**GALLATIN**, Daviess Co., Missouri, is noted in Church history as the place where the Missouri persecutions of the Latter-day Saints originated, resulting in the expulsion of the saints from the state. At an election held Aug. 6, 1838, at Gallatin, the brethren, maintaining their rights as American citizens, fought desperately with the mob who tried to prevent them from voting; the brethren gained the victory. (See "Historical Record", Vol. 8, p. 730.)

**GANNET BRANCH**, Blaine Co., Idaho, consists of the Latter-day Saints residing in a farming district. The center of the ward is the small village of Gannet, a railway station on the Wood River branch of the Oregon Short Line Railroad, about 15 miles northwest of Carey, the stake headquarters, and 15 miles south of Hailey, the county seat. The saints own a small frame meeting house in Gannet, but constitute only a minority of the total population of the district.

The Gannet Branch was organized in 1918 with Wm H Stanfield as presiding Elder. He was succeeded in 1922 by Wm. J. Buhler, who was succeeded in 1924 by Amos B Jacklin, who was succeeded in 1926 by Wm J. Buhler (second term), who presided Dec 31, 1930. On that date the Gannet Branch had a membership of 196 (including 35 children) out of a total population for the Gannet Precinct of 287.

**GARCIA** (Colonia Garcia), Juarez Stake, Chihuahua, Mexico, consists of Latter-day Saints residing in a beautiful circular valley situated on an eastern slope near the top of the Sierra Madre Mountains. The private residences of Garcia are mostly pioneer dwellings built of adobes, logs or sawed timber. The ward has a meeting house, an adobe building, with a seating capacity of about 200 persons. Water for culinary purposes and also for irrigating gardens is flumed for a distance of about two miles from a reservoir built on Garcia Creek, a tributary of the Casas Grandes River. The valley in which Garcia is located contains about 1,300 acres of land surrounded by timber-covered mountains. Garcia is ten miles south of Pacheco, 38 miles, by nearest road, southwest of Juarez, 35 miles southwest of Pierson, the nearest railroad station on the Mexican Northwestern Railroad, and about 36 miles east northeast of Chuichupa. Garcia manufactures and ships considerable lumber cut from timber which grows on the property of the settlers. The Garcia townsite is

three miles square with railroad-owned land on all sides. The colonists rent their pasture land from said company.

Alonzo L. Farnsworth and wife (Annie D. Farnsworth), who located in Colonia Garcia in 1894, were the first L. D. S settlers on the land which later became the flourishing settlement of Garcia. Other settlers, who formerly belonged to the Pacheco Ward, followed. As the settlers increased in number, they were given a branch organization Dec 11, 1895, with John T Whetton as presiding Elder. Land was purchased by the Mexican Colonization and Agricultural Company for the settlers from Mr. Teleforo Garcia, a former owner of the ranch, in whose honor the settlement was named. Garcia Ward was organized March 9, 1898, with John T. Whetton as Bishop. He presided until July, 1912, when on account of the Mexican revolution the saints left Mexico.

Garcia was resettled in 1917 and the ward reorganized with Lester B Farnsworth as Bishop. He acted until 1928, when he was succeeded by James E Whetton, who in 1930 was succeeded by Elmer David Farnsworth. The ward membership on Dec 31, 1930, was 119, including 48 children.

**GARDEN CITY WARD**, Bear Lake Stake, Rich Co, Utah, consists of Latter-day Saints residing in the little town of Garden City and neighborhood in the extreme north end of Rich County, Utah. The ward extends northward to the boundary line between Utah and Idaho, including a few settlers on Swan Creek. Garden City is beautifully situated near the west shore of Bear Lake, at a point where the shore forms a sort of a crescent curving out into the lake, there being a small bay on the north and another one on the south. The gardens and land are irrigated from Swan Creek. Garden City is seven miles south of Fish-Haven, Idaho, 20 miles south of Paris, Idaho, ten miles northwest of Laketown, Utah, and 30 miles southwest of Montpelier, Idaho.

Garden City was founded in 1877, and Wright A. Moore appointed to preside over the new settlement Feb 25, 1877. The Garden City Branch was organized as a ward in the spring of 1879 with Robert Calder as Bishop. He was succeeded in 1897 by Samuel Weston, who in 1910 was succeeded by Charles W. Pope who in 1923 was succeeded by Joseph W. Gibbons, who in 1926 was succeeded by Clarence Cook, who presided in 1930. The total church population of Garden City on Dec. 31, 1930, was 366, including 39 children; the total population in the Garden City Precinct was 379 in 1930.

**GARDEN CREEK WARD**, Portneuf Stake, Bannock Co., Ida., consists of the Latter-day Saints residing in the north end of Marsh Valley, on the west side of Marsh Creek, and principally on Garden Creek, a tributary of Marsh Creek. The village of Garden Creek is about four miles west of the Arimo station on the Oregon Short Line Railroad, seven miles southwest of McCammon, and ten miles northwest of Downey, the headquarters of the stake. Nearly all the inhabitants of the Garden Creek Ward are Latter-day Saint farmers and stockraisers.

The first settler in that part of Marsh Valley which is now included in the Garden Creek Ward was William Jenkins, who located a farm at a point one mile northwest of the present Garden Creek village. He arrived on the ground with his family March 21, 1877. The following year other settlers arrived, but as Marsh Valley constituted a part of the Fort Hall Indian Reservation, the people who desired to make permanent homes in the valley felt somewhat insecure. Consequently some of them moved away, while others erected only temporary dwellings for their families. In 1889 Marsh Valley was finally detached from the Indian Reservation and opened legally for white settlers.

In the spring of 1880 the saints who had settled on Garden Creek were organized as a branch of the Marsh Val-

ley Ward with John C. Marley as president. A meeting and school house was built in 1882. In 1883 John C. Marley was succeeded in the presidency of the branch by William Capell, who presided until the branch was organized as the Garden Creek Ward in 1887, with Joseph E. Capell as Bishop. He was succeeded in 1906 by Orson M. Christensen, who in 1911 was succeeded by Henry W. Henderson, who in 1917 was succeeded by David Armstrong, who still presided Dec 31, 1930. On that date the Garden Creek Ward had 198 members, including 37 children.

**GARDEN GROVE**, one of the temporary settlements founded by the saints during their exodus from Nauvoo in 1846, is situated near the east fork of Grand River, or Weldon River, and on the Leon branch of the Chicago, Burlington and Quincy Railroad, in Decatur County, Iowa. It is 130 miles in a straight line due east of Burlington, 17 miles north of the Missouri state line and 120 miles east of Council Bluffs, Iowa. By the route the saints traveled from Nauvoo to Garden Grove in 1846, the distance was 144 miles. Garden Grove had 536 inhabitants in 1860; 1,190 in 1880, and 1,193 in 1930. The town is situated in the midst of a fine farming district.

**GARFIELD BEACH** was the name of a popular bathing resort on the east shore of the Great Salt Lake, near its southern limit. It was named in honor of General James A. Garfield, who visited the location in 1875. About this time the Utah and Nevada Railroad line was extended and ran near the shore where the bathing resorts of Black Rock, Garfield and Lake Point were established.

At Garfield a hotel was erected and a pier leading to a small dancing hall where the famous Magnus Olson orchestra discoursed good music. A number of bath houses and also an extensive bowery were built. A steam tug, formerly known as the "City of Corinne," was later named "General Garfield," and made pleasure trips on the lake.



After Saltair was built and the smaller bathing resorts closed, Garfield became the location of the magnificent plants of the American Smelting and Refining Company and nearby were erected the colossal concentrators of the Utah Copper Company, known as the Magna and Arthur plants

**GARFIELD STAKE OF ZION** consists of Latter-day Saints residing in Piute and Garfield counties, Utah, and in 1930 had seven organized bishop's wards and one independent branch. The wards are Antimony, Circleville, Escalante North, Escalante South, Junction, Kingston and Widtsoe and the branch is named Boulder. The headquarters of the stake in 1930 were at Antimony, where the stake president resided. The settlements named are scattered so that the distances between the different wards are of considerable length, and mountain ranges have to be crossed in order to reach them all. Most of the settlements are within the Great Interior Basin, while two of them are on the Green River slope. Nearly all the inhabitants of the Garfield Stake are Latter-day Saint farmers and stockraisers. The settlements on the Sevier River are located at a high altitude, while Escalante and Boulder are situated on a lower level, hence, the products raised in the different localities are of many varieties.

The Garfield Stake of Zion came into existence on Aug. 29, 1920, when the Panguitch Stake was divided and its eastern and northern parts were organized as the Garfield Stake, thus named in honor of the late Pres. James A. Garfield. The new stake was organized with the following settlements, which had formerly constituted a part of the Panguitch Stake, to-wit: Circleville, Junction and Kingston, in Piute County; Escalante, Marion and Widtsoe, in Garfield County, all organized bishop's wards, and the Boulder Branch in Garfield County, with a total population of 2,659, including children, grouped into 509 families. The stake at its organization included nearly all of

Piute County, and the east part of Garfield County. Charles E. Rowan, jun., was chosen as president of the new stake, with Marion King as his first and Allen Cameron as his second counselor. First Counselor Marion King moved to Manti, Utah, on account of poor health, and in 1922 Allen Cameron was promoted to first counselor, and Thomas A. King chosen as second counselor. First Counselor Allen Cameron also moved away and on May 26, 1924, Thomas Arthur King was promoted to first counselor and Joseph Ipson (Bishop of the Junction Ward) was chosen as second counselor. Charles E. Rowan, jun., presided Dec. 31, 1930, with Thomas Arthur King as first and Joseph Ipson as second counselor. Benjamin L. Matthews, who was chosen stake clerk in the beginning, still acted in that capacity in 1930. The Church membership of the Garfield Stake Dec. 31, 1930, was 2,577, including 586 children. Among the Priesthood was one Patriarch, namely, Ernest A. Griffin.

**GARFIELD WARD**, Oquirrh Stake, Salt Lake Co., Utah, consists of Latter-day Saints residing in the town of Garfield, situated near the south shore of the Great Salt Lake and at the base of the Oquirrh Mountains, distant about 19 miles by road southwest of the Temple Block in Salt Lake City.

Near Garfield is located the extensive plant of the American Smelting and Refining Company, where copper, previously concentrated at the Magna and Arthur mills, is prepared for shipping to all parts of the world.

Garfield Beach, named in honor of Pres. James A. Garfield, was a favorite pleasure resort previous to the erection of the Saltair Pavilion in 1893, after which the place was vacated until 1908, when several large smelters were located there and Garfield became a flourishing town.

The saints at Garfield have erected a substantial brick chapel containing seven class rooms and also an auditorium seating 350 people. Garfield Ward,

which had belonged to the Pioneer Stake, became a part of the Oquirrh Stake when that stake was organized June 3, 1923. A number of Latter-day Saints were employed at the smelters from the beginning, and a branch of the Church was organized at Garfield by the presidency of Pioneer Stake. This branch was organized as a ward Oct. 22, 1911, with Alfred C. Reid as Bishop. He was succeeded in 1916 by John B. Pendleton, who was succeeded in 1923 by H. Claude Anderson, who was succeeded in 1927 by James Henry Day, who was succeeded in 1929 by Keith Murdock, who presided Dec 31, 1930. On that date the ward had 1,150 members, including 335 children.

**GARFIELD WARD**, Rigby Stake, consists of the Latter-day Saints residing in that part of the Snake River Valley which lies east of Grant Ward and is partly in Jefferson and partly in Bonneville County, Idaho. The ward extends north to the Bybee Ward, east to the Rigby Ward, south to Ucon or Willow Creek Ward, and west to Grant Ward. The Garfield meeting house is situated in the open country, five miles southwest of Rigby, the stake headquarters, four miles northwest of Ucon, and 12 miles northeast of Idaho Falls. Nearly all the inhabitants of Garfield Ward are farmers, who live in a scattered condition on their respective land holdings and irrigate their lands and gardens from the Burgess and Harris canals, which tap the "Dry Bed" of Snake River, about 15 miles east of the center of the ward.

Garfield Ward is an outgrowth of Grant, Rigby, Willow Creek and Colman wards. As the population in these wards increased quite rapidly, new wards were created, and on Sept 27, 1908, the saints residing in the Garfield school district (District 58) were organized as a ward with Hyrum Severisen as Bishop. He presided Dec 31, 1930, on which date the ward had 228 members, including 78 children. The total population of the Garfield Precinct (of Jefferson County) was 282 in 1930.

**GARLAND WARD**, Bear River Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Box Elder County centrally located in Bear River Valley, west of Malad River, extending north and south four miles. Northward the ward extends to Riverside, eastward to Malad River, southward to Tremonton and westward to the mountains. The town of Garland, the headquarters of the Bear River Stake, is situated immediately west of the Malad River,  $8\frac{1}{2}$  miles, by nearest road, northwest of Deweyville, 12 miles northwest of Bear River City, and 23 miles by way of Corinne, northwest of Brigham City. The sugar factory belonging to the Utah-Idaho Sugar Company has contributed much to the success of the settlement.

Most of the extensive tract of country lying west of Bear River in the Bear River Valley was for many years used by the people of Brigham City and other settlements as grazing land. No real attempt was made to settle there until 1890 when the Bothwell Canal was contemplated and began to promise success, when a number of brethren, seeking homes, took up land claims in that part of the valley, relying upon the Bothwell Canal for water with which to irrigate their farms. Among the first settlers was David E. Manning, who located with his family in 1890. Other settlers followed in 1891 and 1892, and in the fall of 1893 the saints who had settled northwest of Bear River City were organized as a branch of the Church called Sunset, with Walter L. Grover as presiding Elder. As the settlers continued to increase, the Sunset Branch was organized as the Sunset Ward Nov. 15, 1898, with Walter L. Grover as Bishop. Later, when the question of a post office was under consideration, the name of Sunset Ward was changed to that of Garland. The building of a sugar factory in Garland in 1903 was the means of bringing that part of the Bear River Flat into prominence, and a new village sprang up three-quarters

of a mile west of where the sugar factory now stands. In 1904 the Garland Ward was divided and the east part of the same organized as the East Garland Ward.

A beautiful stake tabernacle, dedicated Dec. 13, 1914, was erected in Garland, which place since has been the headquarters of the Bear River Stake.

Bishop Walter L. Grover was succeeded as Bishop of Garland Ward in 1908 by Arthur Capener, who in 1917 was succeeded by Charles Munns, who in 1927 was succeeded by Wilford W. Richards, who presided Dec. 31, 1930. On that date the Garland Ward had 1,044 members, including 138 children. The total population of the Garland Precinct was 1,234 in 1930; of these, 824 resided in the city of Garland.

**GARVANZA W A R D**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in that part of Los Angeles known as Highland Park and vicinity. The ward extends northward to the mountains, east to the Pasadena Branch, south to Mission Road, and west to the Los Angeles River. The headquarters of the ward Dec. 31, 1930, was 131 South Avenue, 57th Street, about two miles northeast of the center of Los Angeles.

The saints at Garvanza were organized as a ward of the Church June 10, 1923, with Albin A. Hoglund as Bishop, who presided Dec. 31, 1930. On that date the Church membership of the Garvanza Ward was 554 souls, including 129 children.

**GARWAY CONFERENCE**, British Mission, consisted of the Latter-day Saints residing at Garway, Herefordshire, England, and vicinity, including those at Euysharold, Longton and Arcop, who were organized as the Garway Conference April 6, 1841, with Levi Richards, an American Elder, as president. Garway became part of the Herefordshire Conference in 1848.

**GEAUGA COUNTY**, Ohio, in which the town of Kirtland was established as a L. D. S. settlement, was created in 1805 from Trumbull County, Ohio. Its boundaries have been considerably reduced. The name Geauga or Skeauga signifies raccoon in the Indian language. In 1840 Lake County, Ohio, was formed from Geauga and Cuyahoga counties.

**GEFLE** (now spelled Gävle) Conference, or District, Swedish Mission, consists of the Latter-day Saints residing in the northern provinces in Sweden extending as far north as the boundary line between Sweden and Russia (Finland). It consisted in 1930 of the following branches: Gävle, Borlänge, Harnosand and Kramfors.

**GENEVA** is the name of a temporary Stake of Zion organized Nov. 1, 1840, at Geneva, Morgan Co., Illinois, where a number of the saints who had been expelled from Missouri the previous year had located. William Bosley was chosen as president of the stake, which, however, was disorganized in 1841.

**GENEVA WARD**, Montpelier Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing in the upper end of Thomas Fork Valley, about 16 miles east of Montpelier, six miles north of Raymond, and 21 miles northwest of Cokeville, Wyo. Nearly all the inhabitants of Geneva are L. D. S. farmers and stock raisers of Swiss origin.

Geneva is an outgrowth of the former Thomas Fork Ward, and the first settlers located in that part of the country in 1888. At that time Niels Peter Larsen had charge of all the saints in the valley as presiding Elder. In August, 1895, the saints residing in the upper end of Thomas Fork Valley were organized as a ward with Arnold Daniel Hirschi as presiding Elder. Brother Hirschi presided until 1915, when he was succeeded by Henry Teuscher, jun., who acted as Bishop of the Geneva Ward Dec. 31, 1930.

For a number of years Geneva was

distinguished for its genuine Swiss cheese.

The Church population of Geneva Dec. 31, 1930, was 227, including 41 children.

GENOA, Nance Co., Nebraska, was a settlement founded by Latter-day Saints in the spring of 1857. In the fall of 1856 Pres. Brigham Young took a contract for carrying the U. S. mail between Salt Lake City and the Missouri River, for which purpose a company known as the B. Y. X. Company was organized. In connection with this contract it was contemplated to make temporary settlements of saints along the route of travel and Erastus Snow, who at that time presided over the different branches of the Church in the East and had his headquarters at St. Louis, Mo., was appointed to superintend the location of some of these temporary settlements, among which was one on Beaver Creek, near the junction of that stream with Loup Fork. About sixty saints traveling from St. Louis, Mo., arrived at Florence in April, 1857, and Wm C. Maitindale, an Elder in the Church who had labored as a missionary in the Southern States, purchased oxen for the company which were broken to haul wagons to Beaver Creek. But prior to the arrival of this company, Nathan Davis and others had gone ahead under the direction of Andrew Cunningham with 17 men and 4 wagons, and when the St. Louis company arrived, he and others had already spent some time surveying a townsite. The pioneer settlers immediately commenced to plow and put in grain in the spring of 1857. They also established a steam saw mill in a cottonwood grove below the settlement on Loup Fork from which the settlers obtained lumber, and they also erected a meeting house of cottonwood logs. Up to June, 1857, the settlers had enclosed about 750 acres of land on Beaver Creek, near the old ford, and plowed and planted 200 acres.

The new town, which was named

Genoa, was located on a slight eminence three-fourths of a mile north of the ford, and laid out in blocks of ten acres with eight lots 18x9 rods to the block. The streets, four rods wide, crossed each other at right angles. Genoa was about 102 miles from Florence and is now a station on a branch of the Union Pacific Railroad, 103 miles west of Omaha.

At the time that Genoa was founded in the spring of 1857, there was only one house between Florence on the Missouri River and the new settlement, and that lonely house, located on the Elkhorn River, belonged to an Indian trader. Soon after Genoa was founded, the citizens of the place erected a liberty pole on which they hoisted the flag ("Stars and Stripes.") Apostles John Taylor and Erastus Snow, en route for the "Valley," spent the 4th of July, 1857, in Genoa, Elder Taylor delivering an oration while standing in his carriage. During the visit of these Apostles Brother Alburn Allen, one of the handcart missionaries en route for Canada, was stopped temporarily and appointed to preside at Genoa. Brother Henry Peck, one of the Genoa brethren, furnished the handcart missionaries going east with 400 pounds of flour, besides other cereals and vegetables.

When the missionaries were called home early in 1858 on account of the Johnston Army troubles, Alburn Allen returned to Salt Lake Valley with a number of the saints. Others had already left the place for the mountains. For a short time after that, Joel Johnson, and, still later, Wm Poppleton, one of the original settlers of Genoa, were appointed to preside over the settlement. The latter took charge until the place was entirely abandoned by Latter-day Saints. During the life of the settlement as a Mormon town, meetings were held regularly on Sundays and Thursday nights and the settlement could boast of a good choir.

GENOA, NEVADA. See Nevada.

**GENOLA WARD**, Nebo Stake, Utah Co., Utah, is a scattered farming settlement situated in Goshen Valley, in a strip of country extending about nine miles from north to south, the northern extremity being the south end of Utah Lake. The farms are irrigated from the Strawberry Canal, and the center of the ward, where the school house stands, in which the saints meet for worship, is about ten miles southwest of Payson, four miles west of Santaquin and four miles northeast of Goshen. About sixty per cent of the population are Latter-day Saints.

The few saints who had located in that district of country described above were organized as a branch of the Church named Genola in 1919 with Fred Larsen as presiding Elder. The branch was organized as a ward Nov. 27, 1924, with Ephraim Raymond Nelson as Bishop. He was succeeded in 1929 by Nels William Nelson, who presided Dec. 31, 1930, on which date the ward had 230 members, including 64 children. The total population of Genola Precinct was 321 in 1930.

**GEORGETOWN WARD**, Montpelier Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing on Twin Creek, most of them in the village of Georgetown, which is located on a low stretch of country bordering on Twin Creek extending from the mouth of the canyon on the east to Bear River on the west. The village is  $7\frac{1}{2}$  miles northwest of Bennington, 12 miles northwest of Montpelier, 21 miles by nearest road north of Paris, and 18 miles southeast of Soda Springs.

Georgetown dates back to 1870, when a number of missionaries were called by Pres Brigham Young to locate in Idaho, and some of them settled at Soda Springs and on Twin Creek. The first settlers arrived on Twin Creek in 1871, and Philemon C Merrill, who had charge of the Soda Springs Mission, appointed Henry A. Lewis to preside at Georgetown, thus named in honor of George Q. Cannon. This or-

ganization was effected July 28, 1872. Brother Lewis presided until Aug. 26, 1877, when the Georgetown Branch was organized as a bishop's ward with Henry A. Lewis as Bishop. He was succeeded in 1901 by Wilford W. Richards, who in 1906 was succeeded by Alma Hayes, who in 1918 was succeeded by Harrison Tippetts, who in 1922 was succeeded by John M. Bee, who on Feb. 12, 1928, was succeeded by Walter E. Clark, who on Aug. 31, 1930, was succeeded by Albert Bacon, who still acted Dec. 31, 1930. On that date the Church population of Georgetown Ward was 499, including 108 children; the total population of Georgetown Precinct was 471 in 1930.

**GEORGETOWN WARD**, Nevada Stake, consisted of Latter-day Saints residing in the Steptoe Valley, White Pine Co., Nev. The center of the ward was about three miles north of the present city of Ely.

Georgetown was one of the three settlements founded by the Latter-day Saints in White Pine County, Nev., on ranch land ceded to the Church in 1897, in lieu of other property escheated by the federal government of the United States in 1887. A company, operating under the title of the "Nevada Land and Livestock Company," was organized and opportunities given to settlers to locate on townsites surveyed for the purpose. Georgetown was named in honor of George Q. Cannon (first counselor to Pres. Wilford Woodruff), a man of keen business ability who was associated with the enterprise. Morten Petersen of Moroni, Sanpete Co., Utah, made the first purchase of land in the vicinity in February, 1898, and with him came Stephen Ballinger and Wilford Draper of Freedom, Sanpete County. Soon afterwards, Edward E. Crips, who had resided temporarily at Ely, arrived on the townsite, followed by George F. Morley of Moroni, Utah, and his two sons, James Orlando and Isaac. These settlers immediately commenced to make improvements and build houses.

on the townsite. They made a canal, enlarged former water ditches and conveyed water on to their land from Murray (or Ely) Creek.

As more settlers arrived, meetings, conducted by George F. Morley, were held in the old ranch house, but in 1899 a log school house was erected, which was then used for all public purposes. George F. Morley acted under the direction of the bishopric of the White Pine Ward, of which Georgetown constituted a part, until 1901, when the parent ward was divided into three wards, namely, Georgetown, Preston and Lund. Pres. George F. Morley was ordained Bishop of the Georgetown Ward with Andrew Peterson and Erastus Sorensen as his counselors. This bishopric remained intact until the settlement was broken up in 1903, owing to the water rights owned by the settlers being purchased by mining companies which operated in the vicinity. There never were more than 25 families of saints at Georgetown.

**GEORGETOWN WARD**, Panguitch Stake, Kane Co., Utah, consisted of the Latter-day Saints residing at Georgetown, a village located on Yellow Creek, a tributary of the Paria, and in a scattered condition on their farms in the vicinity. Georgetown is situated almost on the boundary line between Kane and Garfield counties and the center of the village is three miles southwest of Cannonville.

Seth Johnson and his two sons, Joseph and Eleazer A., were among the first settlers at Georgetown in the spring of 1886, and as more settlers arrived Bishop Johnson named the place Georgetown in honor of George Q. Cannon, counselor in the First Presidency of the Church. One of Bishop Johnson's sons, George W. Johnson, who was called in 1891 as a counselor in the bishopric of Cannonville Ward (of which Georgetown was a part) resided at Georgetown, and by virtue of his office had general supervision of ecclesiastical affairs in the settlement until 1894, when the

little settlement became a separate ward with George W. Johnson as Bishop. But shortly afterwards most of the people moved away because of the scarcity of water, and the district again became part of Cannonville Ward.

**GEORGIA CONFERENCE**, or District, of the Southern States Mission, embraces the Latter-day Saints residing in the northern part of Georgia and includes five organized branches of the Church, namely, Atlanta, Augusta, Columbus, Macon and Savannah. In addition to these, there are L. D. S. Sunday schools in operation at Cedar Crossing, Douglas, Empire, Glenwood, Milledgeville and Thomas-ton. On Dec. 31, 1930, the Georgia District or Conference had a total membership of 2,625. The southern part of the state of Georgia at that time was a separate missionary field named South Georgia District, and the total Church membership of the two districts, or in the entire state of Georgia, was 4,311, including 74 Elders, 82 Priests, 12 Teachers, 60 Deacons, 3,464 lay members, and 619 children under eight years of age.

Georgia is one of the original thirteen states of the American Union. It seceded in 1861 but after much conflict was restored to full standing in 1870. The area of the state is 58,725 square miles. The population of Georgia was 516,823 in 1830; 691,392 in 1840; 906,135 in 1850; 1,057,286 in 1860; 1,184,109 in 1870; 1,542,180 in 1880; 1,837,353 in 1890; 2,216,331 in 1900; 2,609,121 in 1910; 2,895,832 in 1920, and 2,908,506 in 1930.

As early as 1843 the state of Georgia was known as a Latter-day Saint missionary field. At that time Elder John U. Eldredge was preaching there and "many rejoiced while others were mad." From that time forward Georgia was seldom without L. D. S. missionaries, although at times persecution waged against them, and in 1879 one missionary, Joseph Standing, became a martyr to the cause of truth,

being shot to death by a mob in July. As early as 1878 Georgia is mentioned as an organized conference of the Southern States Mission and in 1919 the headquarters of the Southern States Mission were moved from Chattanooga, Tenn., to Atlanta, Georgia, where in 1930 they were still located and where a substantial chapel was erected in 1925 at a cost of \$44,000.

**GERMAN MISSION** (The) comprised the German Empire, which occupies a large portion of central Europe with an area of 208,000 square miles. Previous to the World War, the population of Germany was estimated at over 60,000,000.

Johann Greenig, a native of Stockstadt on the Rhine, who had emigrated to the United States, where he embraced the gospel, was called in 1843 to preach the restored gospel in his native land. He founded a branch of the Church in Hessen-Darmstadt and returned to Nauvoo, Ill, U S A, early the next year.

In 1851 Elder George P. Dykes, having assisted in opening the gospel door in Denmark, was obliged (on account of persecution) to leave that country. He crossed the border into Schleswig-Holstein, and on Sept 15, 1851, baptized two converts in the river Elbe. Learning that Apostle John Taylor was contemplating the organization of Germany as a L D S missionary field, Elder Dykes concluded to go to England and consult him in regard to the matter. This led to the appointment of Elder Dykes to accompany Elder Taylor to Germany, and these two brethren arrived in Hamburg in the latter part of October, 1851. Almost immediately after their arrival, with the assistance of Elder Dykes, Elder Taylor commenced the publication of "Zion's Panier," a periodical in the German language, the first number of which was issued in Hamburg Nov 1, 1851. Only three or four numbers were printed, on account of opposition to the work of the Elders on the part of the civil authorities in Ham-

burg, and also through lack of means. In the first number of this periodical Elder Taylor remarked that the greater portion of the German people were devoutly reverent in their worship of the Supreme Being and expressed his belief that many thousands of German-speaking people would flock to Zion. While in Hamburg Elders Taylor and Dykes also commenced the translation of the Book of Mormon into the German language. Elder Taylor was unable to remain long in Germany, and consequently left Hamburg in the middle of December, 1851, leaving Elder Dykes to finish the translation of the Book of Mormon and to supervise its publication, which was accomplished in May, 1852.

On April 3, 1852, Daniel Garn arrived in Hamburg, having been appointed in Salt Lake City, Utah, to preside over the German Mission, the first Elder to be thus commissioned.

A branch of the Church with 12 members was organized in Hamburg Aug 1, 1852, by Pres. Garn. He discovered shortly afterwards that a branch of the Church had been organized in the town of Slesvig (Schlesvig) a short time previously by Elder Hans P. Jensen of the Scandinavian Mission, who in 1852 also organized another branch in Flensburg, in the province of Slesvig. Elder Garn published the "Voice of Warning" by Parley P. Pratt in the German language, and also other pamphlets and tracts. In January, 1853, Elders George C. Reiser and Jacob F. Secrist arrived in Hamburg and commenced missionary work, while Pres. Garn, who had been banished from the city, commenced to labor in Mecklenburg-Schwerin, where he raised up a branch of 25 members at Boizenburg.

On Aug 13, 1853, a company of 17 emigrating saints sailed from Hamburg for America. They consisted of Christian Binder and family, Daniel F. Lau, an unmarried man, a Bro. Lange and a Bro. Neuman with their families, Fred. Fichzer and wife, and

Louisa Arens, an unmarried woman. These were the first Latter-day Saints to emigrate to Utah from Germany, and Pies Garn accompanied them as far as Liverpool.

At the close of the year 1853 Pres Garn reported that 128 persons had been baptized in the mission and that fifty had emigrated to Zion. In view of the opposition and persecution to which the Elders had been subjected this was considered a very satisfactory condition.

In August, 1854, the meetings, which had been held for some time in the home of Bro. Johan Martin Garner in Hamburg, were stopped by the police. Nearly all the Elders laboring in that mission had been subjected to arrest, and some of them to imprisonment, and many of their books and tracts had been confiscated. At the close of the year 1854 the German Mission had a membership of 69 souls, organized into four branches, namely, those at Hamburg, Boizenburg, Schleswig and Flensburg.

Elder Garn having been banished from Germany, Elder George C. Reiser succeeded him as president of the mission in February, 1854. But persecution was waged against him also, and, in company with Elder Jacob F. Secrist, he left for America Feb. 3, 1855, in charge of a company of 15 emigrating saints.

Among the prominent converts to the Church in 1855 were Karl G. Maeser, Edward Schoenfeld and Edward Martin, of Dresden, Saxony, who, having become interested in the doctrines of the Church, addressed a communication to Elder John Van Cott, president of the Scandinavian Mission in Copenhagen. President Van Cott sent William Budge, of Logan, Utah, a newly arrived missionary, to Dresden, who, in order to avoid complications with the civil authorities, boarded with Karl G. Maeser and his family. In this way the gospel was preached and the three converts were baptized by Franklin D. Richards and Elder

Budge Oct. 12, 1855. Shortly afterwards others were baptized and a branch of the Church was organized in Dresden Oct. 21, 1855.

Difficulties encountered by the missionaries in Germany prevented much progress, and in January, 1861, Germany ceased to be a separate missionary field and became a part of the Swiss, Italian and German Mission, and it was not until January, 1897, that the German Mission as a separate organization was again established. At that time Elder Peter Loutensock was called to preside over the German Mission with W. Frank Olsen as secretary and Adolph Merz as translator of "Der Stern," the German publication of the former Swiss and German Mission. This periodical had been published for some time at Bern, Switzerland, but with the reopening of the German Mission publication was transferred to Hamburg, Germany.

At the time of the reorganization in 1897, the German Mission consisted of five conferences, namely, Berlin, Dresden, Frankfurt a. M., Hamburg and Stuttgart, with a Church population of 1,028, including 192 children. Sixty-seven Elders from Zion were laboring in Germany at that time.

On July 8, 1898, a monument was erected at Dresden over the remains of Elder Joseph A. Ott, who had died there Jan. 10, 1898, while filling a mission in Germany.

In 1899 Peter Loutensock was succeeded in the presidency of the mission by Arnold H. Schulthess, and in 1900 Richard E. Haag succeeded Adolph Merz as translator for "Der Stern." President Schulthess was succeeded Sept. 1, 1901, by Hugh J. Cannon, who presided until May 22, 1904, when the German Mission and the Swiss Mission were again amalgamated under the name of the Swiss and German Mission (which see), with Hugh J. Cannon as president.

**GERMAN-AUSTRIAN MISSION**  
(The) comprises the Republic of Aus-



tria and the eastern part of Germany, or that part of the German Republic lying east of an imaginary line beginning just east of Rostock on the shore of the Baltic Sea, thence running southward to Kof, then curving below Kof to the German-Czecho-Slovakian frontier, thence the German-Czechian and German-Austrian border constitutes the dividing line which continues from the most southerly point on the German-Austrian border directly southward. The mission is divided into 17 districts, or conferences, namely, Berlin, Breslau, Chemnitz, Dresden, G o r l i t z, Hindenburg, Konigsberg, Leipzig, Masuren, Plauen, Schneidermuhl, Spreewald, Magdeburg, Stettin, Weimar and Zwickau in Germany, and Vienna in Austria.

On May 7, 1925, the Swiss and German Mission was divided, eight conferences in the eastern part, namely, Konigsberg, Breslau, Stettin, Berlin, Leipzig, Chemnitz, Dresden and Vienna, with a Church population of 6,125, being taken from the Swiss and German Mission to form a new mission to be known as the German-Austrian Mission, with Hugh J Cannon as president. Pres Cannon was succeeded in 1926 by Hyrum W Valentine, and during the latter's administration (on July 24, 1929) the area of the mission was somewhat diminished by the organization of the Czecho-Slovak Mission, with Arthur Gaeth, a former missionary in the German-Austrian Mission, as president. In August, 1929, Pres Valentine was succeeded by Edward P Kimball, who in 1930 was succeeded by Oliver H. Budge. On Dec. 31, 1930, the German-Austrian Mission had a total membership of 7,431, including 154 Elders, 197 Priests, 218 Teachers, 398 Deacons, 5,523 lay members and 941 children. One hundred and thirty-eight Elders from Zion were laboring in the mission, and also one sister (wife of Pres. Budge). There were also 13 local missionaries, including two sisters, who devoted their entire time to missionary work.

**GIBRALTAR MISSION, Spain.** At a special conference held in Great Salt Lake City Aug. 28, 1852, Elders Edward Stevenson and Nathan T. Porter were called on a mission to Gibraltar, the place of Elder Stevenson's nativity. These two Elders took leave of their wives, children and friends in Utah Sept 16, 1852, and crossed the plains with a company of Elders, who arrived at the Missouri River Nov 1, 1852. There Elders Stevenson and Porter, after selling their animals, embarked at St Joseph, Mo., Nov. 10, 1852, for St Louis, where they arrived on the 15th and thence continued the journey by way of Cincinnati, Cleveland and Dunkirk, to New York, arriving there Nov. 6th. Together with other Elders they crossed the Atlantic in the sailing vessel "American Union", which sailed from New York Nov 17, 1852, and arrived at Liverpool Jan 5, 1853. From Liverpool the two Elders (Stevenson and Porter) continued the journey Jan 12, 1853, and traveled to Southampton, where they took passage on the steamship "Iberia" for Gibraltar, via the coast of Spain and Portugal.

The brethren arrived at their destination March 7, 1853, and began preaching the gospel and visiting Elder Stevenson's friends, of whom they, after a lapse of 25 years, found only a few remaining. Elder Stevenson attended Methodist meetings, but was forbidden to hold public meetings, either in apartments or in the open air, without permission from the governor. On the other hand, Elder Stevenson was summoned on March 15, 1853, to meet at the Colonial secretary's office, where he was subjected to a close interrogation as to the nature of his mission. Instead of being permitted to do missionary work, he was abused in various ways and accused of not appearing in true colors, when he, instead of introducing himself as a Mormon, said he represented the Latter-day Saints. Elder Stevenson's application to the American Consul, Mr. Sprague, was equally fruitless, though that officer

promised to help him all he could. He appeared before his Lordship Mr. Paget, police magistrate, who gave him permission to remain in Gibraltar, but emphasized the fact that if he was caught preaching in any way, he would immediately be taken prisoner.

Elders Stevenson and Porter left a few tracts in the police office but were only allowed to say a few words. They then proceeded to the summit of the Gibraltar Rock, to their private retreat, which they had named Mount Edward, and entered their complaint to a "much higher court", asking the Lord to guide them in their efforts. They returned to their lonely room, a small apartment which they had hired for \$2 per month. On March 19, 1853, the Elders distributed tracts, and before night 200 of these were scattered throughout the garrison. Elder Porter, being an American, obtained permission from the American Consul, Mr. Spague, to remain for 15 days, but if he was found preaching he would be put in prison. Elder Porter left Gibraltar April 1, and arrived at Southampton, England, June 6, 1853, leaving Elder Stevenson to continue the work in Gibraltar alone. Elder Stevenson distributed tracts and soon won the hearts of two families, and baptized a dockyard policeman. On May 4th he was arrested and marched to the guard-house as a prisoner, he soon began preaching to the guards in the room, where there were several men, and the officers in charge finding out that Elder Stevenson was about to convert the guard released him and Elder Stevenson afterwards sold some books to the guard. Continuing his labors, Elder Stevenson baptized two persons June 28, 1853. Finally on Sept. 29th, 1853, he received an official order to appear before the police magistrate, Mr. Paget, where he, after being closely questioned, was released on bonds. On Oct. 28, 1853, Elder Thomas Obray called on Elder Stevenson, being on his way to Zion from the Malta Mission. Bro. Stevenson petitioned the governor for permission

to deliver eight lectures on specified subjects, but the petition was denied.

Continuing his labors, Elder Stevenson baptized a few more persons and organized a branch of the Church Jan 23, 1854, containing 10 members. On July 5th, 1854, the Gibraltar Mission numbered 18 persons, including 1 Seventy, 1 Elder, 1 Priest and 1 Teacher, but six of the members had recently left the mission, mostly for Asia, with the British army. Elder Stevenson had not been allowed to preach a single sermon publicly during his stay in Gibraltar; he was not even allowed to visit some of the brethren. Sometimes he was obliged to desist from private teaching. Soon after this Elder Stevenson left Gibraltar, returning to England.

Thus ended the attempt to open up a permanent mission on the Rock of Gibraltar, although the garrison there was British, representing a country where there was religious liberty. No further attempt has since been made to preach the gospel at Gibraltar, as far as is known.

**GILA BRANCH**, Saint Joseph Stake, Grant County, New Mexico, consists of Latter-day Saints residing in a farming district on the head waters of the Gila River, about 100 miles east of Thatcher, Ariz. Meetings and Sunday school sessions are held in the district school house.

The Gila Branch was organized Oct 22, 1922, with Andrew A. Larsen as presiding Elder. He was succeeded about 1927 by William Frank Lee, jun., who acted on Dec. 31, 1930, on which date the Gila Branch had 73 members, including 21 children. The total population of Gila Precinct was 769 in 1930.

**GILA JUNIOR COLLEGE**, Thatcher, Graham Co., Arizona, is one of the 22 schools of higher education founded and fostered by the Church. In response to instructions from the General Church Board of Education to establish a Stake Academy in the St. Joseph Stake, Pres. Christopher Lay-

ton made arrangements whereby on Jan. 1, 1891, instruction in high school courses was commenced in the meeting house at Central (three miles west of Thatcher); Joseph Dunyon was principal of the school. The following year the school was moved to Thatcher, where it has continued in successful operation (with the exception of a two-year interval) until the present time.

The first sessions of the school at Thatcher were held in an adobe meeting house, but soon afterwards the tithing house was used, to which several additions were made from time to time. In 1909 the Academy Building was erected at a cost of \$35,000. In 1925 a Recreation Building was added with cement tennis courts, etc. In 1928 title to a valuable piece of property known as Red Knolls, a veritable scenic wonderland, was secured where an amphitheater was erected. In 1929 the college alumni association presented the old Layton home to the school and the West Ward donated another building lot. The town of Thatcher also donated to the college the street separating the school buildings from the athletic campus.

In 1917 the Gila Academy was placed upon the accredited list of high schools and the University of Arizona gives full accrediting for the two years of college work offered, with the exception of theology. The name of the school, which was first known as the St. Joseph Stake Academy, was later changed to the Gila Academy and still later to the Gila Junior College. The school had an enrollment of 208 students Dec. 31, 1930.

Following are the names of the presidents of the institution since its organization: Joseph Dunyon, 1891; George Cluff, Thomas F. Williams, Emil Maeser, 1898-1903, John F. Nash, 1903-1905, Andrew C. Peterson, A.B., 1905-1911; Leland H. Creer, B.A., 1921-1924; Ross S. Bean, 1924-1926, Eugene Hilton, 1926-1927, and Harvey L. Taylor, 1927-1930.

**GILBERT WARD**, Maricopa Stake, Maricopa Co., Arizona, consists of Latter-day Saints residing in and near the town of Gilbert, a station on the Arizona Eastern Railway, about seven miles southeast of Mesa.

Among the first inhabitants of the newly founded town of Gilbert were a few families of saints who were organized as a branch of the Church Dec. 23, 1917, with Arthur L. Heymore as presiding Elder. On Feb. 17, 1918, the Gilbert Ward was organized with Arthur L. Heymore as Bishop. He acted until 1926, when he was succeeded by Albert H. Kempton, who was succeeded in 1928 by Alfred H. Nichols, who presided Dec. 31, 1930. The saints of the ward own a meeting house built of adobe with cement plastering. It has a seating capacity of about 200.

The Gilbert Ward had 250 members Dec. 31, 1930, including 75 children. The total population of the Gilbert Precinct was 1,896 in 1930; of these 791 resided in the town of Gilbert.

**GILES WARD**, Wayne Stake, Wayne Co., Utah, consisted of Latter-day Saints who had settled in Blue Valley, which valley was first settled in February, 1883, by Hyrum Burgess and others, who built houses and commenced farming. Henry Giles was the first presiding Elder in the valley, acting under the direction of Bishop George Brinkerhoff of the Thurber Ward. Bro. Giles presided until January, 1885, when the saints in Blue Valley and Graves Valley were organized as a ward called Blue Valley Ward with Henry Giles as Bishop. He was succeeded in 1893 by Heber J. Wilson, who in 1894 was succeeded by Francis C. Mickelsen, who in 1896 was succeeded by Levi Charles White, who in 1907 was succeeded by Joseph H. Ellett, who presided until April 26, 1910, when the Giles Ward was disorganized and the remaining saints were continued as a branch of the Torrey Ward. The name of the Blue Valley Ward was changed to Giles Ward in 1895.

**GLAMORGAN CONFERENCE**, in South Wales, British Mission, was a continuation of the Merthyr Tydvil Conference, Wales, the name being changed on Dec. 26, 1847. On July 29, 1849, the conference was divided into the Glamorgan East and the Glamorgan West conferences, and so remained until Jan 28, 1865, when the two conferences were amalgamated as the Glamorgan Conference. On Dec 23, 1873, the name of the conference was changed to the Welsh Conference.

**GLAMORGAN EAST CONFERENCE**, in South Wales, British Mission, was created July 29, 1849, by the division of the Glamorgan Conference. On Jan 28, 1865, the conference was discontinued to again become a part of the Glamorgan Conference.

**GLAMORGAN WEST CONFERENCE**, in South Wales, British Mission, was created July 29, 1849, by the division of the Glamorgan Conference. On Jan 28, 1865, the conference was discontinued to again become a part of the Glamorgan Conference.

**GLASGOW CONFERENCE**. See Scottish Mission.

**GLEICHEN BRANCH**, Lethbridge Stake, Alberta, Canada, consisted of a few Latter-day Saints residing at Gleichen. Gleichen Branch was organized July 8, 1908. Gleichen is a railway town situated on the main line of the Canadian Pacific Railway, 51 miles by rail southeast of Calgary. Here farms, irrigated from the Box River, were located by Latter-day Saints and others about 1906. The canal, which supplies the country with irrigation water, taps the Box River about ten miles east of Calgary. The saints who had located in or near Gleichen were organized as an independent branch in 1921, but as some of the saints moved away, the branch was disorganized Dec 31, 1924.

**GLENCOE BRANCH**, Woodruff Stake, Lincoln Co., Wyoming, consisted of a few families of Latter-day Saints who resided in the mining town of

Glencoe situated about six miles south of Kemmerer. The saints who had located temporarily at Glencoe were organized as a branch of the Church Aug 25, 1901, with Martin McPhie as presiding Elder. This organization was continued until the summer of 1903, when the mines at Glencoe closed down and the camp was practically vacated. Only one family of saints resided at Glencoe in 1928. During its existence the Glencoe Branch had a Sunday school, a Relief Society, and a Deacons Quorum. There was a Sunday school at Glencoe as late as 1922, when the mines had resumed temporary operations.

**GLENCOE WARD**, Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in a farming district on Mink Creek, near the confluence of that stream with Bear River, and also some families on Bear Creek. The irrigated part of the ward embraces the country lying immediately south of, and sloping towards Mink Creek. The center of the ward, where the meeting house (a frame building) stands, is about four miles southwest of the center of Mink Creek Ward, and about eleven miles northeast of Preston.

Glencoe is an outgrowth of Mink Creek Ward, of which ward the early settlers of that part of the country now included in the Glencoe Ward were members. But as the Church population on Mink Creek increased, the lower or west part of Mink Creek Ward was organized into a separate bishop's ward named Glencoe Sept 26, 1909, with Louis E. Erickson as Bishop. He was succeeded in 1918 by Carl Emil Peterson, who in 1919 was succeeded by Parley P. Carver, who in 1923 was succeeded by Carl A. Westerberg, who in 1929 was succeeded by Alfred E. Westerberg, who presided Dec 31, 1930. On that date the Glencoe Ward had a membership of 138, including 38 children.

**GLENCOE**, Wyoming. See Thayne, Star Valley Stake.

**GLENDALE WARD**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in the municipalities of Glendale and Burbank and part of Los Angeles. In 1930 meetings were held in a rented hall at 220 West Broadway, Glendale, about 12 miles north of the center of Los Angeles. The ward was organized Nov. 11, 1923, with William J Gough as Bishop. He was succeeded in 1927 by Edward W Farnsworth, who in 1928 was succeeded by William Vorkink, who in 1930 was succeeded by LeGrand Richards, who acted Dec. 31, 1930. On that date the membership of the Glendale Ward was 739, including 147 children.

**GLENDALE WARD**, Kanab Stake, Kane Co, Utah, consists of the saints residing in the upper end of Long Valley, most of them living in the village of Glendale, which is pleasantly situated on the east fork of the Rio Virgen, which runs through Long Valley. The village is regularly laid off in blocks 30 rods square, with streets six rods wide. Long Valley, at the point where Glendale is situated, is about half a mile wide. On the east, adjacent to the village, are rolling hills, the higher mountains being on the west. The surrounding country is excellent for grazing purposes. The ward has a fine meeting house, a good school house, a tithing office, a social hall, and a cooperative store. Glendale is three miles northeast of Orderville, and 26 miles, by nearest road, northwest of Kanab, the headquarters of the stake.

Glendale, originally called Berryville, was first settled in the spring of 1864 by John Berry and family and others. A townsite was surveyed on which the early settlers built several log cabins. A primitive water-power mill was also erected. In 1865 other settlers arrived in Long Valley, most of them being called from other places, by the Church Authorities, to strengthen Berryville and the lower settlement

Winsor (now Mount Carmel), the Indians, at that time, being on the war-path. In the fall of 1865 a stockade was built at Glendale as a protection against the Indians.

In the summer of 1866 all the settlements in Kane County, including Berryville, were vacated because of Indian troubles, and the exiled saints made temporary homes in St. George and other places. During the Indian troubles two men and one woman, namely, Robert Berry and his wife Isabella, and Joseph Berry, an unmarried man, were killed by Indians, on Short Creek. Both Berryville and Winsor remained vacated, so far as white settlers were concerned, till the spring of 1871, when the settlements on the Muddy, now in Nevada, were broken up, and most of the people from that locality settled in Long Valley. Among these was Royal James Cutler. A new meeting house was built in 1884.

The first settlers of Berryville arrived as an organization from Saint Thomas on the Muddy with James Leithead as Bishop, and he took charge, together with his counselors, in Long Valley from the beginning in 1871. Brother Leithead was succeeded in 1874 by Warren M. Johnson (presiding Elder), who was succeeded by George Baker. In 1877 the Glendale Ward was organized with James Leithead (serving a second term) as Bishop. He was succeeded in 1879 by Royal James Cutler, who died Aug. 3, 1894, and was succeeded by Moses David Harris, who moved away in 1900, and James W. Watson was then appointed presiding Elder. Later in 1900 Elder Watson was succeeded by Royal J. Cutler, jun, who in 1908 was succeeded by James S. Carpenter, who in 1913 was succeeded by Joseph H. Swapp, who in 1919 was succeeded by Joseph Walter Hopkins, who died Jan. 22, 1926, and was succeeded by Charles C. Anderson, who presided Dec. 31, 1930. On that date the Glendale Ward had a membership of 246, including 53 children.

**GLENDALE WARD**, Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in a mountainous district of country lying at the foot of the mountains northeast of Preston. The country included in the boundaries of the ward extends about six miles from east to west and three miles from north to south. The bulk of the population live in a scattered condition on their respective farms along Worm Creek, on which stream the meeting house also is located, about six miles northeast of the center of Preston. Dry farming is followed by most of the people, though some of the gardens and farms are irrigated, mostly from water obtained through a canal which taps Cub River about ten miles east of the ward meeting house. This canal is about 15 miles long.

Among the first settlers in that district of country now included in the Glendale Ward, and which originally belonged to Preston, were Henry, Daniel, Auger and William A Wagstaff, who settled on Worm Creek in 1884. At that time only half a dozen families were living at different points along that stream and only a little farming had been done. Other settlers arrived and the Cub River and Worm Creek Canal Company was organized, which finished a ditch in 1888 at a cost of about \$30,000. On April 22, 1888, the saints who had settled near the mouth of Worm Creek Canyon (about 12 families altogether) were organized as a branch of the Church, called Worm Creek Branch, with Andrew Mortensen as presiding Elder. Bro Mortensen was succeeded in 1889 by Austin Taylor Merrill, who in 1893 was succeeded by Ezekiel E Hopkins.

The Worm Creek Branch was organized as a bishop's ward June 24, 1893, with Austin T. Merrill as Bishop. The name Glendale was suggested by Stake President George C. Parkinson because of its beautiful location in the mountains. Bishop Merrill was succeeded in 1895 by Lars Christian Larsen, who in 1905 was succeeded by Andrew D. Mortensen, who in 1917 was succeeded by

Nahum Boyd Porter, who in 1920 was succeeded by Lars C. Larsen (serving a second term), who in 1921 was succeeded by Leland L. Auger, who in 1923 was succeeded by Christian J. Larsen, who on April 20, 1930, was succeeded by Oleen A. Jensen, who presided Dec. 31, 1930. On that date the Glendale Ward had 132 members, including 40 children. The total population of the Glendale Precinct was 137 in 1930. Within the limits of Glendale Ward is the Preston-Whitney Reservoir, which is fed by overflow water from Cub River, and irrigates some of the farms of Preston, Whitney and Fairview.

**GLENN'S FERRY WARD**, Boise Stake, Elmore County, Idaho, consists of the Latter-day Saints residing in the town of Glenn's Ferry, an important town on the Oregon Short Line Railroad, situated on Snake River, about 75 miles southeast of Boise, the stake headquarters. Most of the brethren at Glenn's Ferry were connected with the railroad in 1930, while others were engaged in farming in the surrounding country.

The few families of Latter-day Saints who had located at Glenn's Ferry were organized as an independent branch of the Boise Stake Oct. 16, 1921, with Henry L. Blaser as presiding Elder, he was succeeded in 1924 by Wilburn Rose, who became Bishop when the branch was organized as a ward May 19, 1929. Bro Rose presided Dec. 31, 1930. The Church membership of the Glenn's Ferry Ward on that date was 268, including 85 children; the total population of Glenn's Ferry Precinct was 1,464 in 1930.

**GLENROCK**, Wyoming. See Deer Creek.

**GLENWOOD WARD**, Alberta Stake, Alberta, Canada, consists of the Latter-day Saints residing in and around the village of Glenwood, which is situated one mile north of the Belly River, 21 miles northwest of Cardston, and 70 miles, by the nearest road, southwest of Lethbridge. The farmers in that locality irrigate part of their

lands through a canal which taps the Belly River about 16 miles southwest of the village. The ward extends from the Belly River and the Hillspring Ward on the south to Kootenai or Waterton River on the north and west, and east to the junction of the Belly and Waterton rivers. Of the 65 families in the ward, about 40 reside on the townsite, which is surveyed into eight-acre blocks, each block containing eight one-acre lots. The L. D. S. meeting house, a frame building 34x76 feet, occupies a central position on the townsite and there is also a fine two-story frame school house. The old Cochrane Ranch buildings are still standing  $1\frac{1}{2}$  miles east of Glenwood on the Belly River.

The first settlers in that district of country now included in the Glenwood Ward (apart from the former Cochrane Ranch) were Edward Leavitt and family and others, who founded the settlement in the spring of 1908. A townsite was surveyed about 1907 and the people commenced to build on it in 1909, in which year, also, a school house, a two-story frame building, was erected. The first Latter-day Saints in Glenwood attended meetings in Cardston until July 25, 1909, when they were organized into a ward, with Vincent I. Stewart (formerly Bishop of Mountain View) as Bishop. He was succeeded in 1911 by Edward Leavitt, who in 1926 was succeeded by Sylvester C. Williams, who in 1927 was succeeded by Edward Glenn Wood, who still acted as Bishop of the Glenwood Ward Dec. 31, 1930. On that date the ward had 475 members, including 107 children.

**GLENWOOD WARD**, Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in the town of Glenwood, and a few scattered settlers in the immediate neighborhood. The town of Glenwood, originally called Glenn's Cove, is pleasantly situated in a natural cove on Cove Creek on the east side of Sevier Valley. It consists of a farming and stock-raising community, the farmers irrigating most of their lands from Cove Creek, which

rises in the mountains about a mile southeast of the center of the town. This remarkable stream heads in two main springs, one of which issues from a little lake and the other bursts out from the mountain at once large enough to run a mill. Cove River is a separate stream which rises a short distance west of the town of Glenwood, in three large and a number of smaller springs, at the foot of a low mountain spur. From these springs issues forth a large stream, which, however, on account of its low source, can only be partly used for irrigation purposes at Glenwood. After a short run with a very little fall it empties into the Sevier River. Glenwood is classed by many as the finest located settlement in Sevier Valley. It is also the oldest. The town is  $6\frac{1}{2}$  miles by road, or five miles in an air line east of Richfield, 18 miles southwest of Salina, 15 miles northeast of Monroe, and about 30 miles northwest of Koshare.

Glenwood was settled in 1864 by Robert W. Glenn and other Latter-day Saints who had been called by Apostle Orson Hyde to settle in the Sevier Valley. These first settlers arrived on the ground where Glenwood now stands Jan. 11, 1864. After a townsite had been surveyed, the brethren returned to Sanpete Valley after their families. The settlement was founded under the direction of Robert W. Glenn, but he only presided during the summer of 1864, when James Wareham was appointed by Apostle Orson Hyde to take charge of the Glenwood settlement. Apostle Hyde visited Glenwood in November, 1864, on which occasion he named the place Glenwood, in lieu of Glenn's Cove and Glencoe, a name formerly adopted by the people. Other families of saints arrived in the fall of 1864 and about 25 families spent the winter of 1864-1865, living in log cabins, adobe houses and dug-outs. Considerable canal work was done, and other improvements made. A school house was built in 1865, and in March, 1865, the Glenwood Precinct was

created. The Indian War, commencing in 1865, threatened the very existence of the settlement, which was temporarily abandoned in 1866, when the women and children were taken to Richfield for safety. In the spring of 1867, when the Indian hostilities were resumed, the settlement was entirely vacated, the people moving to the older settlements in Sanpete County for safety.

Glenwood was re-settled in 1870 by Joseph L. Hall and others, and at a meeting held Feb 28, 1871, Archibald W. Buchanan was chosen as president of the branch, succeeding Abraham Shaw, who had presided since 1870. Pres. Buchanan was succeeded in 1872 by Helaman Pratt, who in 1873 was succeeded by George T. Wilson, who in 1874 was succeeded by Archibald T. Oldroyd, who presided until July 13, 1877, when the Glenwood Branch was organized as the Glenwood Ward, with Archibald T. Oldroyd as Bishop. Bishop Oldroyd was succeeded in 1886 by Herbert H. Bell, who in 1914 was succeeded by Andrew Oldroyd, who in 1930 was succeeded by J. Elmer Sørensen, who presided Dec 31, 1930. On that date the Glenwood Ward had 364 members, including 51 children. The total population of the Glenwood Precinct was 401 in 1930, of which 350 resided in the town of Glenwood.

**GLINES WARD**, Uintah Stake, Uintah Co, Utah, consists of the Latter-day Saints residing in a country district lying southwest of Vernal, in Ashley Valley. The meeting house, which may be considered the center of the district, is located  $2\frac{1}{2}$  miles southwest of Vernal, the stake headquarters. Nearly all the inhabitants of the ward are Latter-day Saints. The meeting house, erected in 1884, was remodeled about 1892. The ward was named Glines in honor of a family of that name whose members were among the first settlers of the district.

Land in that part of Ashley Valley later comprised in the Glines Ward was first taken up about 1880. Among the early settlers were a number of Lat-

ter-day Saints who attended meetings at Ashley Center (Vernal) or at the Mill Ward (later Maeser). Thomas Mantle, acting as presiding Teacher in the district, commenced a Sunday school in private houses under the direction of the Mill Ward bishopric about 1882. At a meeting held Sept. 15, 1884, at Ashley Center (Vernal) the Fourth District of that ward was organized as the Glines Ward with James H. Glines as Bishop. On the 21st a more complete organization was effected and officers for the auxiliary organizations selected. Bishop Glines was succeeded in 1887 by Peter Abplanalp, who was succeeded in 1899 by John A. Workman, who was succeeded in 1904 by Joseph A. McKee, who was succeeded in 1914 by Miles M. Batty, who was succeeded in 1926 by John B. Eaton, who presided Dec. 31, 1930, on which date the ward had 277 members, including 55 children.

**GLOBE WARD**, Saint Joseph Stake, Gila Co, Arizona, consists of the Latter-day Saints residing in the mining town of Globe, the seat of Gila County, which in 1930 had 7,157 inhabitants. Globe is 85 miles northwest of Thatcher, the headquarters of the St Joseph Stake. Most of the inhabitants are engaged in mining and mercantile pursuits. The saints at Globe own a commodious chapel, a frame building, erected in 1907 at a cost of \$3,000, but later improved and enlarged.

Prior to 1906 a number of L. D. S. families had located at Globe, who were organized as a branch of the Church Sept 22, 1906, with Lorenzo Hunsaker as presiding Elder. This branch was organized as a ward Oct. 27, 1907, with Lorenzo Hunsaker as Bishop. Bro. Hunsaker acted in that capacity until 1928, when he was succeeded by B. Franklin Birtcher, who presided Dec. 31, 1930.

On that date the Globe Ward had 223 members, including 58 children.

**GOLD DISCOVERY** in California. In September, 1847, about 40 discharged members of the Mormon Battalion ar-



rived at Sutter's Fort on the American River in search of employment, having been warned by a message from Pres Brigham Young that food would be scarce in Salt Lake Valley that winter. Mr. Sutter and his partner, Mr. James W. Marshall, were contemplating the erection of a saw mill and were glad to secure skilled men, who were willing to work in any capacity and able to direct the labors of the Indians attached to the camp. A mill race seven or eight miles long was dug, which was completed in January, 1848. In the tail race at the base of the mill, on Jan. 24, 1848, Mr. Marshall discovered some yellow metal, which he showed to a few of the brethren and the first recorded statement in regard to the discovery of gold in California is from the journal of Henry W. Bigler, one of the Battalion men, who wrote under date of Jan. 24, 1848. "This day some kind of metal was found in the tail-race that looks like gold." On Jan. 30th he wrote "Our metal has been tried and proves to be gold." We have picked up more than a hundred dollars worth last week." (See Mormon Island and also Life of a Pioneer, p. 96.)

This discovery of gold in California stirred the whole civilized world, and thousands of gold-seekers passed through Salt Lake City en route for the gold fields and brought to the inhabitants who were struggling for an existence in the Valley a liberal supply of clothing and dry goods which they exchanged with the people for fresh horses and cattle and provisions. Thus was fulfilled a prediction made by Heber C. Kimball early in 1849, at a time when the saints scarcely knew where to look for the next crust of bread or for rags to hide their nakedness, that, within a short time, "states goods" would be sold in the streets of Great Salt Lake City cheaper than in New York and that the people should be abundantly supplied with food and clothing. (Life of Heber C. Kimball, p. 401; Journal of Discourses, Vol. 10: 247.)

**GOODING WARD**, Blaine Stake, Gooding Co., Idaho, consists of the Latter-day Saints residing in or near the town of Gooding, the county seat of Gooding County, Idaho, and a station on the Oregon Short Line Railroad, 65 miles southwest of Carey, the headquarters of the Blaine Stake.

The Latter-day Saints who had located in Gooding and vicinity, seeking homes, were organized into a branch of the Church in 1917 with Jesse F. Cooper as presiding Elder. This branch was organized as the Gooding Ward Oct. 17, 1919, with Jesse F. Cooper as Bishop. He was succeeded in 1921 by George E. Jenkins, who was succeeded in January, 1923, by Walter A. Porter, who acted as presiding Elder until May 20, 1923, when he was ordained a Bishop and acted in that capacity until 1929, when he was succeeded by Clarence Ashton, who presided in 1930. The membership of the Gooding Ward Dec. 31, 1930, was 457, including 114 children, out of a population of 1,556 in the Gooding Precinct.

**GOOSEBERRY BRANCH**, Sevier Stake, Sevier Co., Utah, consisted of a few Latter-day Saints residing in Gooseberry Valley, which is located in Salina Canyon, about ten miles southeast of Salina. The saints who had settled at Gooseberry were organized as a branch of the Salina Ward Sept. 22, 1878, with Peter Rasmussen, jun., as presiding Elder. A school house was erected and a school district established in 1882. Presiding Elder Rasmussen was succeeded in 1880 by Brigham Casto, who was succeeded in 1883 by Kelsey Bird, who was succeeded in 1884 by Andrew Jackson Russell. The school district was discontinued in 1889, as most of the people had removed from the valley, and the branch was discontinued soon afterwards.

**GORDON CREEK BRANCH**, Carbon Stake, Carbon Co., Utah, consists (1930) of a few Latter-day Saints residing at Gordon Creek, a few miles from Price, the headquarters of the stake.

The saints who had located at Gordon Creek were organized into a branch of the Church June 8, 1930, with Arthur E. Robinson as presiding Elder, he acted in that capacity Dec. 31, 1930, when the Church membership of the branch was 41 souls, including 7 children. Small as the branch is, it has the usual auxiliary organizations found in a L. D. S. community.

**GORLITZ CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the town of Gorlitz in Silesia. Silesia is in the eastern part of Germany, bordering on Czechoslovakia. Gorlitz District on Dec 31, 1930, had a total population of 178, including 19 children. The district has three branches, namely, Bautzen, Gorlitz and Zittau.

**GOSHEN WARD**, Shelley Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in that part of the great Snake River Valley which lies immediately east of Sand Creek. It consists of a fertile country extending about ten miles from north to south and about four miles from east to west. The people of the ward irrigate their lands and gardens from the Idaho Canal, which taps Snake River about ten miles above Idaho Falls. The west part of the ward, however, is irrigated from the Snake River Valley Canal, which taps Snake River about three miles below Idaho Falls. The Goshen meeting house, centrally located in the village of Goshen, is five miles east of the Basalt center, 17 miles northeast of Blackfoot, 15 miles southwest of Idaho Falls, and seven miles southeast of Shelley, the headquarters of the stake. In 1910-1915 a fine white sandstone chapel was built in Goshen at a cost of about \$16,000.

The first L. D. S. settlers in that district of country now included in the Goshen Ward were Mrs. Christine Christensen and family, and Niels Monson and family, who settled there in the fall of 1893. Other settlers, including some non-Mormon families, ar-

rived later, and a L. D. S. Sunday school with Adolph Martin Nielsen as superintendent was organized April 3, 1898, and in that year a L. D. S. meeting house was built. The Goshen Branch was organized in 1899 and the branch organized as the Goshen Ward Sept 9, 1900, with Lars Sørensen as Bishop. He was succeeded in 1906 by Wilford M. Christensen, who in 1914 was succeeded by Peter Martin Monson, who in 1929 was succeeded by J. Raphael Larsen, who acted Dec 31, 1930. On that date the Goshen Ward had 397 members, including 74 children. The total population of the Goshen Precinct was 757 in 1930.

**GOSHEN WARD**, Tintic Stake, Utah Co., Utah, consists of the Latter-day Saints residing in the so-called Goshen Valley, which consists of the extreme south end of Utah Valley. Goshen is about seven miles west of Santaquin, 12 miles, by nearest road, southwest of Payson, 30 miles southwest of Provo, the seat of Utah County, and 70 miles, by nearest wagon road, south of Salt Lake City. It is a farming community, of which about three-fourths of the people live on the townsite, the rest in a scattered condition on their respective farms. Goshen townsite is surveyed into ten-acre blocks, each block containing ten lots, the streets being eight rods wide.

Goshen, which was first settled by Latter-day Saints in 1857, struggled hard for its existence during a number of years. First the settlers built a small fort which they evacuated in 1859, and then built in city form. Owing to the poor quality of the soil they moved a few miles further north in 1860, but found that location not much better. In 1869 the present site was located by Pres. Brigham Young. When Goshen was first settled in 1857 Phineas W. Cook and others constructed a dam across Salt Creek, 1½ mile west of the present townsite. About 25 men commenced work on this dam in the summer of 1857, but before winter set in most of them returned to

their former homes. Phineas W. Cook, and a few others remained, however, during the winter of 1857-1858. In the spring of 1858 the actual founding of the settlement took place when other settlers arrived, most of them with families, and began making improvements. Phineas W. Cook acted as presiding Elder at the beginning, he was released early in 1860 and William Price was made Bishop Feb 15, 1860, when the branch was organized as a ward. He was succeeded in 1896 by Peter Okelberry, who in 1912 was succeeded by William P. Okelberry, who in 1917 was succeeded by Otis L. Ercanbrack, who in 1924 was succeeded by William P. Okelberry (serving a second term), who presided Dec 31, 1930. On that date the Goshen Ward had a membership of 690, including 140 children. The total population of the Goshen Precinct was 780 in 1930, of whom 669 resided in the town of Goshen.

**"GOSPEL REFLECTOR"** (The) was a semi-monthly periodical published in the interest of the Church in Philadelphia, Penn., by Benjamin Winchester, an Elder, who in the early days of the Church figured prominently as a missionary and was an able expounder of the principles of the gospel; but later, owing to transgression, he lost the faith, apostatized, became a spiritualist and died outside the Church.

The first number of the "Gospel Reflector" was dated Jan. 1, 1841, and the 12th, or last number, June 15, 1841. Each number except Number 7, which consisted of 56 pages, contained 24 royal octavo pages, the printing on each page making four by seven inches. All the numbers together contained 314 pages. The subscription price was 12½ cents per single copy. This periodical was principally devoted to explanations of the first principles of the gospel and the divine mission of the Prophet Joseph Smith. At the time of its publication there was a flourishing branch of the Church in Philadelphia.

**GÖTEBORG (GOTHENBURG) CONFERENCE**, or District, Swedish Mission, consists of the Latter-day Saints residing in the southwest part of Sweden, and was organized Sept. 5, 1857. In 1870 it was amalgamated with the Norrköping Conference, and was after that for a couple of years known as the Jonköping Conference. In 1872 the office was moved from Jonköping to Göteborg, when the conference again became known as the Göteborg Conference, which name it has retained ever since. It was from its first organization up to 1905 a part of the Scandinavian Mission, but in the year named it became a conference of the Swedish Mission, to which it still belongs. The following branches of the Church have, at different times, belonged to the Göteborg Conference: Göteborg, Jonköping, Karlstad, Halmstad, etc. Göteborg, the second largest city in Sweden, had 241,561 inhabitants in 1930.

**GOVERNOR'S (or President's) OFFICE** is a one story adobe building, on East South Temple Street, Salt Lake City, adjoining the Beehive House on the east and the Lion House on the west. It was erected about 1852 and used as the executive office of the Territory of Utah until 1858, or while President Brigham Young was governor of the Territory. The building was also the headquarters of the Church of Jesus Christ of Latter-day Saints from the time of its erection until 1917, when the large Church Office structure was erected.

The following presidents of the Church used the old house as their executive offices: Brigham Young, 1852-1877; John Taylor, 1877-1887; Wilford Woodruff, 1887-1898; Lorenzo Snow, 1898-1901, and Joseph F. Smith, 1901-1917.

**GRACE**, Bannock Stake, Bannock Co., Idaho, is a thriving and growing town situated on the southeast side of Bear River, surrounded by a rich farming district, of which Grace is the business center. The majority of the

inhabitants are Latter-day Saints who are principally engaged in farming and stock-raising, while only a few of them are engaged in business. The gardens and farms are mostly irrigated from a canal which taps Bear River about two miles above the so-called "Ten Mile Bridge." Grace is six miles south of Alexander, the nearest railroad station on the main line of the Oregon Short Line Railroad, and the terminus of the Alexander and Grace branch of said railroad. It is 12 miles southwest of Soda Springs. The town can boast of a fine L. D. S. tabernacle, which is used for both ward and stake purposes; there is also another L. D. S. meeting house in Grace, and the town is divided into two bishop's wards.

Grace was first settled in 1893 and a post office established there in 1894. The saints at Grace belonged originally to the Trout Creek Ward, but were organized as a branch June 6, 1897, with Landon Rich as presiding Elder, and as a ward April 23, 1899, with Alma E. Hubbard as Bishop. The latter was succeeded in 1904 by Christian H. Poulsen, who in 1914 was succeeded by Moroni W. Lowe, who in 1917 was succeeded by John L. Lloyd, who acted until 1920, when the Grace Ward was divided into the Grace 1st Ward and the Grace 2nd Ward. The total membership of the two wards at Grace on Dec. 31, 1930, was 1,033, including 218 children, as against a total population in the Grace Precinct of 1,479. Grace was so named at the suggestion of a land attorney at Blackfoot when a post office was located there in 1894.

**GRACE 1ST WARD, Bannock Stake,** consists of the Latter-day Saints residing in that part of the town of Grace which lies south of Center St. The ward meeting house, which is also used as the stake tabernacle, is situated on the west side of Main St. cornering on 4th South St.

When Grace Ward was divided into two wards Aug. 15, 1920, Moroni W. Lowe was chosen as Bishop of the Grace 1st Ward. He was succeeded in

1929 by Emil E. Petersen, who presided in 1930. The total membership of the Grace 1st Ward Dec. 31, 1930, was 506 souls, including 105 children.

**GRACE 2ND WARD, Bannock Stake,** consists of the Latter-day Saints residing north of Center Street in the town of Grace. The ward meeting house is situated on the corner of 1st East and 3rd North streets, facing south and east, and is a fine brick building, with an auditorium capable of seating 300 people. It also has a recreation hall in the basement, a bishop's room, a baptismal font, and class rooms.

When the Grace Ward was divided into two wards Aug. 15, 1920, John Roghaar was chosen as Bishop of the Grace 2nd Ward and he presided Dec. 31, 1930. The membership of the Grace 2nd Ward on that date was 527, including 113 children.

**GRAFTON WARD, Zion Park Stake,** Washington Co., Utah, consisted of the Latter-day Saints residing in the little settlement of Grafton situated on the south side of the Rio Virgen, two miles west of the town of Rockville, to which ward the saints of Grafton belonged for many years. An old log school house built in Grafton at an early day is still standing, now used as a barn. The more modern school or meeting house, erected later in Grafton, is also standing, but not used as a house of worship.

In 1859 Nathan C. Tenney, with some four other families from Virgin City, commenced a settlement about six miles above Virgin, which was named Grafton, about a mile below the present village of Grafton. More settlers arrived in 1860-1861; dams in the Rio Virgen were built and agriculture commenced, but floods caused by the overflow of the river washed away nearly all the lands claimed by the early settlers, and so New Grafton, so-called, was located in the spring of 1862. Considerable grain was raised for a number of years, but the Rio

Virgen continued to wash away the soil, the ditches were filled up with sand and dams washed away continuously, until the settlement was reduced to a minimum in size and became a part of the Rockville Ward. Owing to Indian troubles the settlement was vacated in 1866, but was resettled in 1868.

In 1877 the saints at Grafton were organized as a ward with Alonzo H. Russell as Bishop. He acted until 1887 and was succeeded by James Munroe Ballard as Bishop. He was succeeded in 1900 by William Isom, who was succeeded in 1903 by James M. Ballard (serving a second term), who presided until 1907, when the ward was disorganized and the saints at Grafton were transferred to the Rockville Ward. James N. Stanworth was then chosen as presiding Elder of the Grafton Branch, to act under the direction of the Rockville Ward bishopric. He was succeeded in 1919 by Philetus Jones, who acted as presiding Elder at Grafton until 1921, when he was chosen as Bishop of the Rockville Ward. With this change the Grafton Branch ceased to exist altogether.

**GRAHAM.** See Alton Ward, Kanab Stake, Utah.

**GRAHAM WARD,** St. Joseph Stake, Graham Co., Arizona, consisted of Latter-day Saints residing in a farming district on the north side of the Gila River, opposite Thatcher. The settlers lived scattered for about four miles along the river. Most of the land in that district is irrigated from the so-called Graham Ditch which taps the Gila River about three miles above the townsite. The Graham townsite (thus named after the Graham Mountains and Graham County) is four miles, by nearest road, northeast of Thatcher, the headquarters of the St. Joseph Stake, and eight miles southeast of Bryce. The saints in the Graham district constitute a part of the Safford Precinct.

Some of the settlers of Brigham City on the Little Colorado River in

northern Arizona, who had become discouraged on account of repeated failure of crops and poor prospects, established new homes on the Gila River in that district of country later included in the Graham Ward in January, 1881. Among the arrivals were George Lake, Andrew Anderson, George Skinner, Jørgen Jørgensen, J. J. Adams and Moses Curtis. Andrew Anderson built the first stockade house in Graham in 1881, while the rest of the people lived for some time in sheds, tents and wagon boxes. In 1882 other settlers arrived and located near the first settlers. Good crops were raised in the beginning. Moses Curtis was the first presiding Elder in the district described, and in May, 1883, the Graham settlement was organized as a bishop's ward with Jørgen Jørgensen as Bishop. He was succeeded in 1885 by Peter O. Peterson, who in 1892 was succeeded by George Skinner as presiding Elder and in 1898 as Bishop. Bishop Skinner died Oct. 21, 1918, after which James T. Talley acted as presiding Elder until 1919, when he was succeeded by Francis M. Skinner, who was succeeded in 1921 by Robert Reed, who acted as presiding Elder from 1921 to 1922 and as Bishop from 1922 to March 13, 1927, when the Hubbard and Graham wards of the St. Joseph Stake were disorganized, and a new ward, named Kimball, organized in their stead with the saints who had formerly belonged to the two aforesaid wards.

**GRAMPTON,** Beaver Stake, is a mining district in the mountains near Frisco, Beaver Co., Utah. For the benefit of the families of Latter-day Saints employed in connection with the mines, a Sunday school was organized in 1907 with Charles W. Poole as superintendent. He was succeeded in that position in 1909 by Gideon A. Murdock, who still acted in 1915, since which time no report of the school has been filed.

**GRAND VIEW WARD,** Sharon Stake, embraces a tract of country in Utah County, Utah, lying north of the Provo River, or northwest of the

center of Provo. It extends northward to the Timpanogos Ward, east and south to the Provo River, which forms the boundary, and west the ward extends to the Lake View Ward, or to the Salt Lake and Utah Railroad track (Orem Line). The center of the ward, or the place where the L D S meeting house stands on the east side of the state highway, is about a mile north of the Provo River Bridge, or  $2\frac{1}{2}$  miles from the center of Provo, and  $1\frac{1}{2}$  mile south of the Timpanogos meeting house, on the Provo Bench. The Grand View meeting house is a modern brick and cement building, erected at a cost of about \$25,000. It contains an auditorium seating 300 people, an amusement hall, bishop's room, a Relief Society room, and three class rooms.

Grand View was originally a district of the Provo 3rd Ward, containing a L D S Sunday school, later it was made a branch of the said ward named Grand View, with James Harris Jenkins as presiding Elder. It became a so-called independent branch in 1912. Bro Jenkins was succeeded as presiding Elder in 1917 by Fred E Buss, who acted until 1921 when the branch was organized as a ward by taking parts of the Provo 3rd Ward and strips of the Timpanogos and Lake View wards, and organizing them into the Grand View Ward, with Mark E Kartchner, jun., as Bishop; he presided Dec 31, 1930. On that date the ward had 293 members, including 41 children.

**GRANGER WARD**, Oquirrh Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in Granger, a farming district traversed by a branch of the Salt Lake and Utah Railroad. The Granger meeting house is situated on the south side of the main highway, about eight miles southwest of the Temple Block in Salt Lake City.

In the fall of 1849 a company of saints from Wales, in charge of Capt Dan Jones, arrived in Salt Lake City and some of these located on the west side of Jordan River in what later

became the Granger Precinct. They and others who joined them built a canal, tapping the Jordan River, which canal was known for many years as the "English Canal." It was not very successful, and many settlers dug wells from which some very brackish water was obtained. When more water was secured from other canals which were made above, the ground became more moist which proved for a time very beneficial, so much so that in 1879 as many as 47 bushels of wheat were raised to the acre. On account of this fertility the precinct was named by Judge Elias Smith the Granger Precinct, which later gave the name to the ward. After a time too much alkali was deposited which destroyed the crops on lower lands. The street on which the Granger meeting house now stands was the boundary line between the Brighton Ward and the North Jordan Ward, and when the Granger Ward was organized Feb 24, 1884, from the south part of Brighton Ward and the north part of North Jordan Ward, this road became the center of Granger Ward. Daniel McRae was the first Bishop of Granger Ward; he acted in that capacity for 30 years and was succeeded in 1914 by William A Grant, who was succeeded in 1920 by Wm Henry Bangerter, who presided Dec 31, 1930. On that date the ward had 993 members, including 225 children.

When the Granger Precinct was established in 1878, a lumber school house was erected which served for meetings and all public gatherings until 1889, when a substantial brick meeting house was erected. This building was destroyed by an explosion in 1905, after which a modern brick chapel was erected with an amusement hall in the basement, immediately east of the old building. Granger belonged to Salt Lake Stake until 1900, when it became part of the Granite Stake and in 1914 it was transferred to the Cottonwood Stake. When the Oquirrh Stake was organized June 3, 1923, Granger Ward became part of that stake.

**GRANITE STAKE OF ZION** (The) consists (1930) of Latter-day Saints residing in the southeastern part of Salt Lake City, extending north to 13th South St. (or Liberty Stake), east to the Wasatch Mountains, south to 27th South St. (or Grant Stake), and west to 5th East St. from 27th South St. to the Park City branch of the Denver & Rio Grande Western Railroad tracks, thence east along said tracks to 7th East St. and north along 7th East St. to 13th South St. (or Liberty Stake). Granite Stake was so named on account of the mountains and the quarries of granite at the eastern boundary of the stake. It contains ten wards, namely, Emerson, Forest Dale, Hawthorne, Highland Park, Lincoln, Nibley Park, Parleys, Richards, Sugar House and Wasatch.

Until the beginning of 1900 all of Salt Lake County belonged to the Salt Lake Stake of Zion, but on account of the large increase of population it was found necessary to divide that stake in January, 1900, and organize two new stakes, namely, Jordan Stake, containing the settlements in the south part of the county, and Granite Stake, containing those wards lying centrally in Salt Lake Valley south of Salt Lake City.

Granite Stake was organized Jan 28, 1900, with Frank Y. Taylor as president and included the following wards: North Jordan, Granger, South Cottonwood, Big Cottonwood, Mill Creek, East Mill Creek, Sugar House, Forest Dale, Farmers and Hunter, and the Mountain Dell Branch. As the population of these wards grew some of them were divided and new wards created until 22 new wards were added to the Granite Stake, namely, Grant, Murray and Wilford in 1900; Winder in 1904; Emerson, Waterloo, Brinton, Holladay and Bennion in 1905; Murray 1st and Murray 2nd in 1906; Miller, in 1907; Parleys in 1912; Richards and Burton in 1914; Highland Park in 1916; Wasatch in 1917; Wandamere in 1918; Hawthorne and Wells in 1919; Nibley Park in 1924, and Lincoln in 1928. Big

Cottonwood Ward was disorganized in 1911. In 1918 a large reservoir to conserve water for Salt Lake City was constructed at Mountain Dell, the place having ceased to be used for residences.

On account of the enormous growth of population in the south and east parts of Salt Lake City and vicinity, it became necessary to divide Granite Stake, and so in 1914 the south part of that stake was organized as the Cottonwood Stake containing the following wards. Bennion, Brinton, Granger, Grant, Holladay, Hunter, Mill Creek, Murray 1st, Murray 2nd, South Cottonwood, Taylorsville (formerly North Jordan), and Winder. In 1924 eight wards from the south and southeast parts of the reduced Granite Stake were organized as the Grant Stake, namely, Burton, East Mill Creek, Farmers, Miller, Wandamere, Waterloo, Wells and Wilford wards. This left Granite Stake with only nine wards. Lincoln Ward was organized in 1928.

Immediately after the organization of Granite Stake, steps were taken to wards the erection of a stake tabernacle and an imposing edifice was erected at the corner of State St and 14th (now 33rd) South St. The building, square in shape, with an entrance on each side, is surmounted by a large dome, has a seating capacity of 2500 persons, and, with the addition of a \$3,000 pipe organ, cost about \$66,000. This edifice was opened with impressive ceremonies Nov. 28, 1903.

When the Grant Stake was organized in 1924, that part of the Granite Stake in which the tabernacle stands became part of the newly organized Grant Stake and, under the direction of the First Presidency of the Church, became the Grant Stake Tabernacle. Lincoln Ward being centrally located within the present boundaries of Granite Stake and the question of a chapel for that ward being under consideration at the time, it was decided to erect a joint building, to be used as the Granite Stake tabernacle, and also as

the Lincoln Ward chapel. In this edifice, erected on 9th East St. between Hollywood Avenue and 21st South St., there is a large auditorium with a seating capacity of 2500 people and a smaller one with a seating capacity of 600.

In 1900 a small meeting house was erected on State St. in the South Cottonwood Ward, in which meetings might be held in the Scandinavian languages.

Frank Y Taylor was succeeded in the presidency of Granite Stake in 1928 by Hugh B Brown, who still acted Dec. 31, 1930 Following are the names of the brethren who have acted as counselors in the presidency of Granite Stake: First counselors, James P Miller, 1900-1903; Edwin Bennion, 1903-1911, John M Cannon, 1911 to his death June 16, 1917; Joseph F Merrill, 1917-1919; Joseph J Daynes, jun , 1919-1924 (called to preside over Grant Stake); Edward H Anderson, 1924 to his death, Feb 1, 1928; George S Spencer, 1928, and Marvin O Ashton, 1928-1930 Second counselors Edwin Bennion, 1900-1903; John M Cannon, 1903-1911; Joseph F. Merrill, 1911-1917, Joseph J Daynes, jun , 1917-1919; Edward H Anderson, 1919-1924; George S Spencer, 1924-1928, Hugh B. Brown, 1928, and Stayner Richards, 1928-1930. Stake clerks. Thomas Alston, 1900-1903, William McEwan, 1903-1919, and Milton H Ross, 1919-1930.

On Dec 31, 1930, the Granite Stake had 12,442 members, including 2,227 children. Of the Priesthood there were six Patriarchs.

**GRANITE WARD**, East Jordan Stake, consists of the Latter-day Saints residing in the village of Granite, Salt Lake Co, Utah, located at the mouth of Little Cottonwood Canyon, 15 miles southeast of the Temple Block, Salt Lake City.

Little Cottonwood Canyon was known to the pioneers of Utah soon after their arrival in Salt Lake Valley for its excellent timber, and several saw mills were erected in the canyon in the fifties and sixties. A stone

quarry was established in the canyon in 1859 to furnish granite for the erection of the Salt Lake Temple. Work of quarrying rock from different points in the canyon was continued until the temple was completed in 1893 Rich mining deposits having been discovered in Little Cottonwood Canyon in the sixties, Alta, Silverton, Tannersville, and other mining camps and smelters were established on the hillsides and the mouth of the canyon was used as a camping place for the miners. A town named Granite sprang into existence there and for some time it was a place of considerable importance; thus a telegraph office was established, stores, saloons, boarding houses and cabins were erected, and as many of the inhabitants belonged to the rougher element much disorder and lawlessness prevailed. About 1882, when most of the mines closed down, the town was deserted

In the meantime the surrounding country had been settled by Latter-day Saint farmers and for their benefit a ward was organized July 1, 1877, called Granite Ward A new location for a townsite was soon afterwards established about a mile west of the former town, a school house was built and regular meetings commenced. At the time of its organization the ward included the Granite, Butler, Little Cottonwood and Silverton precincts and extended up Big Cottonwood and Little Cottonwood canyons wherever members of the Church were employed in the mining camps In 1890 a substantial rock meeting house was erected on the new townsite of Granite. In 1901 Granite Ward was divided and the north part organized as the Butler Ward. Solomon Despain, the first Bishop of the Granite Ward, acted from 1877 to 1887, when he was succeeded by Alva Butler, who acted until 1901, when the ward was divided and he was called to preside over the newly organized Butler Ward James A. Muir succeeded him as Bishop of the Granite Ward, Bishop Muir was succeeded in 1917 by Alvin A. Despain, who was



succeeded in 1926 by George F. Despain, who was succeeded in 1928 by Rigo S. Hawkins, who presided over the ward Dec. 31, 1930, on which date the Granite Ward had 163 members, including 35 children.

Granite Ward belonged to the Salt Lake Stake until 1900, when it was transferred to the newly organized Jordan Stake of Zion. In 1927, when the Jordan Stake was divided, Granite Ward became a part of the East Jordan Stake.

**GRANT STAKE OF ZION** consists (1930) of the Latter-day Saints residing in the south part of Salt Lake City and vicinity or a strip of country south of the city limits extending northward to 13th South St (or Pioneer and Liberty stakes), eastward to 7th East St. (or Granite Stake), south to the Cottonwood Stake and west to the Jordan River (or Oquirrh Stake).

Grant Stake, an outgrowth of Granite Stake, was organized May 25, 1924, and contained eight wards as follows. Burton, East Mill Creek, Farmers, Miller, Wandamere, Waterloo, Wells and Wilford. On July 20, 1924, three of these wards were divided and four new wards created, namely, Belvedere, Jefferson, McKinley and Whittier. By these changes the district covered by Farmers Ward was divided and that ward disorganized. In 1924, also, Hillcrest Ward was organized from parts of Wilford and Wandamere wards and Central Park and Southgate wards from parts of Burton and Miller wards. This gave to Grant Stake the fourteen wards now within its limits. At the organization of the stake, which was named in honor of Pres. Heber J. Grant, Joseph J. Daynes was sustained as president with Asahel H. Woodruff as first and Joseph Anderson as second counselor; Hemming C. Mortensen was chosen as stake clerk. All these brethren acted in the positions named Dec. 31, 1930. On that date the Grant Stake had 14,888 members, including 3,451 children.

Granite Stake tabernacle being with-

in the limits of the new stake, an arrangement was made, with the cooperation of the First Presidency of the Church, by which the building and surrounding grounds were transferred to the Grant Stake and the building is now known as the Grant Stake Tabernacle.

**GRANT WARD**, Cottonwood Stake, consists of the Latter-day Saints residing in that part of Salt Lake Valley which is bounded on the north by Murray 1st and Murray 2nd wards, on the east by South Cottonwood Ward, on the south by Midvale, of the East Jordan Stake, and on the west by the Jordan River. The meeting house is situated in the midst of a fine farming district, about half a mile west of the State Road in Section 13, Township 2 South, Range 1 West, Salt Lake Meridian.

Grant Ward is an outgrowth of the South Cottonwood Ward, and its history is identical with the latter ward until Dec 16, 1900, when the Grant Ward was organized with boundaries as follows: Commencing at a point on the south line of the South Cottonwood Ward, 46 rods east of the east line of State Street, and running thence north parallel to and 46 rods from State St to Simper or McMillan St, thence west to State St., thence north to the street known as Eddins St, thence west on said street to the Jordan River, thence south along said river to the south boundary of the former South Cottonwood Ward, thence east along said south boundary to State St, thence north on State St. to a point west of the place of beginning, and thence east to the place of beginning.

Peter James Sanders was chosen as Bishop of the new ward; he was succeeded in 1902 by William W. Mackay, who in 1907 was succeeded by Andrew J. Wahlquist, who in 1915 was succeeded by Thomas M. Warnock, who in 1918 was succeeded by Joseph L. Meyers, who in 1920 was succeeded by John Silas Sharp, who in 1924 was succeeded by Nils L. Jensen, who acted as Bishop

of the Grant Ward Dec. 31, 1930. On that date the Grant Ward had 854 members, including 148 children.

**GRANT WARD**, Portneuf Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in the extreme south end of Marsh Valley, partly on an elevated plateau which separates Marsh Valley from Cache Valley. The people in the settlement live on their respective farms and the ward extends north to the Downey Ward, east to the mountains, south to the Swan Lake Ward, and west to the state highway, following the railroad track. The distance from the extreme south to the extreme north end of the ward is about four miles and from east to west the ward extends six miles. The ward meeting house is located on high ground about five miles southeast of Downey, the headquarters of the Portneuf Stake.

The first settler in that part of the country now included in Grant Ward was Captain Jefferson Hunt, of Mormon Battalion fame, who located at Red Rock early in the sixties. After him Joseph Henry Byington came next in 1877, and located on lands now included in the Oxford Ward. But only a few families resided in that part of the country for a number of years, and they affiliated with the saints of the Oxford Ward. Later, when Marsh Valley was settled by the saints, they became a part of the Marsh Valley Ward, and still later a part of the Cambridge Ward. In due course of time they were organized into a regular branch of the Church and meetings were commenced under the presidency of Hyrum Elliot Byington, though he was not regularly appointed as president of what was known for a number of years as the Calvin Branch. These meetings as well as Sunday school sessions were held in private houses until a school house was built in 1885, about two miles west of the present village of Grant. Thomas Henry Larson was the first man appointed to act as a regular presiding Elder. He was set

apart in 1895. At that time there were only about a dozen families of saints living in that part of the country. On Aug. 27, 1899, the south branch of the Cambridge Ward (also called Calvin) was organized as a separate ward, named Grant, in honor of Apostle Heber J. Grant. James Franklin Hunt, who was chosen as the first Bishop, was succeeded in 1908 by John P. Bright, who in 1915 was succeeded by William H. Stoddard, who in 1917 was succeeded by Joseph D. Stoddard, who presided Dec. 31, 1930. On that date the Grant Ward had a membership of 90 souls, including 30 children.

**GRANT WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing in that part of Snake River Valley which extends on the north to Lewisville Ward, east to Garfield Ward, south to Coltman Ward, and west to Snake River. The Snake River Belt Line Railroad runs through the Grant Ward and also through Lewisville and Menan.

Grant Ward, formerly known as the South Lewisville Branch, is an outgrowth of Lewisville. A number of saints, having located in that part of the country too far away from the center of the Lewisville Ward to attend meetings and Sunday school sessions, were organized as a branch called the South Lewisville Branch in 1892, with Alfred K. Dabell as presiding Elder.

On Aug. 14, 1892, the branch was organized as a regular Bishop's ward with Alfred K. Dabell as Bishop. He was succeeded in 1906 by Joseph L. Taylor, who in 1913 was succeeded by John Lec, who presided Dec. 31, 1930. On that date the Grant Ward had a membership of 288, including 61 children. The total population of the Grant Precinct was 317 in 1930.

**GRANTSVILLE**, Utah, is the second town of importance in Tooele County. It is situated in the west part of Tooele Valley, six miles south of the shore of the Great Salt Lake, and 11 miles northwest of Tooele, the county seat, and the headquarters of the Tooele

Stake. Grantsville consists chiefly of L. D. S. farmers, most of whom reside in Grantsville, and irrigate their farms and gardens from the two Willow creeks (North and South) which rise in the mountains southwest of the settlement; also from artesian wells. Most of the inhabitants of Grantsville are Latter-day Saints organized into two wards, viz., the Grantsville 1st and the Grantsville 2nd wards. These two wards had a total Church membership Dec 31, 1930, of 1,012, including 168 children. The total population of the Grantsville Precinct was 1,418 in 1930, of these, 1,201 reside in Grantsville City. The majority of the inhabitants of Grantsville are of Swedish descent. Grantsville has two L. D. S. meeting houses, two school houses (a high school and a grade school), an opera house, and some fine residences, also good shade trees.

Grantsville was settled by Latter-day Saints in 1851, Thomas Watson and James Wrathall being among the first settlers, who in 1852 built a fort as a protection against the Indians. Grantsville was originally called Willow Creek, but later named Grantsville in honor of George D. Grant, a brother of the late Jedediah M. Grant. Benjamin Baker was the first presiding Elder of the settlement, he was succeeded in 1853 by Thomas H. Clark, who in 1858, after the "Move", was succeeded by William Goodall Young, who in 1864 was succeeded by Thomas H. Clark (serving a second term). Pres. Clark died Oct. 14, 1873, and was succeeded by William Jefferies, who presided until June 24, 1877, when the Grantsville Branch was organized into a bishop's ward with Edward Hunter as Bishop. He was succeeded in 1888 by William C. Collett, who in 1895 was succeeded by James L. Wrathall, who in 1906 was succeeded by August K. Anderson, who presided until March 29, 1914, when Grantsville was divided into two wards, namely, Grantsville 1st and Grantsville 2nd wards, the dividing line between the two wards being Hale Street,

which runs north and south through the center of the town.

**GRANTSVILLE 1ST WARD**, Tooele Stake, Tooele Co., Utah, consists of Latter-day Saints residing in the west part of Grantsville. That ward came into existence on March 29, 1914, when Grantsville Ward was divided into two wards, namely, the Grantsville 1st and the Grantsville 2nd wards. The old Grantsville meeting house is still used for worship. Richard Jefferies was chosen as Bishop of the Grantsville 1st Ward, he acted until Jan. 5, 1930, when he was succeeded by Frank Forrest Knowlton, who presided Dec. 31, 1930. On that date the Grantsville 1st Ward had 499 members, including 89 children.

**GRANTSVILLE 2ND WARD**, Tooele Stake, Tooele Co., Utah, consists of the Latter-day Saints residing in the east part of Grantsville. The ward meeting house, erected in 1914-1915 at a cost of \$28,000, is a modern brick building somewhat centrally located in the ward, on the north side of Main Street. It has a seating capacity of 500, also an amusement hall, Relief Society room and six class rooms.

Grantsville 2nd Ward dates back to March 29, 1914, when the original Grantsville Ward was divided and two new wards organized in its stead named respectively the Grantsville 1st and the Grantsville 2nd wards. John William Anderson was chosen as Bishop of the Grantsville 2nd Ward and he presided in that capacity Dec. 31, 1930, on which date the 2nd Ward had 513 members, including 79 children.

**GRASS CREEK WARD**, Summit Stake, Summit Co., Utah, consisted of the Latter-day Saints residing on Grass Creek, principally in Grass Creek Canyon, nine miles northeast of Coalville. Nearly all the heads of families in the branch were employed in the Grass Creek coal mines, the working of which gave the branch its membership. A branch organization was effected in 1883 with Jacob Jones

as presiding Elder. He acted until the mines closed down about 1886. In 1893 the Cullen coal mine in the district was opened; other mines followed, and a branch was again organized in 1899 with Wm. S. Wilde as presiding Elder.

On June 23, 1901, this branch became the Grass Creek Ward with John F. Salmon as Bishop. Bishop Salmon was succeeded in 1902 by John E. Pettit, who was succeeded in 1908 by Wm. S. Wilde, who was succeeded in 1909 by John B. Pendleton. In 1912 the ward was reduced to the status of a branch with Wm. H. Branch as presiding Elder, but soon after that the branch ceased to be reported. Most of the people had moved away and the saints still remaining in the Grass Creek Precinct belonged to the Coalville Ward in 1930.

**GRASS VALLEY** is one of the elevated valleys of Utah situated in Sevier and Piute counties. It extends from north to south about 30 miles and is traversed by Otter Creek, a tributary of the East Fork of the Sevier River. The principal town is Koosharem and there are other neighborhoods known as Burville, Fox Creek, Greenwick, etc. The population is a mixture of Mormons and non-Mormons and in January, 1874, some ranchmen of the latter class killed three Navajo Indians from the other side of the Colorado River who visited the valley and wounded another, without any justification. This caused an uproar on the part of the tribe and it nearly cost Jacob Hamblin and his associates their lives to pacify the Indians and prevent a massacre of the white inhabitants in Grass Valley. (For further details see "Jacob Hamblin", pp. 119 to 144.)

**GRASS VALLEY**, St. George Stake, Washington Co., Utah, is a valley lying south of the Rim of the Basin, north of Pine Valley and extends from north to south about three miles, with an average width of one mile, and an altitude of about 7,000 feet above sea level. It affords facilities for grazing in the summer season, and is a favorite

rendezvous or camping ground for the people of St. George and the settlements along the Rio Virgen, who in order to escape the heat in the warm summer months often make encampments in Grass Valley in order to enjoy the cool, invigorating mountain breezes. From the earliest time Grass Valley was used as a pasture for the stock belonging to the settlements of the surrounding country. The population in the summer months is generally quite considerable, but only a few families spend the winters in Grass Valley. Branch organizations have occasionally existed in Grass Valley as well as auxiliary organizations.

**GRASSY LAKE.** See Burdette Ward, Lethbridge Stake, Alberta.

**GRAYS LAKE WARD**, Idaho Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing in Grays Lake Valley, Williamburg Flat, and a tract of country situated on the headwaters of Blackfoot River. The ward extends north and south about 35 miles. Grays Valley is about 25 miles long from northwest to southeast and consists of a continuous valley almost as level as a floor surrounded by hills or low mountains. Near the valley on the east is the so-called Caribou Mountain, about 10,000 feet high. Grays Lake is 6,420 feet above sea level, but is a mere marsh bordered all around by meadowland, and the surface of the lake consists of rushes and flags, more than water, there being only a few patches of open water on the entire surface, and the lake does not exceed three feet in depth anywhere, though it is 16 miles long. There are ranches and farms scattered between the foothills and the lake. Several mountain streams enter the lake both from the east and the west. All kinds of hardier cereals grow in the valley and some of the smaller fruits, the principal crop raised by the farmers is hay, and the main industry is stock-raising. The center of the ward, where the meeting house (a lumber building) is located on the east side of the lake in the central

part of the valley is about a mile north of the boundary line between Bonneville and Bannock counties, 40 miles northeast of Soda Springs, 20 miles by mountain road west of Freedom, in Salt River Valley (Wyoming), and 60 miles southeast of Idaho Falls.

Among the first Latter-day Saints who located in Grays Lake Valley was a company of people who left Davis County, Utah, in search of a country where there was more room for making homes than in Davis County, Utah. These settlers who arrived in Grays Lake Valley May 17, 1887, found a few non-Mormon settlers in the valley already. Other settlers followed.

The first L. D. S. missionaries entered the valley in December, 1895, and on Feb. 23, 1896, the Grays Lake Branch was organized with Albert Dewey as presiding Elder. This branch was organized into a regular bishop's ward Aug. 10, 1896, with George H. Muir as Bishop. This was done under the direction of the presidency of the Bingham Stake of Zion. Brother Muir was succeeded as Bishop in 1915 by Ephraim C. Schneider, who in 1927 was succeeded by William Wiley Tingey, who acted Dec. 31, 1930, when the Grays Lake Ward had 95 members, including 23 children. The total population of the Grays Lake Precinct was 131 in 1930.

Grays Lake Ward was transferred from Bingham Stake to Bannock Stake in 1910, and to the Idaho Stake in 1916.

**GREASEWOOD COUNTY**, one of the counties of the Territory of Utah, was designated and its boundaries defined by an act approved Jan. 5, 1856, as follows:

"Be it enacted by the Governor and Legislature of the Territory of Utah. That all that portion of Utah Territory bounded north by Oregon, west by St. Mary's County, south by Desert County, and east by that portion of the west shore of Great Salt Lake lying between the north line of Desert County and the most westerly point of said Lake, and by a line running north from

said most westerly point to the southern boundary of Oregon, is and shall hereafter be called Greasewood County."

Greasewood County became part of Nevada in 1861.

**GREAT SALT LAKE**, a body of salt water in the northwest part of the state of Utah, is the principal drainage center of the "Great Interior Basin." The lake is about 80 miles long by 35 miles wide and is about 4,200 feet above sea level; it has no apparent outlet save evaporation. In 1850 the amount of saline matter held in solution was 22.4 per cent; in 1867 only 14.8 per cent. Between these dates the amount of water flowing into the lake annually exceeded the evaporation and the surface of the lake raised about 12 feet, which increased the area from a total of 1,700 to 2,360 square miles. From 1855 to 1861 the volume of water decreased, then for several years there was an increase of volume until 1874, since which time, with variation in different years, the volume has finally decreased to its present level, and on Dec. 31, 1930, the level of the Great Salt Lake was about the same as in 1847, when the pioneers of Utah arrived in Great Salt Lake Valley. The saline content in 1930 was estimated at 20 per cent.

No fish exist in the lake but several species of insects and bime shrimps have been found in the water; also water fowl, in large numbers, frequent the shore. The lake has several islands, the largest of which is Antelope Island, 18 miles long. The principal streams flowing into the lake are the Bear, Weber and Jordan rivers.

At one time the Great Salt Lake was much larger than it is now, the bars, cliffs and beaches formed by the waters of the ancient lake, called Lake Bonneville, still being plainly seen along the base of the mountain ranges. Lake Bonneville had an area estimated at 19,750 square miles. The principal divisions of Lake Bonneville were the main body (comprising the area of the

existing lake and that of the Salt Lake Desert), Cache Bay to the north and Sevier and Escalante bays to the south. The waters of Lake Bonneville reached the ocean through the Columbia River, the outlet from the Great Interior Basin being from the north end of Cache Valley to a tributary of Snake River. (For further details see "The Great Salt Lake" by Dr. J. E. Talmage.)

**GREEN PLAINS**, in Hancock Co, Ill., was quite a famous locality as mob headquarters at the time the saints lived in Illinois. It embraced part of what later became Wythe, Walker, Wilcox and Rocky Run townships, the post office for which was at the house of Levi Williams, the notorious mob leader. His house was 18 miles south of Nauvoo or six miles southeast of Warsaw. Several of the expeditions organized to arrest the brethren or destroy the property of saints in Hancock County, Ill., during the persecutions of 1844-1846, originated at Green Plains.

**GREEN RIVER**, which became so well known to the Latter-day Saint emigrants who crossed the plains in 1847-1869, is a main tributary of the Colorado River. It rises in the Wind River Mountains in Wyoming, runs in a southwesterly direction and empties into the Colorado River in the southeast part of Utah.

**GREEN RIVER WARD**, Carbon Stake, Emery Co, Utah, consists of the Latter-day Saints residing in the town of Green River, a station on the Denver & Rio Grande Western Railroad, 68 miles southeast of Price, the headquarters of the stake. The Latter-day Saints own a meeting house, a frame building 30 by 60 feet, in which they hold their meetings and Sunday school sessions.

When the Denver & Rio Grande Railroad was built through Emery County in 1884, a railroad town was founded on the west bank of Green River and among the early residents of the place were a few Latter-day Saint families,

who, together with those who arrived later, were organized into a ward in 1904 with Franklin P. Fullmer as Bishop. This ward organization functioned until 1907, when it was discontinued, and the few families of saints who still remained in the town of Green River were organized as a branch of the Church with Ephraim Henrie as presiding Elder. Franklin P. Fullmer had, up to that time, presided as Bishop. Later the branch organization was also discontinued as nearly all the members of the Church had left the place.

It seems that later, when the railroad town of Green River grew, a few families of Latter-day Saints again made their homes there and so a branch of the Church was again organized April 1, 1923, with Wallace Curtis as presiding Elder. He was succeeded in 1927 by Henry Thompson, who on June 24, 1928, was ordained a Bishop. He presided Dec 31, 1930, at which time the Church membership of the ward was 200, including 47 children. The total population of the Green River Precinct was 611 in 1930. Of these 474 were residents of the town.

**GREEN RIVER WARD**, Lyman Stake, Sweetwater Co, Wyoming, consists of the Latter-day Saints residing in the railroad town of Green River, an important station on the Union Pacific Railroad, situated at the point where Bitter Creek empties into Green River, 55 miles northeast of Lyman, the stake headquarters, and 228 miles by rail southeast of Ogden, Utah. It is also 16 miles west of Rock Springs, Wyoming. Meetings at Green River are held in a rented hall. Some of the families of saints constituting the Green River Ward depend upon employment from the railroad company, while others are engaged in business or in farming and stock-raising.

Ever since the building of the Union Pacific Railroad in 1868 there has been a sprinkling of Latter-day Saints in Green River City in the employ of the railroad company, and otherwise en-

gaged. But as far as the records show there were no L. D. S. organizations there until Feb. 25, 1923, when the few families of saints residing in Green River City were organized as a branch of the Church to constitute a part of the Woodruff Stake of Zion, with Albert Manwaring as presiding Elder. He presided until June 20, 1926, when the Green River Branch was organized as the Green River Ward with Albert Manwaring as Bishop. He acted in that capacity Dec. 31, 1930, when the Green River Ward had a membership of 316, including 78 children. The total population of the Green River Precinct was 2,797 in 1930; of these 2,589 resided in the town of Green River

**GREENVILLE WARD**, of Beaver Stake, Beaver Co., Utah, consists of the Latter-day Saints residing in the village of Greenville and also a few families residing in the immediate neighborhood. The village is situated on a flat about a quarter of a mile north of Beaver Creek or half a mile northwest of where North Creek enters into Beaver Creek. Greenville is five miles southwest of Beaver, the county seat and the headquarters of the Beaver Stake, 27 miles southeast of Milford, the nearest railroad station, 36 miles north of Parowan, Iron Co., and 257 miles by the main traveled road southwest of Salt Lake City. The principal street of Greenville runs east and west. Nearly all the people are engaged in farming and stock raising, and the farming lands and gardens are irrigated from Beaver Creek, North Creek and Dry Creek. The ward has a fine meeting house, a brick building, 25 x 42 feet, erected in 1884. This building is also used for school and social purposes.

That part of Beaver Valley in which Greenville is situated was for a number of years used as a herd ground by the settlers of Beaver, but it was not settled until 1861 when Samuel James Edwards and family located there. The first house in Greenville was moved from Beaver. Bro. Edwards had charge

of the settlement from the beginning and presided until March 21, 1869, when Greenville (which hitherto, together with Adamsville, had constituted the "Third Ward") was organized as a separate ward, called Greenville, with David B. Adams as Bishop. The name Greenville was suggested by Mrs. Ann Edward from the fact that the land in that particular part of Beaver Valley was covered with green grass. David B. Adams became the Bishop, he was succeeded in 1872 by Robert Easton, who in 1880 was succeeded by Benjamin Lillywhite, who in 1885 was succeeded by Joseph S. Morris, who in 1898 was succeeded by William Edwards, who in 1913 was succeeded by John Alma Horton, who in 1915 was succeeded by David J. Williams, who acted Dec. 31, 1930. Greenville had 175 inhabitants in 1870, 215 in 1900, and 179 in 1930.

**GREENWOOD BRANCH**, Millard Stake, Millard Co., Utah, consisted of a few families of saints living in a scattered condition west of Holden and north of Fillmore. The center of the branch is a school house situated about five miles west of Holden. Like the saints in the McCormick Ward, the farmers of the Greenwood district rely on the Utah Central Canal for water for irrigation purposes.

The saints who had settled at Greenwood and vicinity were organized into a branch of the Church Aug. 5, 1923, with John Leroy Rollins as presiding Elder. During the years from 1926 to 1929, inclusive, the crops were almost a failure, thus causing most of the people to move away, including the presiding Elder, and the branch ceased to exist in 1927. Those who remained in that vicinity were identified with the Holden Ward.

In 1930 the Greenwood Precinct had a total population of 19.

**GREER WARD**, St. Johns Stake, Apache Co., Arizona, consisted of a few families of Latter-day Saints who had settled at different points along the Little Colorado River, about 12

miles southwest of Eagar on small patches of land found in the opening of the canyon, or in the so-called Lee Valley. The houses of the settlers extended up the canyon for a distance of about two miles, nearly to the top of the White (or Mogollon) Mountains, above the timber line.

In 1879 Richard Lee and sons, Lehi Smithson and others, all Latter-day Saints, took up claims in the little valley lying along the upper Little Colorado River, which subsequently became known as Lee's Valley. These first settlers attended meetings in Round Valley, later in the Amity Ward and still later at Eagar, but there was no Church organization in Lee's Valley until July 26, 1896, when the saints there were organized into a branch of the Church with Ellis W. Wiltbank as presiding Elder. He presided until March, 1897, when the Greer Branch was organized as the Greer Ward with Ellis W. Wiltbank as Bishop. He presided until 1910, when the Greer Ward organization was discontinued and the saints who remained in the locality were annexed to the Eagar Ward.

In 1916 the saints in the Greer district were organized as a dependent branch of the Eagar Ward with Hyrum D. Nelson as presiding Elder. Bro. Nelson moved away, and for some time afterwards there was no L. D. S. organization of any kind at Greer, but about 1923 John T. Butler was appointed to take charge of the few families of saints living there. In 1930 about nine L. D. S. families resided at Greer, which had become a tourist resort, frequented by people from different parts of the country who desired to spend the summer months in the mountains. Others came to enjoy outdoor sports and to engage in hunting and fishing in the mountain streams. The few L. D. S. families there were mostly associated with the tourists camps. In 1930 John T. Butler was the presiding Elder and a Sunday school was in running order, sessions of which were held in the district school house.

**GREYBULL BRANCH,** Big Horn Stake, consisted of a few Latter-day Saints residing in the town of Greybull, located at the junction of Greybull and Big Horn rivers in Big Horn County, Wyoming. Greybull is a station on the Chicago, Burlington and Quincy Railroad, about 32 miles south of Lovell.

A few Latter-day Saint families who had located in or near Greybull for farming and other purposes were organized as a branch of the Church Jan 29, 1926, with S. Thales Smith as presiding Elder. After this organization was effected, meetings were held for a short time, but as the families who had been the main supporters of the branch moved away, the membership decreased so materially that the branch organization was discontinued in 1928, and the few saints who remained there (in 1930) affiliated with nearby wards. The population of the Greybull Precinct was 1,806 in 1930.

**GRIMSBY CONFERENCE,** British Mission, organized Sept. 16, 1900, consisted of the Latter-day Saints residing in Grimsby, a seaport town lying at the mouth and on the south bank of the river Humber, which divides Yorkshire from Lincolnshire, England. In 1910 the Grimsby Conference became part of the Hull Conference.

**GRONINGEN CONFERENCE,** or District, of the Netherlands Mission, embraces the Latter-day Saints residing in the northern part of Holland, including the provinces Groningen, Friesland and Drente, with headquarters in the city of Groningen. At the close of 1930 there were 381 members of the Church in the district, including 42 children.

**GROUSE CREEK WARD,** North Weber Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in Grouse Creek Valley situated in the extreme northwest corner of Box Elder County, about 150 miles northwest of Ogden. This valley is about 25 miles long from north to south and from two



to ten miles wide. It contains some rich agricultural land which is watered from Grouse Creek, a mountain stream. The majority of the inhabitants of the ward are Latter-day Saints. Grouse Creek is 32 miles southwest of Park Valley, and 11 miles from Terrace, the nearest railway station on the Southern Pacific Railroad. Grouse Creek has a substantial meeting house and a modern school building.

Grouse Creek as a settlement dates back to 1876 and belonged originally to the Box Elder Stake. In 1895 it became part of the Cassia Stake, was transferred to the Raft River Stake in 1916, and became a part of the North Weber Stake in January, 1928.

The saints in Grouse Creek Valley were organized as a ward in 1877, with Samuel Heber Kimball as Bishop. He was succeeded in 1880 by Charles Kimber, sen., who in 1895 was succeeded by David H. Toyn, who in 1916 was succeeded by Joseph Smith Barlow, who in 1921 was succeeded by Wilford Francis Richins, who in 1927 was succeeded by John Hadfield, who presided Dec 31, 1930. On that date the ward had 317 members, including 73 children.

Grouse Creek Precinct had 278 inhabitants in 1900, and 329 in 1930.

**GROVELAND WARD**, Blackfoot Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing in the Groveland school district on the right bank of Snake River, extending westward from the river about five miles and from north to south about three miles. The meeting house is about three miles north northwest of the center of the city of Blackfoot.

Groveland Ward is an outgrowth of Moreland Ward, and a branch organization was effected there April 27, 1902, with Adam Yancey as presiding Elder. On Feb 1, 1903, the Groveland Ward was organized with Adam Yancey as Bishop. Soon after the organization of the branch, a frame school house, to be used also by the Latter-day Saints as a meeting house, was erected

at a cost of \$2,200. To this an addition was subsequently made at a cost of \$1,300.

Bishop Yancey was succeeded in 1914 by John Squires Bowker, who on May 25, 1930, was succeeded by Joseph F. Jensen, who had formerly acted as first counselor to Bishop Bowker. On Dec 31, 1930, the Groveland Ward had 450 members, including 107 children. The total population of the Groveland Precinct was 803 in 1930.

**GROVER BRANCH**, Wayne Stake, Wayne Co., Utah, consists of about 15 families of saints who reside in a scattered condition on Carcass Creek and Fish Creek. These two streams rise in the Boulder Range of Mountains on the south. The village of Grover is ten miles southeast of Teasdale, ten miles southeast of Torrey, and 26 miles southeast of Loa, the stake headquarters. The saints of Grover hold meetings in a log school house erected about 1912. From the beginning of its existence the members of the Grover Branch belonged to the Teasdale Ward, of which ward they now (1930) constitute an important part. Lewis Adams Goodwin is the presiding Elder, and the branch has a Relief Society, a Sunday school, a Y. M. M. I. A., a Y. W. M. I. A., and a Primary Association.

**GROVER WARD**, Star Valley Stake, Lincoln Co., Wyoming, consists of Latter-day Saints residing in the north end of Star Valley on the east side of Salt River, about five miles north of Afton. This is a flourishing farming and stock-raising settlement, and dates back to July, 1885, when the first settlers commenced to make improvements on the present townsite. In 1888 a canal was made at a cost of about 3000 dollars to convey irrigation water from Swift Creek to the new townsite as the little creek on which the settlement was originally built could not furnish sufficient water for irrigation purposes.

The saints at Grover were given a branch organization May 27, 1888, with James Jensen as presiding Elder.

Brother Jensen held that position until July 1, 1889, when the Grover Branch was organized as a ward named Grover in honor of Pres Grover Cleveland, with James Jensen as Bishop. He acted in that capacity until 1905, when he was succeeded by his son, James Jensen, jun., who in 1912 was succeeded by Ray S. Thurman, who presided over the ward Dec 31, 1930, on which date it had 330 members, including 56 children.

**GROVONT BRANCH**, Teton Co., Wyoming, consists of the Latter-day Saints residing somewhat centrally in the Jackson Hole Valley in a rich farming district. The center of the ward, or the place where the L D S meeting house, a school house, a store and a post office, are located, is about two miles north of the Gros Ventre River, about  $2\frac{1}{2}$  miles east of Snake River and about eleven miles northeast of the junction of the Gros Ventre and Snake rivers. Grovont is 20 miles northeast of Jackson, ten miles southeast of Jenny Lake, 50 miles south of the south entrance into Yellowstone Park and 50 miles by road and 30 miles in an airline east of Driggs, the headquarters of the Teton Stake. It is also 25 miles from the Jackson Dam, at the lower or south end of Jackson Lake. There is a small frame meeting house at Grovont, erected about 1915, which has a seating capacity of about 75 people.

Grovont Branch, thus named after the Grovont (Gros Ventre) River, was originally settled by non Mormons, but a few L D S settlers commenced making homes there sometime before August, 1914, and were organized into a branch of the Church Aug 22, 1914, they having previously belonged to the Jackson Branch. Jacob Johnson was the first presiding Elder. He was succeeded in that capacity in 1916 by Thomas Perry, who in 1919 was succeeded by Thomas Alma Moulton, who presided Dec 31, 1930. On that date the Grovont Branch had 86 members, including 21 children.

**GUNLOCK WARD**, St George Stake, Washington Co., Utah, consists of Latter-day Saints residing in the small village of Gunlock, situated on the Santa Clara Creek at a place where the canyon widens out a little. The farming land belonging to the settlement is very limited, and is irrigated from Santa Clara Creek. Gunlock is 15 miles northwest of Santa Clara, 22 miles southwest of Pine Valley,  $22\frac{1}{2}$  miles southeast of the Mountain Meadows, 20 miles northwest of St George, the headquarters of the stake, and 40 miles southeast of Modena, the nearest railroad station on the Los Angeles and Salt Lake Railroad.

Gunlock was first settled by William Hamblin, a brother of Jacob Hamblin, in 1857. William Hamblin was known among the pioneers as an expert hunter and splendid marksman, and was frequently referred to as "Gunlock Will." Hence, George A. Smith named the new location Gunlock in his honor. Other settlers arrived in 1862. Big floods in 1862 washed out most of the old town and the farming land lying adjacent to it, and the present location was chosen about three miles further up the Santa Clara Creek.

On June 7, 1877, the saints residing at Gunlock were organized as a branch of the Santa Clara Ward, with Dudley Leavitt as presiding Elder. The branch was organized as a ward Feb 16, 1879, with Joseph S. Huntsman as Bishop. In 1887 he was succeeded by Franklin O. Holt, who in 1918 was succeeded by Francis J. Bowler, who presided Dec 31, 1930, on which date the Gunlock Ward had 131 members, including 32 children. The total population of the Gunlock Precinct was 139 in 1930.

**GUNNISON STAKE OF ZION** consists of the Latter-day Saints residing in the south part of Sanpete County, Utah, consisting of the following bishop's wards: Axtell, Centerfield, Clarion, Fayette, Gunnison, Hamilton and Mayfield. The headquarters of the stake are at Gunnison, where there is a commodious meeting house, and where

pense every year for teams and outfit for crossing the plains. We are sanguine that such a train will out-travel any ox team that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss and perplexity of teams will be obviated and the Saints will more effectually escape the scenes of distress, anguish and death which have often laid so many of our brethren and sisters in the dust. We purpose sending men of faith and experience with some suitable instructions to some proper outfitting point, to carry into effect the above suggestions, let the Saints, therefore, who intend to emigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund [Perpetual Emigrating Fund] in no other way."

The "Millennial Star" of Feb 23, 1856, published a lengthy circular about that season's emigration. It stated that Iowa City, Iowa, had been selected as the outfitting place for the plains, to which point all emigrants from Europe would be forwarded from the point of debarkation via Chicago and Rock Island. "The P. E. Fund emigrants," said the circular, "will use handcarts in crossing the plains in which they will convey their provisions, tents and necessary luggage. \* \* There will, of course, be means provided for the conveyance of the aged, infirm and those unable for any cause to walk. \* \* The Saints who go in the handcart companies need not expect to take any chests, trunks—excepting the tin trunks mentioned in the circular—on boxes across the plains with them because, if strong enough for the trip, they would be too cumbersome and heavy, and if made sufficiently light they would soon be broken to pieces. \* \* The first two hundred miles of the journey from [Iowa City] will be through a settled grain-growing country where it is expected that supplies of provisions can be obtained without

the labor of hauling them any considerable distance. By traveling this distance with the carts lightly loaded, the Saints will have an excellent opportunity of becoming accustomed to camp life and walking, and thereby be better prepared for starting out on the plains."

The handcart project became very popular with the British Saints, especially among those who hitherto had been unable to raise sufficient means to emigrate. Many of these, carried away with the idea of gathering to Zion that made for their transportation. The season, left their various employments even before arrangements had been result was that some of them were left to choose between the alternatives of remaining in Great Britain during the winter to starve or go to the poor house, or else run the risk of a late journey across the plains. They chose the latter course, in which the presidency of the British Mission, seeing no better way out of the difficulty, acquiesced, and chartered the ships "Horizon" and "Thornton", which brought over the Atlantic most of the ill-fated emigrants, who suffered so much crossing the plains and mountains in Captain Willie's and Captain Martin's handcart companies.

The first of the handcart companies to arrive in Salt Lake Valley were led by Capt Edmund Ellsworth with 275 souls, and Daniel D McArthur with 222 souls. Capt Ellsworth's company left Iowa City, Iowa, June 9, 1856, and Capt McArthur's two days later. One in the first company is known to have died and seven in the second company—a small percentage when the distance (1300 miles), the fatigue of travel, the extreme youth of some of the emigrants and the age of others is considered. Both companies arrived in Salt Lake City Sept. 26th, and near the foot of Little Mountain were met by Presidents Brigham Young, Heber C Kimball and Daniel H. Wells and other prominent citizens with their wives; also by Pitt's brass band and Hiram B. Clawson's company of lancers. Here the tired travelers were

they ascended a mountain near Honolulu, each carrying a stone.

An altar was erected, around which they knelt and offered prayer. It was then decided that Pres. Clark and Elder Whittle should remain on Oahu, while the rest, traveling two and two, should go to other islands. Not knowing the language, and being unaccustomed to the food and habits of the natives, some of the Elders soon became discouraged, and Elders Whittle, Blackwell and Dixon returned to America. On Feb. 10, 1851, Pres. Clark baptized a native boy, about 16 years of age, who could speak English quite well; this seems to have been the first native baptized on the Hawaiian Islands. Pres. Clark also baptized a white man named Blake, in whose company he shortly afterwards went to Tahiti (Society Islands). Elder Thomas Morris also left the islands, which left only five of the original company of Elders in Hawaii, namely, George Q. Cannon, James Keeler, William Farrer, Henry W. Bigler and James Hawkins. Elder Hawkins, after Elder Blackwell left, labored alone on the island of Hawaii, while Elders Cannon, Keeler, Farrer and Bigler remained on Maui. Elder Cannon, who already had acquired, in a remarkable manner, a knowledge of the Hawaiian language, made a trip alone around the island of Maui. While on this tour he baptized three well educated Hawaiians, namely, Napela, Uaua and Kaleohano, who later were ordained to the Priesthood and did splendid missionary work for the Church. Napela visited Salt Lake City in 1866 and received many blessings while there. Elder Cannon baptized many other natives, and the other American Elders also met with some success.

A branch of the Church was organized Aug. 6, 1851, in the village of Kealakou on the island of Maui, the first L. D. S. branch organized on the Hawaiian Islands. On Aug. 18, 1851, a conference was held at Honomanu, on Maui, on which occasion branches of the Church at Keanea, Wailua, Waiānu

and Honomanu were organized and several natives ordained to the Priesthood and appointed to preside over the branches. On this date, less than eight months after the arrival of the missionaries, the Church membership in Hawaii numbered 220; 196 of these were off the island of Maui. On Aug. 20, 1851, three other Elders from Zion, namely, Phillip B. Lewis, Francis A. Hammond and Joseph Woodbury, accompanied by their wives, arrived on the islands. Elder Lewis had been sent to succeed Elder Hiram Clark as president of the mission. The arrival of these Elders and others, who subsequently joined them, gave a fresh impetus to the mission, and at the close of 1853 the Church on the Hawaiian Islands had increased to 4,000 souls, and branches were functioning on all of the inhabited islands of the group. These branches were organized into conferences, one on each of the smaller islands, and more on the larger ones.

It was deemed advisable to establish a gathering place for the saints on one of the Hawaiian islands instead of encouraging their migration to America and a tract of land was therefore purchased by the Church on the island of Lanai, to which agricultural implements, building materials, seeds, etc., were transported in small boats and carried from the shore to the village on the shoulders of the natives. Elder Ephraim Green was placed in charge of the settlement, which was called Palawai, to which cattle, transported in scows (flat bottomed boats), were sent to the great amazement of the natives. Soon afterwards Elder Thomas Karren and Joseph F. Smith, the latter recently arrived on the islands, arrived at Lanai, to assist in the work of colonization. On Oct. 3, 1854, a townsite was surveyed on Lanai called the City of Joseph, and as fast as native saints could be taken care of they were gathered from the different islands to Lanai.

In 1854 the translation of the Book of Mormon into the Hawaiian language was commenced by Elder George Q.

**HAMAKUA CONFERENCE**, or District, of the Hawaiian Mission, embraces the civil districts of South Kohala and Hamakua on the northeast side of the Island of Hawaii. The conference has six organized branches with headquarters at Honokaa. In the Hamakua district is one of the largest cattle ranges in Hawaii. In each of the branches there is a L. D. S. chapel or meeting house. Hamakua Conference formerly belonged to the North Hawaii Conference which, about 1907, was divided, the saints in the Hamakua civil district being organized as a separate conference.

**HAMBLIN BRANCH**, St George Stake, Washington Co., Utah, consisted of a few families of Latter-day Saints residing in the village of Hamblin, which belonged to the Pinto Ward. Hamblin is located in the extreme north end of Mountain Meadows, five miles west of Pinto, 35 miles northwest of St George, and 25 miles southeast of Modena, the nearest railroad station on the Los Angeles and Salt Lake Railroad. Hamblin is about 6,000 feet above the level of the sea. The place is windy and the snowfall heavy in the winter.

Jacob Hamblin located a ranch in the north end of Mountain Meadows in 1856 and built a ranch house about half a mile southwest of the present village of Hamblin. A few other ranches were located soon afterwards in the same neighborhood. In 1866 the people who lived scattered on their ranches moved together and built a fort on the site of the present village of Hamblin. Hence the place became known as Fort Hamblin, honoring Jacob Hamblin, the original settler. Later the word "fort" was dropped and the place called Hamblin. A townsitc was surveyed at Hamblin in 1873. Richard Gibbons was the first presiding Elder at Hamblin, he was succeeded by Jacob M. Truman, who died Nov. 26, 1881, and was succeeded by George A. Holt, who presided until 1891, when he was called on a mission. Soon afterwards the branch organization ceased to exist.

**HAMBURG CONFERENCE**, or District, of the Swiss-German Mission, consisted of Latter-day Saints residing in the city of Hamburg and vicinity in North Germany. Hamburg is a city of about 1,133,000 inhabitants, situated on the Elbe River and is one of the chief seaports of Germany. The Hamburg District had a Church membership in 1930 of 1,084, including 151 children. There are eight branches in the conference, namely, Altona, Gluckstadt, Oustrow, Hamburg-St George, Hamburg-Barmbeck, Lubeck, Rostock and Stade on the Elbe.

**HAMER BRANCH**, Idaho Falls Stake, Jefferson Co., Idaho, consists of Latter-day Saints residing in a farming district lying along the Oregon Short Line Railroad. The few families who have settled in this community are engaged in dry farming and rely upon obtaining water for irrigation and culinary purposes by pumping it from wells. The center of the branch is the town of Hamer, a station on the O. S. L. Railroad, about 32 miles north of Idaho Falls. The branch owns a small frame building used for meeting and recreation purposes.

The Hamer Branch originally constituted a part of the Camas Ward, but was organized as a separate branch July 6, 1919, with Ezra P. Jensen as presiding Elder. He was succeeded in 1922 by Alpha R. Jaques, who presided over the branch Dec. 31, 1930. At that time the membership of the branch was 109, including 54 children. The total population of the Hamer Precinct was 348 in 1930.

**HAMILTON BRANCH**, Parowan Stake, Iron Co., Utah, consisted of a few families of Latter-day Saints residing in a small village situated on Shirts Creek, six miles south of Cedar City and seven miles north of Kanarra, the branch belonging to the Cedar City 2nd Ward. Farming and stock raising are the principal occupations of the inhabitants, and the farming land which is irrigated from Shirts Creek is of good quality. The valley in which Ham-

ilton is located is about eight miles wide.

Hamilton Fort dates back to the spring of 1852, when Peter Shirts, a noted frontiersman, located a ranch about half a mile below the present Hamilton, where he built a log cabin and raised some corn and vegetables. He remained there on his land about one year, but after the Indian war of 1853 he sold his claim to John Hamilton and Peter Fife. These two men and their families moved on to Shirts Creek and built a log house. According to a report dated Dec 8, 1852, three families, with nine men capable of bearing arms, resided in a fort called Walker, the present Hamilton. In 1857 the little settlement was known as Sidon. In 1869 the present location of Hamilton was selected, and the name Hamilton Fort suggested in honor of John Hamilton, afterwards known as Grandfather Hamilton. He was the first presiding Elder in the little settlement and took charge of the ecclesiastical affairs of the place until 1877, when the Parowan Stake of Zion was organized, and Thomas N Thornley was chosen as presiding Elder at Hamilton. It appears that he did not preside very long, as it is generally understood that John Hamilton presided continuously over the settlement from 1859 to 1881. Thos Thornley was sustained as presiding Elder of Hamilton's Fort March 26, 1881. In 1882 he was succeeded by George Condie, who still presided in 1900. As early as 1919 Rodney Cox acted as presiding Elder of the Hamilton Fort Branch, which in 1930 belonged to the Cedar West Ward.

**HAMILTON CONFERENCE**, or District, of the Canadian Mission, embraces the Latter-day Saints residing in the city of Hamilton and vicinity in the province of Ontario, with branches of the Church at Hamilton, Brantford, Guelph, St Catherines and Kitchner.

**HAMILTON WARD**, Gunnison Stake, Sanpete Co, Utah, consists of the Latter-day Saints residing in a

farming district lying between Gunnison and Centerfield. The center of the ward, where a meeting house has recently been built, is about a mile south of the center of Gunnison. The ward is an outgrowth of Gunnison and Centerfield and was organized May 27, 1923, with Joseph A. Larson as Bishop. The place was named Hamilton in honor of Hamilton H. Kearns, the first ordained Bishop of the Gunnison Ward. The ward extends westward to the Sevier River and eastward to the Mayfield precinct line. Nearly all the residents within the limits of the ward are L D S farmers, who irrigate their lands from the Sanpitch and Sevier rivers. Bishop Larson was succeeded in 1925 by Hans C Olsen, who in 1927 was succeeded by Charles E. Embley, who in 1930 was succeeded by Joseph A. Larson, who presided Dec 31, 1930, when the Church membership of the Hamilton Ward was 434, including 69 children.

**HAMMOND BRANCH**, Young Stake, San Juan Co, New Mexico, consisted of the Latter-day Saints residing on the San Juan River, near Farmington, N M. A number of L D S families who had settled on the San Juan River were given a ward organization in 1901 with James L Deaton as Bishop. A meeting house (a stockade building) was erected on the San Juan River, in which meetings were held for several years. Bishop Deaton was succeeded in 1902 by John L. Tenney, who was succeeded in 1909 by George Henry Black, who was succeeded in 1910 by George Hammond Black. The settlement not proving a success because of scarcity of water, most of the people moved away, and the ward ceased to exist. But a number of families located on the north side of the San Juan River in a locality known as Bloomfield, where water could be obtained; and so the saints who had formerly constituted the Hammond Ward on the south side of the river became a branch of the Western States Mission called the Bloomfield Branch on

the north side of the river. When the Young Stake was organized May 21, 1921, the Bloomfield Branch was made part of the new stake and attached to the Burnham Ward, with James W McDaniel as presiding Elder. At a stake conference held at Redmesa, June 14, 1925, it was agreed that that part of the Western States Mission which included Durango in Colorado and Cedar Hill, Aztec and Hammond in New Mexico should be transferred to the Young Stake of Zion, which was consequently done. The saints at Bloomfield were organized into an independent branch of the Young Stake in 1926, with James W McDaniel as presiding Elder, but on Feb 19, 1928, the Bloomfield Branch was added to the Burnham Ward.

**HAMS FORK BRANCH.** Woodruff Stake, Lincoln Co, Wyoming, consisted of a few Latter-day Saint families who had located on Hams Fork, about 25 miles north of Diamondville. A Sunday school was organized Aug. 8, 1898, with Ephraim Stock as superintendent. Later, before the close of 1900, a branch of the Church was organized with Hyrum McCann as presiding Elder, but this branch organization only lasted for a short time. In 1930 about a dozen families of saints belonging to the Kemmerer Ward still resided on Hams Fork north of Kemmerer.

**HANCOCK COUNTY,** Illinois, the temporary home of many Latter-day Saints in 1839-1846, is situated on the western border of the state and bounded on the north by Henderson County, on the east by McDonough and Schuyler counties, on the south by Adams County and on the west by the Mississippi River. Hancock County was organized in 1829, and at that time was reported to contain 350 inhabitants, which in 1830 had increased to 483.

In 1839, when the Latter-day Saints settled in Hancock County, there was a little village on the river shore called Commerce, containing only a few houses; this later became the

flourishing town of Nauvoo. Close to the village were the farms of Hugh White and Daniel H Wells, old settlers in the district. The latter became a member of the Church and later one of the First Presidency of that organization. Eighteen miles below Nauvoo was the town of Warsaw with a population of about 300. Carthage, the county seat, had not so many. Augusta, St Mary's, Plymouth, Fountain Green, La Harpe, Chili, and a few others had been laid out (chiefly in 1836) and contained each a few families. The population of the county in 1839 was about 6,000. According to the official census the population of Hancock County was 9,946 in 1840; 14,652 in 1850; 29,061 in 1860; 35,376 in 1880, 31,907 in 1890, 32,215 in 1900, 30,638 in 1910; 28,523 in 1920, and 26,420 in 1930.

The population of the western part of the county during the existence of Nauvoo (1839-1846) was largely composed of the usual frontier element. Jealous at the progress made by the well organized L. D. S. settlers at Nauvoo, and finding it impossible to graft themselves into the community in their demoralized condition, they determined to rid the country of an element with which they could not affiliate.

**HANDCART TRAVEL.** In the Thirteenth General Epistle of the First Presidency dated Great Salt Lake City Oct. 29, 1855, the following instructions were given:

"Let all the Saints, who can, gather up for Zion, and come while the way is open before them; let the poor also come \*\*\* let them come on foot, with handcarts or wheelbarrows; let them gird up their loins and walk through, and nothing shall hinder or stay them. In regard to the foreign emigration another year, let them pursue the northern route from Boston, New York or Philadelphia, and land at Iowa City or the then terminus of the railroad; there let them be provided with handcarts on which to drag their provisions and clothing, then walk and draw them, thereby saving the immense ex-

pense every year for teams and outfit for crossing the plains. We are sanguine that such a train will out-travel any ox team that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss and perplexity of teams will be obviated and the Saints will more effectually escape the scenes of distress, anguish and death which have often laid so many of our brethren and sisters in the dust. We purpose sending men of faith and experience with some suitable instructions to some proper outfitting point, to carry into effect the above suggestions, let the Saints, therefore, who intend to emigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund [Perpetual Emigrating Fund] in no other way."

The "Millennial Star" of Feb 23, 1856, published a lengthy circular about that season's emigration. It stated that Iowa City, Iowa, had been selected as the outfitting place for the plains, to which point all emigrants from Europe would be forwarded from the point of debarkation via Chicago and Rock Island. "The P. E. Fund emigrants," said the circular, "will use handcarts in crossing the plains in which they will convey their provisions, tents and necessary luggage. \* \* There will, of course, be means provided for the conveyance of the aged, infirm and those unable for any cause to walk. \* \* The Saints who go in the handcart companies need not expect to take any chests, trunks—excepting the tin trunks mentioned in the circular—on boxes across the plains with them because, if strong enough for the trip, they would be too cumbersome and heavy, and if made sufficiently light they would soon be broken to pieces. \* \* The first two hundred miles of the journey from [Iowa City] will be through a settled grain-growing country where it is expected that supplies of provisions can be obtained without

the labor of hauling them any considerable distance. By traveling this distance with the carts lightly loaded, the Saints will have an excellent opportunity of becoming accustomed to camp life and walking, and thereby be better prepared for starting out on the plains."

The handcart project became very popular with the British Saints, especially among those who hitherto had been unable to raise sufficient means to emigrate. Many of these, carried away with the idea of gathering to Zion that made for their transportation. The season, left their various employments even before arrangements had been result was that some of them were left to choose between the alternatives of remaining in Great Britain during the winter to starve or go to the poor house, or else run the risk of a late journey across the plains. They chose the latter course, in which the presidency of the British Mission, seeing no better way out of the difficulty, acquiesced, and chartered the ships "Horizon" and "Thornton", which brought over the Atlantic most of the ill-fated emigrants, who suffered so much crossing the plains and mountains in Captain Willie's and Captain Martin's handcart companies.

The first of the handcart companies to arrive in Salt Lake Valley were led by Capt Edmund Ellsworth with 275 souls, and Daniel D McArthur with 222 souls. Capt Ellsworth's company left Iowa City, Iowa, June 9, 1856, and Capt McArthur's two days later. One in the first company is known to have died and seven in the second company—a small percentage when the distance (1300 miles), the fatigue of travel, the extreme youth of some of the emigrants and the age of others is considered. Both companies arrived in Salt Lake City Sept. 26th, and near the foot of Little Mountain were met by Presidents Brigham Young, Heber C Kimball and Daniel H. Wells and other prominent citizens with their wives; also by Pitt's brass band and Hiram B. Clawson's company of lancers. Here the tired travelers were



treated to a feast of water melons, after which they marched to Pioneer Square in Salt Lake City and were greeted by a large assembly who had come to welcome them. Pres Brigham Young complimented them upon their courage and was much gratified that the possibility of crossing the plains in this manner had been established.

Another company, numbering about 300, left Iowa City June 23rd, 1856, led by Capt Edward Bunker, and arrived in Salt Lake City Oct. 2nd. The journey of this company too was quite successful, and if this had been the last handcart company of the season, a phenomenal success in handcart travel would have been recorded. But, as before stated, two more ships had been chartered from Great Britain, bringing 850 more emigrants, so that the resources of the officers at the outfitting station at Iowa City were severely taxed. Lumber was secured, more handcarts were made and two more companies, who were to make the most tragic part of the history of handcart emigration, were outfitted and started out on their disastrous journeys.

On July 15, 1856, the fourth handcart company, consisting of 500 passengers, 120 handcarts, 25 tents, five wagons, five mules and twelve yoke of oxen, left Iowa City in charge of Capt James G. Willie. On Sept 7th, a severe frost was experienced on the Platte River. The handcarts, being hurriedly made, often needed repairs. While crossing the Rocky Ridge and the South Pass, a heavy snowstorm, with a fierce north wind, was encountered and fifteen persons died that night.

The survivors of the Willie Company, after much suffering, arrived in Salt Lake City on November 9th; a total of sixty-six deaths had taken place; also three births and three marriages are recorded.

The last handcart company of 1856, led by Edward Martin, consisted on the start of 575 persons, 146 handcarts, 7 wagons, 6 mules and horses and 50 cows and beef cattle. The company left Iowa City July 28th. Leaving the

Missouri River on Aug. 12, 1856, the company made good headway until they passed Fort Kearney, when, during the night, they lost fifteen head of cattle. These had been used to haul provisions, which had to be taken from the wagons and added to the already heavy loaded handcarts of the company. Some time was spent in searching for the lost cattle, but they were not found. Stormy weather continued and after arriving at Deer Creek the death rate began to increase nightly.

Meantime word was received in Great Salt Lake City of the danger of bad weather which faced the emigration still on the road. The semi-annual conference was in session, but all other business was at once dropped and a call made for sixty mule and horse teams to be sent immediately to the relief of the companies. Twelve tons of flour and forty extra teamsters were called for, also food, clothing and bedding. On Oct 7th the relief train was ready to start, in charge of Capt George D. Grant. On the 19th and 20th they encountered a severe snowstorm, and when they met the Willie Company on the 21st the snow was from 6 to 8 inches deep. Some of the relief train remained with that company while the rest continued eastward to help Capt Martin's handcart company and two wagon companies in the rear.

The advance part of the relief train appointed to go back to meet the Martin Company found these emigrants on Oct 28th, 16 miles above Platte Bridge. Capt Martin informed the brethren that 56 out of 600 emigrants had died. On the 31st the relief wagons were met and clothing, etc., which they had brought, was distributed. After stowing the wagons full of the sick, the children and the infirm, the relief company started westward the next day. By the 2nd of November the snow was eight inches deep at Devil's Gate and the weather very cold. An express was sent back to Salt Lake City for more wagons and to report the determination of the emigrants to complete their journey, the Lord helping them,

if they had to shovel snow every foot of the way. Some teams were immediately sent out and every day more teams were prepared and in due time met the company. But it is estimated that 135 members of the Martin handcart company died on the journey from Iowa City to Great Salt Lake City. On Nov 30th most of the survivors arrived at their destination, and it is reported that within an hour every member was comfortably housed and cared for by loving hands.

The sad experience of the Willie and Martin handcart companies grieved President Young, but he still believed that handcart travel could succeed, and to prove it, a company of missionaries made a journey with handcarts from Salt Lake City to the Missouri River in 1857 in 40½ days, having spent less time on the journey than any ox, horse or mule drawn train crossing the plains up to that time.

That year (1857) two other handcart companies crossed the plains with immigrating Saints. The first, led by Captain Israel Evans, left Iowa City in the latter part of May. It consisted of 119 persons, with 28 handcarts and an excellent four-mule team to haul their extra provisions. In the company were 28 children under eight years of age and two adults over 60, the oldest a woman 68 years of age. En route the company was reported to be very lively and making good progress. No deaths are reported. They arrived in Salt Lake City on the 11th and 12th of September. The second handcart company of 1857, in charge of Captain Christian Christensen, consisting of 330 persons, with 68 handcarts, three wagons and ten mules, left Iowa City about June 15, 1857. The emigrants were mostly Scandinavians. The mortality in this company, which arrived in Salt Lake City Sept 12, 1857, was quite considerable.

In 1858 there was no L D S handcart emigration, but in 1859, Capt George Rowley led a company of saints with handcarts across the plains. These emigrants, 235 in number, were

mostly from Great Britain and Scandinavia. When they left Florence with 60 handcarts, they were better provided for than the previous companies had been, having eight wagons drawn by oxen, which carried part of the provisions and gave aged or sick passengers an opportunity to ride occasionally. There were also a number of singers in the company and a good spirit prevailed; no deaths are recorded. When the company arrived in Salt Lake City Sept. 4, 1859, provisions were provided and great rejoicing was manifested.

On June 6, 1860, a handcart company, chiefly composed of British Saints and a few families from the Eastern States, in all 233 persons, left Florence in charge of Capt Daniel Robinson. The company had 43 handcarts, and were accompanied by six wagons, 38 oxen and ten tents. Only one death is reported, that of a child, two years old. The company arrived in Salt Lake City Sunday afternoon, Aug 27th where they were greeted by Capt Ballo and his band and thousands of citizens. A large quantity of fruit and vegetables and other edibles had been sent by the bishops and a hearty welcome was accorded the weary travelers. On July 6, 1860, the last company of L D S emigrants that ever crossed the plains and mountains with handcarts, left Florence, Neb., in charge of Capt Oscar O Stoddard. They were mostly Scandinavians and numbered 126 persons, with 22 handcarts and six wagons. Not one of this company died on the road, but there was some sickness, and some died who had attached themselves to the company after it was on the road. This company arrived in Salt Lake City on Monday, Sept 24, 1860, and were gladly welcomed by relatives and friends.

In 1860 Joseph W Young was sent to the Missouri River with an ox train, returning with a company of immigrants the same year, by which it was learned that oxen raised on mountain grass in Utah could make the double trip across the plains easier than the oxen raised on the more abundant but

less nutritious grasses of the prairies of Iowa and Nebraska could make the one way trip. This led the Church to discontinue handcart emigration and send teams from Utah after the poor in 1861, 1862, 1863, 1864, 1866 and 1868, or until the Union Pacific Railroad was built.

The following data in regard to the L. D. S. handcart companies of emigrants has been compiled:

No.	Year	Captain	Persons
1	1856	Edmund Ellsworth	275
2	1856	Daniel D McArthur	222
3	1856	Edward Bunker	about 300
4	1856	James G. Willie	about 500
5	1856	Edward Martin	575
6	1857	Israel Evans	149
7	1857	Christian Christiansen	330
8	1859	George Rowley	235
9	1860	Daniel Robinson	233
10	1860	Oscar O. Stoddard	126
TOTAL			about 2945

**HANKSVILLE BRANCH**, Wayne Stake, Wayne Co., Utah, consisted of a few families of Latter-day Saints residing in a scattered condition adjacent to the Fremont River in Graves' Valley about 50 miles due east of Loa. It was once a thriving branch, but in 1930 only a few Latter-day Saints were left in the neighborhood belonging to the Torrey Ward.

Ebenezer Hanks, the first settler in Graves' Valley, located there in 1883. The valley had previously been named after John Graves, who was with the Powell Exploring party which first visited Utah in 1869. Previous to 1883 Graves' Valley had been a regular rendezvous for horse-thieves and black-legs. Brother Hanks built his cabin where the Hanksville meeting house was afterwards erected. After the arrival of a few more families in 1884, L. D. S. meetings were commenced and Ebenezer Hanks was appointed the first presiding Elder. He acted until he died April 4, 1884, after which William Bacon presided. He was succeeded in 1891 by Chapman Duncan, who

was succeeded in 1893 by Henry Thompson, who was succeeded in 1895 by William S. Rust, who presided until 1903. Later John G. Ekker presided and still later Elijah H. McDougall, who was succeeded by Donald McDougall, who presided over the branch in 1930, the branch then being a part of the Torrey Ward.

**HANNOVER CONFERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in the province of Hannover, Germany, and vicinity, excepting the northern part of the province which is included in the Bremen District. The headquarters of the Hannover Conference are in the city of Hannover, situated about 90 miles south of Hamburg. Hannover is a city of 438,000 inhabitants. The Church membership of the Hannover District in 1930 was 320, including 30 children. The district contains nine branches, namely, Barsinghausen, Braunschweig, Celle, Goslar, Hameln, Hannover, Peine, Salzwedel and Uelzen.

**HARMONY**, a township in Susquehanna County, Pennsylvania, is noted in Church history as the temporary home of the Prophet Joseph Smith from 1827 to 1830. It was here he translated most of the Book of Mormon, assisted by Oliver Cowdery. And on the banks of the Susquehanna River, near the village, is the place where John the Baptist conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery May 15, 1829. Some distance further north toward Colesville, Broome Co., N. Y., and near the boundary line between the states of Pennsylvania and New York is where the Melchizedek Priesthood was restored and bestowed upon Joseph Smith and Oliver Cowdery by Peter, James and John.

**HARMONY WARD**, Paiowan Stake, Washington Co., Utah, consists of the Latter-day Saints residing in the town of Harmony, which is pleasantly situated on the north side of Ash Creek, on a fine level tract of country which slopes gently towards the south and

Ash Creek, while the northeast extremity of the Pine Valley Mountains rise majestically southwest of the settlement about a mile distant. The town lies in a large cove, there being mountains on the south and north, and only six miles west of the main Wasatch Range. The farming land around Harmony is plentiful, but water for irrigation purposes scarce. The place is healthy and produces good grain and all kinds of fruits of the hardier sorts. Harmony is ten miles southwest of Kanarra, 21 miles by nearest road southwest of Cedar City, and 42 miles northeast of St. George.

Harmony as a settlement dates back to the beginning of 1852, when John D. Lee settled, with his family, in a place subsequently known as Old Harmony. In December, 1852, John D. Lee and others built a fort on Ash Creek called Harmony. At that time there were 15 men in the little colony capable of bearing arms, and six teams were constantly employed for some time in building the fort, which was surrounded by some excellent grazing land. Owing to Indian difficulties the settlement was temporarily abandoned in 1853, when the people moved to Cedar City, but in 1854, when the settlers returned, another location for a town was chosen and a fort called Fort Harmony built. This fort became a noted rendezvous for Indians who affiliated with the whites and John D. Lee was the Indian agent as well as the presiding Elder of the settlement at the beginning. This Fort Harmony was washed away in 1862. In 1864 John D. Lee was succeeded as presiding Elder by James H. Imlay, who presided until Aug. 20, 1867, when the Harmony Branch was detached from the Cedar City Ward and organized as a separate ward called Harmony with Wilson D. Pace as Bishop. This organization was continued until 1888, when Lemuel A. Redd took temporary charge of the ward and acted thus until 1890, when William A. Redd was chosen as Bishop of the place. He was succeeded in 1905 by Gottlieb Schmotz, who in 1906 was

succeeded by Henry A. Pace, who in 1926 was succeeded by Elmer Taylor, who presided Dec. 31, 1930. On this date the ward had 151 members, including 34 children. The total population of Harmony Precinct was 169 in 1930.

**HARPER WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing immediately north of Brigham City at the foot of the Wasatch Mountains. The ward extends north to Honeyville, east to the mountains, south to Brigham City and west to Bear River City. The center of the ward, or the place where the meeting house stands, is about seven miles northwest of Brigham City and 3½ miles southeast of Honeyville. Nearly all the inhabitants are L. D. S. farmers, who irrigate their land from the Harper Springs which are situated near the base of the mountains. From these springs quite an irrigation stream is conducted on to the farms both north and south. A few small mountain streams in the north end of the ward also supply some of the farms with water for irrigation purposes. The new Harper Ward meeting house stands about midway between Call's Fort and the Lakeside school house.

Harper Ward was originally known as Call's Fort and later as the North Ward of the Box Elder Stake. John Gibbs and George Foster were the first settlers to take up land in that district of country now included in the Harper Ward. These brethren commenced to cultivate land in 1853, and other families who moved in spent the winter of 1853-1854 in that part of the country now included in Harper Ward. John Gibbs was the first presiding Elder of the little settlement; he presided from 1853 to 1856 when he was succeeded by Joseph B. Tomlinson, who acted until the time of the "Move" in 1858. Anson Call opened a large farm about eight miles northwest of Brigham City. In the autumn of 1854, when the brethren built a fort as a means of protection

against the Indians, the place became known as Call's Fort. John Gibbs, who returned to Call's Fort after the "Move", presided from 1858 to 1860. Like his predecessors, he acted under the direction of Bishop Alvin Nicholls of Brigham City. Chester Loveland took charge of meetings at Call's Fort from 1860 to 1865, he was succeeded in 1865 by James May, who was succeeded in 1866 by Thomas Harper.

When the Box Elder Stake was organized Aug. 19, 1877, Thomas Harper, who had presided over the branch since 1866, was sustained as Bishop of the saints residing immediately north of Brigham City, then organized into a ward and named the North Ward. Bishop Harper died Nov. 7, 1889; he was succeeded by Thomas Yates, who in 1911 was succeeded by Thaddeus Wight, who in 1919 was succeeded by Henry Yates, who presided Dec. 31, 1930. On that date the Church membership of the Harper Ward was 151, including 31 children. The total population of Call's Fort Precinct, which included the Harper Ward, was 238 in 1930.

**HARRISBURG BRANCH, Saint George Stake, Washington Co., Utah,** consisted of Latter-day Saints residing in the village of Harrisburg, situated in a little valley on Quayle Creek, surrounded by hills, just above the confluence of that stream with the Rio Virgen. Harrisburg is three miles north of Leeds, and 14 miles north of St. George. Nearly all the inhabitants of Harrisburg are Latter-day Saints, engaged in farming and stock-raising on a small scale. In 1930 four L. D. S. families belonging to the Leeds Ward occupied the old townsite.

Harrisburg as a settlement dates back to 1859, when Moses Harris, who had formerly resided in San Bernardino, Cal., located on the Rio Virgen, near the present village of Harrisburg. Later other settlers moved in and located at the mouth of Quayle Creek, but they were soon afterward burned out through accidental fires and moved

to Minersville, Beaver Co. Later the sons of Moses Harris moved on to the place where the father had selected a town, and thus sprang up the temporary settlement named Harrisburg in honor of Moses Harris. Silas Harris, a son of Moses Harris, was appointed the first presiding Elder at Harrisburg, where the saints were organized as a branch of the Church June 12, 1862, with James Lewis as presiding Elder. He was succeeded in 1863 by Silas Harris, who later was succeeded by Milton Daily, who in 1878 was succeeded by Orson B. Adams. He presided until March 17, 1884, when the branches of Leeds and Harrisburg, which had hitherto belonged to the Toquerville Ward, were organized as the Leeds Ward, with Wyllis Darwin Fuller as Bishop. After that meetings were held at Harrisburg until 1891. In that year the village of Harrisburg became a permanent part of Leeds Ward.

**HARRISVILLE WARD, North Weber Stake, Weber Co., Utah,** consists of the Latter-day Saints residing in a farming district lying north of Ogden, containing some of the most fertile and productive land in Utah. The center of the ward where the L. D. S. meeting house is located is about 4½ miles northwest of Ogden and 41½ miles northwest of Salt Lake City. Nearly all the inhabitants are Latter-day Saints who own beautiful homes and fine orchards and show on every hand signs of thrift and prosperity. The ward extends on the north to Pleasant View and North Ogden, east to North Ogden, south to the corporate limits of Ogden (or the Ogden 15th Ward), and west to the Far-West Ward. The Southern Pacific and the Oregon Short Line and the Utah-Idaho Central railroads pass through the ward from north to south.

Harrisville was first settled in the spring of 1850 by Urban Stewart, who built a cabin of round logs on the south side of Four-Mile Creek, about 300 yards southwest of the present Harrisville Ward meeting house. The killing

of a Shoshone Indian chief Sept. 16, 1850, led to a general uprising of the Shoshone tribe against the whites in Weber County, and in revenge for the loss of their chief the Indians ran off stock in all directions and killed a transient white man by the name of Campbell. In consequence of this, Urban Stewart was compelled to leave his home and temporarily abandon his farm. Other settlers, however, moved in, who belonged to North Ogden, Slaterville, Farr's Fort, etc. During the Johnston Army troubles in 1858, the Harrisville settlement was again partly abandoned. In 1863 the little settlement was organized as a branch of the Church, with Luman H. Shurtliff as president. He was succeeded in that position in 1866 by Daniel B. Rawson. When Harrisville and vicinity, in 1868, was organized into a precinct, it was named Harrisville, honoring one of the pioneer settlers, Martin H. Harris, a nephew of Martin Harris, one of the Three Witnesses of the Book of Mormon. Bro. Rawson, with the exception of the time when he made a trip to Arizona, presided over the Harrisville district until May, 1877, when Harrisville was organized into a regular bishop's ward with Pleasant Green Taylor as Bishop. He was succeeded in 1895 by Levi James Taylor, who in 1909 was succeeded by Emanuel Bachman, who in 1913 was succeeded by Richard R. D. Brown, who presided Dec. 31, 1930. On that date the ward had 354 members, including 52 children. Harrisville Ward belonged to the Weber Stake until 1908, when it became a part of the North Weber Stake. Harrisville Precinct had 582 inhabitants in 1880, 319 in 1900, and 509 in 1930.

**HARTLEY BRANCH, Alberta** Stake, is an outgrowth of Glenwood Ward, Alberta, Canada, and occupies a strip of land lying between Hillspring and Glenwood. Hartley Branch was organized July 29, 1928, with Wm. O. Bigelow as presiding Elder. He was succeeded in that position Oct. 19, 1930,

by Melvin Fullmer, who presided Dec. 31, 1930, on which date Hartley Branch had 71 members, including 27 children.

**HATCH WARD, Idaho** Stake, Bannock Co., Idaho, consists of the Latter-day Saints living in a scattered condition and in a rolling country lying between Chesterfield in Bannock County and Soda Springs in Caribou County, Idaho. The meeting house, which is considered the center of the ward, stands on high ground overlooking the valley southward, six miles southeast of Chesterfield, nine miles northeast of Bancroft, the nearest railroad station on the Oregon Short Line and the headquarters of the Idaho Stake, and 20 miles southwest of Soda Springs. The inhabitants irrigate their gardens and farming lands from Eight Mile Creek which rises in the mountains east of the settlement.

Hatch, as a settlement, dates back to 1882, and the first L. D. S. settlers in the district belonged to the Chesterfield Ward. When the saints who had settled on Eight Mile Creek were organized as a branch of the Chesterfield Ward, in November, 1897, William Ansel Hatch was chosen as presiding Elder. This branch was organized as a regular bishop's ward Nov. 20, 1898, with Peter J. Williams as Bishop. He was succeeded in 1901 by William L. Higginson as presiding Elder, who was succeeded in 1902 by Nelson J. Hogan, who in 1917 was succeeded by Thomas A. Hatch, who in 1921 was succeeded by Joseph C. Hogan, who died Aug. 9, 1923, and was succeeded by William L. Higginson (serving a second term), who in 1926 was succeeded by J. Leonard Hatch, who presided Dec. 31, 1930. At that time Hatch Ward had a membership of 76, including 16 children. The total population of Hatch Precinct was 92 in 1930.

**HATCH WARD** (formerly Mammoth Ward), Panguitch Stake, Garfield Co., Utah, consists of the Latter-day Saints residing in the town of Hatch and in a number of little valleys near the top of the mountains south

of Panguitch. Hatch, named in honor of Meltair Hatch, one of the first settlers in the vicinity, is 18 miles southeast of Panguitch, the headquarters of the stake. The village of Hatch is on Mammoth Creek, near its junction with Asay Creek. Beyond this junction the stream becomes the Sevier River.

Meltair Hatch located with his family near the present site of Hatch in 1872. Prior to that he had spent part of several years there in charge of the cooperative herd belonging to the people of Panguitch. About the same time Aaron Asay and family settled on the west fork of what was later known as Asay Creek (thus named in his honor). Other settlers joined the Asay family, the two settlements being about six miles apart and for a time there were presiding Eders in each locality, acting under the direction of the Panguitch Ward bishopric. On Aug. 30, 1892, the Mammoth Ward was organized, which included both settlements, with Aaron Asay as Bishop. A log meeting house was erected on the west side of the Sevier River, a quarter of a mile below the junction of Mammoth and Asay creeks. In 1899 the name Mammoth was changed to Hatch at the request of the inhabitants. Rasmus Lynn succeeded Aaron Asay as Bishop of the Hatch Ward. He was succeeded in 1906 by James B. Burrows, who was succeeded in 1924 by Meltair Hatch Bainhuist, who presided Dec. 31, 1930, on which date the Hatch Ward had a membership of 262, including 88 children. The Hatch Precinct had a total population of 274 in 1930. The ward has a fine meeting house and an up-to-date amusement hall. The former Hillsdale Ward is now included in the Hatch Ward.

**HAUN'S MILL**, Caldwell County, Mo., on the east bank of Shoal Creek, is where one of the most cruel and bloody tragedies ever enacted in the history of religious persecution took place Oct. 30, 1838. Haun's Mill site is about 22 miles by road or 15 miles in a straight line due east of Far West,

and 12 miles northeast of Kingston, the county seat. According to a recently published history of Caldwell County, Jacob Haun, who came from Green Bay, Wisconsin, built his mill on Shoal Creek in 1835 or 1836, it being the second mill built in Caldwell County. In 1836-1837 the saints entered considerable land and made settlements or opened farms up and down Shoal Creek. By October, 1838, as many as 75 families, all Mormons, were living in what is now Fairview Township; some of these, however, were newcomers and were living in tents or wagons and in the houses of brethren who had come before them.

The little settlement of the saints at Haun's Mill in October, 1838, consisted of a mill, a blacksmith shop and about a dozen houses. All told, there were perhaps thirty families of saints located around the mill, several of whom had just recently arrived from the Eastern States and were camped in their wagons and tents behind the blacksmith shop, adjacent to the mill. The banks of the stream were lined with a growth of scattered timber, and an undergrowth of hazel and other brush, while back from the banks was the rolling prairie which extended northward for several miles toward the place where Breckenridge now stands. The little body of saints had been threatened by mobs for some time, and were, therefore, on their guard. The country, in fact, was full of marauding bands of mobbers, who were engaged in burning the houses of the saints, and otherwise destroying life and property. About 4 o'clock in the afternoon a company of mobbers, numbering 240 men, under the leadership of William O. Jennings and Nehemiah Comstock, advanced through the scattered trees that stood on the edge of the prairie, where they seemed to form themselves in a three-square position, forming a vanguard in front.

The leader of the mob on approaching the hamlet cried out to the brethren. "All who desire to save their lives and make peace, run into the black-

smith shop." But this was done treacherously. Elder David Evans, who had command of the brethren who had organized for self-defense, ran out to meet the mob, swinging his hat and crying, "Peace, peace." Unheeding this request, the mob continued to advance, and one of them fired a gun, which was followed by a solemn pause of 10 or 12 seconds, when all at once the mobbers discharged about 100 rifles, aiming at the blacksmith shop, into which a number of the brethren had fled for safety.

The infuriated assailants immediately surrounded the shop and commenced firing between the logs, the cracks between which were sufficiently large to enable them to aim directly at the brethren who had fled there for refuge, there being no chinking between the logs. The assailants also fired through a long opening made at one side of the shop by one of the logs being sawed out to admit light, and at the same time they fired through the door which was standing open. In the meantime several families who lived in tents pitched in the rear of the shop fled for their lives to the woods in different directions, amid a shower of bullets.

The mob continued firing until they thought all inside the blacksmith shop had been killed or mortally wounded; they then entered and among the dead and dying they found Sardius Smith, a lad 12 years old, who in his fear had crawled under the bellows for safety. He was dragged from his place of concealment by William Reynolds, a Livingston County man, who placed the muzzle of his gun near the boy's head and literally shot off the upper part of it, leaving the skull empty and dry, while the brains and hair of the murdered boy were scattered around and on the walls of the building. The inhuman murderer afterwards boasted of his dastardly deed, and as a justification for his barbarous act, said, "Nits will make lice, and if he had lived he would have become a Mormon." A seven-year-old brother of the murder-

ed boy (Alma L.) was shot through the hip. He had seen his father and brother shot down, and fearing that if he moved the heartless wretches would shoot him again, he remained quiet among the dead until he heard the voice of his mother quietly calling his name in the darkness. This boy was subsequently healed in a most miraculous manner and lived to become a missionary for the Church, and a prominent citizen of Summit County, Utah. Another boy (Charles Merrick) was killed in the same manner as Sardius Smith. He begged piteously for his life, exclaiming beseechingly, "Oh, don't kill me, I am an American boy!" But this touching appeal to their patriotism was unheeded, and the innocent and noble boy, while thus appealing to the memory of his native country, had his brains dashed out.

Thomas McBride, an old gray-haired veteran of the American Revolution, was met by a number of the mob in front of Brother Haun's house. The old man, trembling with age rather than with fear, surrendered his gun, saying, "Spare my life; I am a Revolutionary soldier." But the inhuman murderers to whom he made this pathetic appeal shot the veteran down with his own gun, and then a Mr. Rogers of Daviess County fell upon him and hacked him to pieces with an old corn cutter, leaving the veteran soldier of the Revolution covered with a score of unsightly wounds, either of which alone would have been fatal—his brains oozing from his cracked skull and his white hair sprinkled with gore. A Miss Rebecca Judd was an eye-witness to this terrible butchery. Austin Hammer was mortally wounded, seven balls were shot into his body, breaking both thigh bones. After the firing had ceased, he was found among the dead by the surviving brethren and carried into Haun's house, where he died about 12 o'clock the following night. Isaac Laney was wounded by five bullets, which passed through different parts of his body, but strange to say it never crippled him for life, although he suf-



fered the most excruciating pains afterward. During the first few days after he was wounded he lay entirely helpless and could neither open his eyes, nor mouth, nor move a limb. Upon examining his clothing, 23 bullet holes were found in his underwear. Jacob Foutz, one of the brethren who ran into the blacksmith shop, was shot in the thigh. William Yokum was shot in the leg, which was subsequently amputated. Altogether, seventeen men and boys were killed outright, or were fatally wounded in this inhuman butchery, and about fifteen were wounded, more or less severely.

Following are the names of the killed or mortally wounded: Thomas McBride, Levi N. Merrick, Elias Benner, Joseph Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, George S. Richards, William Napier, Austin Hammer, Simon Cox, Hyrum Abbott, John York, John Lee, John Byers, Sardinus Smith and Charles Merrick. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, William Yokum, Jacob Myers, George Myers, Tarlton Lewis, Jacob Haun (founder and owner of the mill), Jacob Foutz, Jacob Potts, Charles Jimison, John Walker, Alma L. Smith, Miss Mary Stedwall and two others.

(For further particulars see "Historical Record," Volume 7, pages 671-684.)

**HAURAKI CONFERENCE**, or District, of the New Zealand Mission, consists of the Latter-day Saints residing on the east coast of the North Island of New Zealand, extending far inland from the Thames to the King country and includes the peninsula which terminates in Cape Colville. The district at the close of 1930 had a total Church membership of 686, including 162 children. Hauraki Conference dates back to Oct. 16, 1887.

**HAWAIIAN MISSION** consists of the Latter-day Saints residing in the Territory of Hawaii, or on the Hawaiian group of islands lying in the Pacific Ocean between 18 and 23 degrees north latitude. The mission is divided into

nine conferences, or districts, namely: Hamakua, Hilo, Kohala and South Hawaii on the Island of Hawaii; Honolulu and Oahu on the island of Oahu; Kauai (embracing the whole island); Maui (embracing all of that island except the Lahaina peninsula); and Molokai (embracing the islands of Molokai and Lanai and part of Maui). The Hawaiian Mission at the close of 1930 had a L. D. S. membership of 14,455, including one High Priest, one Seventy, 466 Elders, 151 Priests, 276 Teachers, 527 Deacons, 9,734 lay members and 3,560 children.

In 1843 four missionaries were called by the Church authorities in Nauvoo, Ill., to open up a mission among the inhabitants of Polynesia in the Pacific Ocean. They sailed from New Bedford, Mass., in October, 1843, and after a long and tedious voyage by way of the Cape of Good Hope, three of the Elders arrived at the Island of Tubai May 1, 1844, one of their number having died at sea. It was the intention of these missionaries to commence their labors on the Hawaiian Islands, but finding the natives of Tubai anxious to have them stay with them, they remained on the South Pacific Islands, where they soon afterwards established the Society Islands Mission (q. v.)

In the latter part of 1850 a number of Elders, who for a short time had been employed around the gold diggings of California, were called by Apostle Charles C. Rich to open up a mission in Hawaii. Responding to the call, ten Elders, who had left their homes in Utah the year before, embarked on a sailing vessel at San Francisco, landing at Honolulu, Hawaii, Dec. 12, 1850. The names of these Elders were Hiram Clark (who had already filled several missions for the Church and was chosen as president of the mission to Hawaii), Henry W. Bigler, Thomas Morris, John Dixon, William Farrer, James Hawkins, James Keeler, Hiram H. Blackwell and George Q. Cannon. They were the first L. D. S. missionaries to labor on the Sandwich Islands. The following day (Dec. 13)

they ascended a mountain near Honolulu, each carrying a stone.

An altar was erected, around which they knelt and offered prayer. It was then decided that Pres. Clark and Elder Whittle should remain on Oahu, while the rest, traveling two and two, should go to other islands. Not knowing the language, and being unaccustomed to the food and habits of the natives, some of the Elders soon became discouraged, and Elders Whittle, Blackwell and Dixon returned to America. On Feb. 10, 1851, Pres. Clark baptized a native boy, about 16 years of age, who could speak English quite well; this seems to have been the first native baptized on the Hawaiian Islands. Pres. Clark also baptized a white man named Blake, in whose company he shortly afterwards went to Tahiti (Society Islands). Elder Thomas Morris also left the islands, which left only five of the original company of Elders in Hawaii, namely, George Q. Cannon, James Keeler, William Farrer, Henry W. Bigler and James Hawkins. Elder Hawkins, after Elder Blackwell left, labored alone on the island of Hawaii, while Elders Cannon, Keeler, Farrer and Bigler remained on Maui. Elder Cannon, who already had acquired, in a remarkable manner, a knowledge of the Hawaiian language, made a trip alone around the island of Maui. While on this tour he baptized three well educated Hawaiians, namely, Napela, Uaua and Kaleohano, who later were ordained to the Priesthood and did splendid missionary work for the Church. Napela visited Salt Lake City in 1866 and received many blessings while there. Elder Cannon baptized many other natives, and the other American Elders also met with some success.

A branch of the Church was organized Aug. 6, 1851, in the village of Kealakou on the island of Maui, the first L. D. S. branch organized on the Hawaiian Islands. On Aug. 18, 1851, a conference was held at Honomanu, on Maui, on which occasion branches of the Church at Keanea, Wailua, Waianu

and Honomanu were organized and several natives ordained to the Priesthood and appointed to preside over the branches. On this date, less than eight months after the arrival of the missionaries, the Church membership in Hawaii numbered 220; 196 of these were off the island of Maui. On Aug. 20, 1851, three other Elders from Zion, namely, Phillip B. Lewis, Francis A. Hammond and Joseph Woodbury, accompanied by their wives, arrived on the islands. Elder Lewis had been sent to succeed Elder Hiram Clark as president of the mission. The arrival of these Elders and others, who subsequently joined them, gave a fresh impetus to the mission, and at the close of 1853 the Church on the Hawaiian Islands had increased to 4,000 souls, and branches were functioning on all of the inhabited islands of the group. These branches were organized into conferences, one on each of the smaller islands, and more on the larger ones.

It was deemed advisable to establish a gathering place for the saints on one of the Hawaiian islands instead of encouraging their migration to America and a tract of land was therefore purchased by the Church on the island of Lanai, to which agricultural implements, building materials, seeds, etc., were transported in small boats and carried from the shore to the village on the shoulders of the natives. Elder Ephraim Green was placed in charge of the settlement, which was called Palawai, to which cattle, transported in scows (flat bottomed boats), were sent to the great amazement of the natives. Soon afterwards Elder Thomas Karren and Joseph F. Smith, the latter recently arrived on the islands, arrived at Lanai, to assist in the work of colonization. On Oct. 3, 1854, a townsitc was surveyed on Lanai called the City of Joseph, and as fast as native saints could be taken care of they were gathered from the different islands to Lanai.

In 1854 the translation of the Book of Mormon into the Hawaiian language was commenced by Elder George Q.

Cannon, assisted by Elder William Farrer and two or three educated natives. In 1855 the book was published in San Francisco, U. S. A., under the supervision of Elder Cannon, assisted by Elders Joseph Bull and Matthew Wilkie.

In 1858, in consequence of disturbed conditions in Utah, the missionaries on Hawaii were called home by Pres. Brigham Young and the mission was left in charge of native Elders

In 1860 Walter M. Gibson, a man who had traveled quite extensively, joined the Church in Salt Lake City. After locating temporarily in Utah, Elder Gibson was called on a mission to the South Pacific Islands. But calling at the Hawaiian group en route and finding many members of the Church there, he concluded to commence operations among them. Representing himself as having been sent by Pres. Brigham Young to preside over the saints on Hawaii, and exhibiting his Elder's certificate, he established himself at Palawai and set up an organization to his own liking and, contrary to the order of the Church, he assumed extraordinary leadership. Courting the favor of the wealthier natives, he ordained them Apostles, High Priests, Bishops, etc., and set them apart to preside over the saints in different parts of the islands, receiving from them tribute in money, pearl shells, farm produce, etc., and even charging them for their priesthood certificates. Finally, some of the leading native saints, who had known the first missionaries, reported conditions to Pres Brigham Young, who, in response, sent Apostles Ezra T. Benson and Lorenzo Snow, with Elders Joseph F. Smith, Alma L. Smith and Wm. W. Cluff, to Hawaii to investigate conditions. They arrived at the end of March, 1864, and their investigations led to the excommunication of Walter M. Gibson, while many of his followers were rebaptized and reinstated as members of the Church.

When Apostles Benson and Snow returned to America, they appointed El-

der Joseph F. Smith, who had previously labored as a missionary on the islands, to preside. He was assisted by Elder Alma L. Smith, who succeeded him as president of the mission later the same year.

As Walter M. Gibson had defrauded the saints of their property on Lanai, a new gathering place was selected in 1865, to which the saints at Lanai were encouraged to come. The so-called Laie Plantation, containing about 6,000 acres of land, was purchased for the Church by Elder George Nebeker in the interest of the natives. This property is located on the northeast coast of Oahu. Elder Nebeker presided over the Hawaiian Mission for eight years (1865 to 1873), during which time a sugar factory was established at Laie to give employment to the native saints, who also raised much farm produce as well as sugar cane. Meeting and school houses were erected as well as a number of private residences, and thus Laie became a permanent L. D. S. settlement—a gathering place for the native saints and the headquarters of the Hawaiian Mission. In 1919, however, the Hawaiian Mission Office was moved to Honolulu.

As a number of Hawaiians were anxious to gather with saints from other parts of the world to the headquarters of the Church in Utah, in order to receive their blessings in the temples, and for other purposes, the Church in 1889 purchased a ranch in Skull Valley, Tooele Co., Utah, and there established a Hawaiian colony, known as Iosepa, where for some years the Hawaiian emigrants, in charge of Elder Harvey H. Cluff, a former missionary to the islands, engaged in farming and stock-raising. But the climate not being suited to the Hawaiian colonists, the settlement was discontinued about 1910 and most of the saints were assisted by the Church to return to their native islands, with a promise that at some future day a temple should be erected there for their benefit. (See Hawaiian Temple.)

Following is a list of presidents of

the Hawaiian Mission: Hiram Clark, 1850-1851; Philip B. Lewis, 1851-1855; Silas Smith, 1855-1857; Henry W. Bigler (pro tem), 1857-1858; Native Elders, 1858-1861; Walter M. Gibson (without proper authority), 1861-1864; Ezra T. Benson and Lorenzo Snow, 1864; Joseph F. Smith, 1864, Alma L. Smith, 1864-1865; George Nebeker, 1865-1873; Fred A. H. F. Mitchell, 1873-1875; Alma L. Smith (serving a second term), 1875-1876; Ward E. Pack, 1876-1878; Simpson M. Molen, 1878-1879; Harvey H. Cluff, 1879-1882; Edward Partridge, 1882-1885; Enoch Farr, 1885-1887; William King, 1887-1889; Ward E. Pack (serving a second term), 1890-1892; Matthew Noall, 1892-1895; Samuel E. Woolley, who presided for twenty-four years, 1895-1919; E. Wesley Smith, 1919-1922, Eugene J. Neff, 1922-1926, and William M. Waddoups, 1926-1930, he presided at the close of 1930.

**HAWAIIAN TEMPLE** (The), on the island of Oahu, Hawaiian Islands, is the seventh temple erected by the Latter-day Saints and the first one built on an island of the sea.

The Hawaiian Mission, commenced in 1850, has been a successful mission of the Church, and at the present time there are about 15,000 members of the Church on the Hawaiian Islands. Many of the faithful Hawaiian saints came at different times to labor in the temples in Utah, but the climate not being suited to them it was considered best by Pres. Joseph F. Smith, who had filled several missions in Hawaii and was loved by the people, to erect a temple for them on one of their native islands, to which also Polynesians from other parts of the Pacific Ocean might have easier access.

This temple is located near the L. D. S. settlement of Laie, and being erected on an eminence, can be seen from the ocean for many miles. The site was dedicated on June 1, 1915, by Pres. Joseph F. Smith and the building, strictly modern in design, was dedicated Nov. 27, 1919, by Pres. Heber J. Grant. The

temple, built in the form of a Grecian Cross, measures 102 feet from east to west and 73 feet from north to south. It is constructed of cement concrete made from the lava rock found in the district. In the center of the edifice rises a square building, 50 feet high, at the top of which, on the four sides, is a handsome sculptured frieze representing historic events. The interior of the building is handsomely finished and contains some valuable paintings. The grounds are elaborate in design, including miniature lakes with fountains, tiers of stone steps and stone receptacles for flowers. At the entrance to the temple is a splendid piece of statuary representing "Maternity" in the persons of a Hawaiian mother and her three children. Another fine piece of statuary represents a Book of Mormon incident. The cost of the Hawaiian Temple is estimated at \$215,000, \$60,000 of which amount was donated by members of the Church and their friends on Hawaii.

(For further details see "The House of the Lord in Hawaii," by D. M. McAllister.)

**HAWKES BAY CONFERENCE**, or District, of the New Zealand Mission, includes that part of the North Island of New Zealand extending from the east coast, far inland. On Dec. 31, 1930, the conference had 708 members, including 207 children. Hawkes Bay Conference was first organized Jan. 16, 1885.

**HAWKINS WARD**, Portneuf Stake, Bannock Co., Idaho, consisted of the Latter-day Saints residing in the so-called Hawkins Basin, which is a small elevated valley two miles wide and five miles long, lying immediately west of Marsh Valley. It is separated from Marsh Valley by a low range of mountains. Hawkins Creek, which runs through the valley, is formed by a number of miniature mountain streams which rise in the mountains westward. The floor of the valley is somewhat rolling in its nature, but the land is fertile and productive. Dry farming is

resorted to by the settlers, though some sections are irrigated. The center of the Hawkins Ward was the school house, situated about seven miles northwest of the Garden Creek Ward (by the road through a gap in a low range of mountains), and 20 miles northwest of Downey, the headquarters of the stake. Across the mountains northwest from the Hawkins Basin center the distance to Crystal, in Power County, Idaho, is 12 miles.

About 1899 a number of Latter-day Saint families located in Hawkins Basin. These were organized into a branch of Garden Creek Ward Feb. 17, 1901, with Søren Jensen (Lauritzen) as presiding Elder. He was succeeded by Geo. Zerneke Hodowal. On July 15, 1917, the saints in Hawkins Basin were organized as a regular bishop's ward with Zebulon Vance Gunter as Bishop. He was succeeded in 1918 by George Z. Hodowal, who in 1919 was succeeded by Daniel B. Woodland, who in 1920 was succeeded by George Z. Hodowal (serving a second term as Bishop). He presided until the ward was disorganized in 1924.

**HAWTHORNE WARD**, Granite Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by 13th South St. (or the 31st Ward), east by Lincoln St., or a line running north and south, ten rods west of 10th East St. (or Emerson Ward), south by 17th South St. (or Richards Ward) and West by 7th East St. (or Waterloo Ward). The ward chapel is located on the corner of Roosevelt Avenue and 8th East St., facing north.

Hawthorne Ward, an outgrowth of Emerson Ward, was organized June 15, 1919, with Harold A. Lafount as Bishop. Immediately after the organization of the ward, steps were taken toward the erection of a ward chapel, the saints in the mean time meeting in the amusement hall of the Emerson Ward. A fine building spot on the corner of Roosevelt Avenue and 8th East St. was purchased and an amuse-

ment hall erected thereon as part of the proposed Hawthorne Ward meeting house. Here the saints met until 1926, when a handsome modern chapel, constructed of pressed brick, was built adjacent to the above mentioned amusement hall, being, when completed, one of the finest edifices of its kind in Salt Lake City. Bishop Harold A. Lafount, honorably released on account of failing health, was succeeded in 1924 by Henry Milton Taggart, who acted as Bishop Dec. 31, 1930. On that date the Hawthorne Ward had 1,471 members, including 258 children. Hawthorne Ward was so named on account of it being within the Hawthorne School District. The handsome Hawthorne school building is within the ward boundaries. Like the adjoining wards, Hawthorne Ward can boast of many beautiful residences and a prosperous community.

**HAYDEN.** See Tetonia, Teton Stake, Idaho.

**HAYDEN WARD**, Roosevelt Stake, consisted of the Latter-day Saints residing in a flat tract of land lying immediately west of the Uintah River, in a fine cattle raising country partly in Uintah County and partly in Duchesne County, Utah. The Hayden townsite is three miles east of Neola and ten miles north of Roosevelt, the stake headquarters.

When the Uintah Indian Reservation was opened to white settlers in 1905, a number of Latter-day Saints filed on the land with a view of making permanent homes, and on Sept. 23, 1906, all the members of the Church residing west of the so-called "White Rocks" were organized as the Nephi Branch of the Duchesne Ward with Christian Peterson as presiding Elder. A log school house (afterwards known as the Packer School House) was erected 1½ mile west of the present Hayden townsite. The next year (1907) a dancing hall known as the Hayden Hall was erected, in which meetings were held for a time. That year the name of the branch was changed to

Hayden, this being the name of one of the snow-capped peaks of the Uintah Mountains, within sight. In 1908 the saints at Hayden erected a log meeting house which was used exclusively for ecclesiastical purposes for several years. In 1910 the Hayden Branch was organized as a ward with Rogers Horrocks as Bishop. In 1915 the west part of the Hayden Ward was organized as the Neola Branch with John A. Olson as presiding Elder. Bishop Horrocks was succeeded in 1917 by Louis E. Allred, who was succeeded in 1920 by Charles R. Ockey, who was succeeded in 1922 by Daniel F. Mitchell, who acted until July 22, 1928, when the ward was disorganized and the membership transferred to the Neola Ward, which district had formerly constituted a part of the Hayden Ward.

**HAZEL WARD**, Burley Stake, Cassia County, Idaho, consisted of the Latter-day Saints residing in a district of country lying about 14 miles northeast of Oakley near that point in Goose Creek Valley where Willow Creek emerges from a canyon in the Cassia Mountains.

At an early day a number of Latter-day Saint families who had located at different points in the Goose Creek Valley constituted a part of the Oakley Ward. A post office was organized at what is now Hazel, thus named in honor of the first postmistress, a Mormon girl, who later, as the wife of George Stanger of Iona, was accidentally killed while still a young woman. In 1912 dry farming was developed with considerable success in what later became Hazel and the first settlers were nearly all members of the Church, who took up land under the Dry Farm Homestead Act, and in 1914 these settlers were organized as a branch of the Church with Jesse W. Richins as presiding Elder. On April 16, 1916, the branch was organized as a ward with Jesse W. Richins as Bishop. He was succeeded in 1917 by Christopher Boynton, who acted until 1926, when the ward was disorganized and became an

independent branch (reporting to the Burley Stake presidency) as Hazel had become a part of the Burley Stake in 1919. Brother Boynton was succeeded by Silas A. Koyle, but on Sept. 15, 1927, the branch was disorganized and the membership transferred to the View Ward.

**HAZELTON WARD**, Minidoka Stake, Jerome Co., Idaho, consists of the Latter-day Saints residing at Hazelton, a station on the Rupert and Bliss branch of the Oregon Short Line Railroad, 28 miles west of Rupert, the headquarters of the stake. The ward embraces a rich farming district under the Minidoka Project and is irrigated from the North Side Canal which taps Snake River at the Milner Dam.

Among the early settlers in that part of the great Snake River Valley now included in the Hazelton Ward were quite a number of Latter-day Saints. Prominent among these may be mentioned Frank Simmons, Melvin Roylance and James M. Mendenhall. Other settlers followed and these early Latter-day Saints originally belonged to the Heyburn Ward. On July 8, 1917, the saints at Hazelton were organized as a branch of the Church with Franklin D. White as presiding Elder. He was succeeded in 1919 by James M. Mendenhall, who was succeeded in 1920 by George F. Simmons, who was succeeded in 1923 by James M. Mendenhall. Brother Mendenhall acted in the capacity of presiding Elder until April 11, 1926, when the branch was organized as a ward and he was ordained a Bishop and set apart to preside. He was succeeded in 1928 by Charles Leo Smith, who was succeeded in 1929 by Jesse J. Olsen, who presided Dec. 31, 1930. Hazelton belonged to the Boise Stake of Zion until 1919, when it was transferred to the Blaine Stake, and in 1924 it became a part of the Minidoka Stake. Hazelton Ward, on Dec. 31, 1930, had a membership of 225, including 55 children; the Hazelton Precinct had a population of 1,372 in 1930.

**HEBER BRANCH**, Snowflake Stake, Navajo Co., Arizona, consisted of about a dozen families of saints engaged in dry farming and stock raising in a district of country about 40 miles from Snowflake or about 56 miles southwest of Joseph City. Among the early settlers of the place were James E. Shelley and Alva Porter. George Shelley acted as presiding Elder in 1918 and 1919, and Thomas E. Shelley was the presiding Elder in 1930.

**HEBER CITY** is the principal town in Wasatch County, Utah, of which it is the county seat, and also the headquarters of the Wasatch Stake. Heber City is centrally located in Provo Valley, about  $1\frac{1}{2}$  mile east of Provo River, 26 miles northeast of Provo, Utah Co., and 45 miles by nearest road by way of Park City, southeast of Salt Lake City. Heber City is a regularly surveyed town, each block of the survey containing four lots. The streets are five rods wide, with the exception of Main Street, running through the town from north to south, which is  $7\frac{1}{2}$  rods wide. Heber City is an incorporated town and can boast of three fine modern L. D. S. chapels, besides the stake tabernacle, a substantial rock building erected in 1885-1889. Heber City is divided ecclesiastically into three bishop's wards, viz, Heber 1st, Heber 2nd, and Heber 3rd; these wards contained 2,207 members, including 450 children, Dec. 31, 1930. The total population of the Heber Precinct in 1930 was 2,762, of which 2,477 resided in Heber City.

Heber City was settled by Latter day Saints in the spring of 1859 by Robert Broadhead, James Davis and James Gurr. They were followed by others the same year, and improvements were commenced immediately, hay was gathered and crops raised. The first house built in Provo Valley was one erected by John W. Witt, a building constructed of cottonwood logs which grew near the place where the Heber City grist mill now stands. About seventeen families spent the winter of

1859-1860 in Provo Valley. William Meeks presided in the valley by appointment at the beginning and the new settlement was placed under the jurisdiction of Bishop Silas Smith of Provo. William Meeks was succeeded as presiding Elder in 1860 by William W. Wall, who presided until Nov 15, 1860, when Joseph S. Murdock was ordained a Bishop by Pres. Brigham Young and set apart to preside over the saints who had located above the toll-gate in the Provo Valley. Bro. Murdock was succeeded in 1867 by Abram Hatch, who had general jurisdiction of all the saints in Provo Valley as presiding Bishop until July 15, 1877, when he was chosen as president of the Wasatch Stake of Zion, and Heber City was on that occasion divided into two wards, namely, the Heber East Ward and the Heber West Ward. These two wards existed side by side until Feb 8, 1903, when Heber City was divided into three wards, namely, the Heber 1st, the Heber 2nd and the Heber 3rd wards. These three wards have had a continued existence ever since.

**HEBER 1ST WARD**, Wasatch Stake, Wasatch Co., Utah, consists of Latter-day Saints residing in the northeast part of Heber City, or that part which lies east of Main St. and north of 1st South St.

At a stake conference held February 8, 1903, the Heber East and the Heber West wards, which had existed since 1877, were disorganized, and Heber City divided into three new wards, named respectively the Heber 1st, 2nd, and 3rd wards. Robert S. Duke, the former Bishop of the Heber East Ward, was chosen as Bishop of the Heber 1st Ward. He presided until 1917, when he was succeeded by George F. Ryan, who in 1923 was succeeded by George B. Stanley, who on Sept. 7, 1930, was succeeded by Joseph Olpin, who presided Dec. 31, 1930. On that date the Heber 1st Ward had 628 members, including 109 children.

**HEBER 2ND WARD, Wasatch Stake, Wasatch Co., Utah,** consists of the Latter-day Saints residing in that part of Heber City lying west of Main St. and north of 2nd South St. Northward the ward extends to the Summit Stake and westward to the Provo River. A meeting house was built in the Heber 2nd Ward in 1915 at a cost of \$20,000.

Heber 2nd Ward was organized Feb 8, 1903, with Joseph A. Rasband as Bishop. He presided until 1926, when he was succeeded by Henry Clay Cummings, who in 1928 was succeeded by Frederick G. Carlile, who presided Dec 31, 1930. On that date the Heber 2nd Ward had 727 members, including 166 children

**HEBER 3RD WARD, Wasatch Stake, Wasatch Co., Utah,** consists of the Latter-day Saints residing in that part of Heber City lying south of 1st South St. (east of Main St.) and south of 2nd South St. (west of Main St.) The ward meeting house, a modern brick building, stands on the east side of Main St. between 4th and 5th South streets.

Heber 3rd Ward dates back to Feb 8, 1903, when Heber City was divided into three wards, namely, the Heber 1st, 2nd and 3rd wards. Frederick Crook was chosen as Bishop of the Heber 3rd Ward, and presided Dec 31, 1930. On that date the Heber 3rd Ward had 852 members, including 175 children.

**HEBER EAST WARD, Wasatch Stake, Wasatch Co., Utah,** consisted of the Latter-day Saints residing east of Main St. It came into existence July 15, 1877, when Heber City was divided into two wards, namely, the Heber East and the Heber West wards, and Thomas Rasband was chosen as Bishop of the Heber East Ward. He died July 24, 1884, and was succeeded Nov. 2, 1884, by Robert S. Duke, who presided until Feb. 8, 1903, when Heber City was divided into three wards, namely, the Heber 1st, 2nd and 3rd wards.

**HEBER WEST WARD, Wasatch Stake, Wasatch Co., Utah,** consisted of the Latter-day Saints residing west of Main St. and organized at a special conference held July 15, 1877, when Heber City was divided into two wards, namely, the Heber East and Heber West wards, with William Foreman as Bishop of the Heber West Ward. He was succeeded in 1884 by Henry Clegg, who in 1894 was succeeded by Thomas Hicken, jun., who presided until Feb. 8, 1903, when Heber City was divided into the Heber 1st, 2nd and 3rd wards.

**HEBRON WARD, St. George Stake, Washington Co., Utah,** consisted of the Latter-day Saints residing in the village of Hebron, situated on Shoal Creek in a small valley at the junction of the south and west forks of Shoal Creek. The valley along the creek is from 50 rods to half a mile wide; the farming land belonging to the village consists of narrow strips lying on both sides of the creek and is irrigated from the stream. All kinds of small grain were raised successfully, but only some of the hardier fruits. The altitude is 5,475 feet above sea level. At one time about a dozen families resided on the Hebron townsite, which consisted of one street running east and west. It had some fine brick buildings and could boast of good water. Shoal Creek, on which Hebron was situated, is formed by numerous springs in the mountains south and west of Hebron

John and Charles Pulsipher, who had charge of the St. George stock, started from the Santa Clara in March, 1862, to look for a better herd-ground, taking with them horses and a cart. They crossed the Rim of the Basin, and after traveling about 50 miles northward from Saint George they came to a creek which they named Shoal Creek, which they thought a suitable place for a herd-ground. In examining the locality they found a band of Piute Indians encamped below the present site of Hebron; they entered into a mutual agreement with these Indians, who



seemed very willing to have the whites come and live with them. The brethren then returned to Saint George after their families and arrived on Shoal Creek April 27, 1862, with their cattle, horses and sheep. They built houses on Shoal Creek the same fall. Later Zera Pulsipher and others cast their 129 Encyc. Hist. of Church Lee lot with the first settlers on Shoal Creek.

At a conference of the Southern Utah Mission held at St. George May 6, 1866, the saints in the mountain districts were organized into two wards. Pine Valley, Pinto, Mountain Meadows and Shoal Creek were organized into a ward named Hebron; and Clover, Meadow Valley, Eagle Valley and Spring Valley were organized into another ward later called Panaca. Later in 1866, when some of these small settlements were vacated on account of Indian troubles, the people on Shoal Creek built a fort on the present site of Hebron. Pres. Erastus Snow visited Shoal Creek in 1868, held a meeting with the saints and suggested the surveying of a townsite, which was done. On that occasion the place was named Hebron after the ancient Hebron in Palestine. According to the Bible narrative it was the place where Abraham separated from his nephew Lot on a certain occasion. Something similar happened to the people of modern Hebron when Erastus Snow gave some of the brethren a mission to take care of the stock belonging to St. George. They moved on to Shoal Creek, the first place they found suitable for their business, there being good water and plenty of feed for their flocks and herds, and like the Israelites in ancient Hebron, they located themselves and named the place Hebron and gave thanks unto the Lord. Soon after the survey was made most of the people moved on to their lots. Dudley Leavitt presided at Hebron until November, 1869, when the saints there were organized into a ward called the Hebron Ward, of which the saints in Clover

Valley became a part, with George H. Crosby as Bishop. He was succeeded in 1877 by Thomas S. Terry, who later was succeeded by Zera B. Terry, who in 1894 was succeeded by George A. Holt, who presided until most of the people vacated Hebron and moved down to the edge of the Escalante Desert, where they founded Enterprise. While the moving process was going on gradually the old town up in the canyon retained its name Hebron, but at a meeting held Oct. 18, 1905, the two settlements, Hebron and Enterprise, were amalgamated and organized as the Enterprise Ward, with George Albert Holt, the former Bishop of Hebron Ward, as Bishop (See Enterprise.)

**HEDRICKITES** is the name of an organization commenced in 1851 by some members of the Church who refused to obey counsel and migrate to the Rocky Mountains. Granville Hedrick induced a number of these to locate in the vicinity of Bloomington, Ill., but later the headquarters of the organization were moved to Independence, Mo. In 1867 the Hedrickites decided to secure by purchase the temple lot at Independence, bought for the Church by Bishop Edward Partridge in 1831. On account of persecution the Latter-day Saints had vacated Missouri, and this property, containing 63 acres of land, had been surveyed into building lots and sold to different parties. But, by great diligence, in time, deeds to three acres of this land were secured by the Hedrickites. These three acres included the temple site, upon which they erected a small lumber chapel in 1887. In 1888 the membership of the organization did not exceed fifty souls, but since that time they have received a considerable addition from the ranks of the Reorganized Church. In 1927, on account of a revelation said to have been received by one of their officers, they decided to build a temple on the temple site, but up to the close of 1930 only the excavation had been made. (For further in-

formation see "Infancy of the Church," pages 12-15.)

**HELPER WARD**, Carbon Stake, Carbon Co., Utah, consists of Latter-day Saints residing at Helper, a railroad town on the Denver & Rio Grande Railroad, situated in the narrow Price River Valley, three miles south of Castle Gate, and seven miles northwest of Price, the headquarters of the stake.

The town of Helper was built, as its name implies, to help heavily-laden trains across the Soldiers Summit, and as railroad shops and roundhouses were erected there by the railroad company it soon became a town of some importance. Among the inhabitants were some Latter-day Saints who were organized into a branch of the Church March 17, 1918, with Charles H. Sorenson as presiding Elder. He was succeeded in that capacity in 1919 by Claudius Brown, who in 1921 was succeeded by Wells Cloward, who in 1922 was succeeded by Ephraim A. Smith, who in 1924 was succeeded by Alma Lucian Johnson, who later in 1924 was succeeded by Charles Byron Carter, who acted as presiding Elder of the Helper Branch until June 15, 1930, when the branch was organized as a ward with Charles Byron Carter as Bishop. He presided on Dec. 31, 1930, at which time the membership of the ward consisted of 459 souls, including 145 children. The total population of Helper Precinct in 1930 was 2,987, of which 2,707 were residents of the town of Helper.

**HEMAN WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in a beautiful strip of fertile country on the celebrated Egin Bench. In the center of the ward, which extends about three miles from north to south and two miles from east to west, stands the Latter-day Saint meeting house, seven miles southwest of Saint Anthony, the stake headquarters, three miles from the center of Parker Ward, and two and one-half miles from the center of

Egin Ward. The farming land is sub-irrigated like that of other settlements in that part of the country.

At a special meeting held Jan. 10, 1915, attended by the Yellowstone Stake presidency, the west end of the Parker Ward and the east end of the Egin Ward were separated from these two wards, and organized as a separate ward named Heman, in honor of Heman Hunter, a former Bishop of the Egin Ward. John W. Rhodehouse was chosen as Bishop of the new ward. He was succeeded in 1917 by Junius F. Wardle, who presided Dec. 31, 1930. On that date the Heman Ward had 179 members, including 41 children. The total population of the Heman Precinct was 250 in 1930.

**HENEFER WARD**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing in the little town of Henefer and surrounding district, situated on both sides of the Weber River. Henefer is four miles northwest of Echo and nine miles northwest of Coalville, the stake headquarters. The route of the Utah pioneers of 1847 passed over the present site of Henefer. James and William Henefer located on the old emigration road, near the site of the present townsite, in 1859. First they established themselves as blacksmiths for the benefit of travelers, but later turned their attention to farming. More settlers joined them, and in 1861 William Henefer was chosen presiding Elder of the district. A townsite was also surveyed in 1861 and named in honor of these first settlers, at the suggestion of Pres. Brigham Young. In 1865 Chas. Richins succeeded Wm. Henefer as presiding Elder. In 1866 a fort was erected on the site of the present meeting house as a protection against Indians. In 1869 the Union Pacific Railroad was built through Weber Valley and passed within a quarter of a mile of Henefer.

On July 9, 1877, upon the organization of the Summit Stake, Henefer was organized as a ward with Charles

Richins as Bishop. He presided until 1885, when, on account of polygamy persecution, he was absent much of the time, during which his counselors (Robert Jones and John Curtis Paskett) took charge of the ward. A reorganization was effected in 1890, when John Curtis Paskett was made Bishop of the Henefer Ward. He was succeeded in 1901 by Micah F. Harris, who was succeeded in 1915 by Wm. Oriel Stephens, who being chosen president of the Summit Stake of Zion was succeeded as Bishop of Henefer Ward in 1925 by Parley Thomas Richins, who was succeeded on June 22, 1930, by Parley R. Stephens who acted in that position Dec. 31, 1930, at which time the ward had a membership of 430, including 76 children. The total population of the Henefer Precinct in 1930 was 469. Near Henefer are the famous natural curiosities known as the "Devil's Slide" and the "Devil's Looking Glass," the "Witch's Rocks," etc.

**HENRIEVILLE WARD**, Panguitch Stake, Garfield Co., Utah, consists of the Latter-day Saints residing immediately south of the Rim of the Basin in the Colorado Breaks on one of the tributaries of the Paria. The little settlement is about four miles east of Cannonville and 37 miles southeast of Panguitch, the stake headquarters. The farms in the vicinity, irrigated from Henrieville Creek (or the east branch of the Paria), are very productive and all the harder kinds of fruits are grown successfully.

Henrieville is an outgrowth of the Cannonville Ward, and in 1883 a townsite was surveyed in the district and named in honor of James Henrie, at that time president of the Panguitch Stake of Zion. In the beginning James Brigham Thompson, who acted as counselor in the bishopric of the Cannonville Ward, presided locally in Henrieville, being a resident of the settlement. He was succeeded by Daniel Goulding, who later became Bishop of the ward at the time of its organization June 6, 1889. He acted

in this capacity until his death Aug. 1, 1905. He was succeeded by Wm. P. Willis, who was succeeded in 1915 by John W. Willis, who was succeeded in 1920 by Charles Delbert Ahlstrom, who was succeeded in 1923 by James Robert Ott, who presided over the ward Dec. 31, 1930, on which date the ward had a membership of 175, including 43 children. The total population of the Henrieville Precinct in 1930 was 207.

**HERBERT BRANCH**, Fremont Stake, Madison Co., Idaho, consisted of the Latter-day Saints residing on a bench or ridge, lying about eight miles southeast of Rexburg. Albert Herbert Luthy, a Latter-day Saint, took up a claim on Lyman Creek in the fall of 1897, built a cabin and cut a quantity of timber which he hauled into Rexburg for sale. Later in 1913 the Herbert meeting house, a frame building, was erected on Bro. Luthy's land. In the fall of 1898 he raised a good crop of grain, and when the first hundred bushels had been threshed he shouted, "Hurrah for the first hundred bushels of grain raised on the Rexburg Bench!" In 1900 other settlers joined him, including Patriarch Alexander Leatham, Hans Henry Christian Blunck, Joseph Butte, Nicholas Newby and Christopher W. Pfost.

These members of the Church were organized as a branch in 1903 named Herbert, in honor of the first settler. Hans Henry Christian Blunck was chosen as presiding Elder. For some time the branch belonged to the Rexburg 1st Ward, but in 1910 it was organized as an independent branch. When, on Sept. 27, 1925, the Rexburg 4th Ward was organized from the southeast part of the town of Rexburg, it included the farming districts lying south and east, of which Herbert was a part. So the Herbert Ward was disorganized and its former president, Hans Henry Chr. Blunck, was chosen as Bishop of the Rexburg 4th Ward, including the former Herbert Branch.

**HEREFORDSHIRE CONFERENCE**, British Mission, consisted of the Lat-

ter-day Saints residing in Herefordshire, England. Through the phenomenal success which followed the labors of Apostle Wilford Woodruff in Herefordshire a large number of converts were made among the congregations of United Brethren in Herefordshire. These were originally grouped into the Mars Hill, Froome's Hill and Garway conferences, which on Aug. 14, 1848, were organized into the Herefordshire Conference. This conference in 1869 became part of the Birmingham Conference.

**HERRIMAN WARD**, West Jordan Stake, Salt Lake Co., Utah, commands a fine, elevated location in the southwest corner of Salt Lake County, containing about 40 square miles of valley and mountain country. It is bounded on the north by South Jordan Ward, on the east by the Riverton and Bluff Dale wards, on the south by Utah County and west by the Oquirrh Mountains, or the Lark Branch. The village of Herriman, containing nearly all the inhabitants, is situated on Butterfield Creek, 22 miles southwest of Salt Lake City and three miles west southwest of Riverton, the nearest railroad station. Herriman can boast of a recently constructed meeting house, a fine brick building, centrally located in the village at a cost of about \$25,000.

Herriman was first settled in the spring of 1851 by Henry Harriman, Thomas Butterfield and John J. Stocking. These three brethren built a log cabin each, fenced some land, raised a crop and called their location Butterfield Settlement. They also made a mountain road up what they called Butterfield Canyon, where they found some timber. In the fall of 1853 the settlement was strengthened by the arrival of some twenty other families who were called by Pres. Brigham Young to locate there. This increased the population to 71 souls. The following year a fort, enclosing  $2\frac{1}{2}$  acres of ground, was built of concrete as a protection against Indians, who stole several bands of horses and cattle from

the settlers. In the spring of 1858 the settlement was abandoned because of the Johnston Army troubles, but was reoccupied the same year when peace was restored. Shortly afterwards the present townsite was surveyed and called Herriman in honor of Henry Harriman, one of the first settlers of the place and one of the First Seven Presidents of Seventy. Since then the population has increased slowly as scarcity of water has retarded the growth of the settlement to a great extent. Henry Harriman was the first presiding Elder in the settlement; he was succeeded by Thomas Butterfield, who in 1855 was succeeded by McGee Harris, who took charge until 1858 under the direction of the West Jordan bishopric. After "the Move" in 1858, Herriman was organized as a ward with Alexander F. Barron as Bishop. He was succeeded in 1861 by Henry Arnold, who took charge as presiding Elder until the spring of 1866, when he was succeeded by Ensign I. Stocking, who, after returning from a four years' mission to Europe, was appointed Bishop of Herriman. He presided about ten years, or until 1876, when Herriman again became a branch of the West Jordan Ward with James Crane as presiding Elder.

On June 17, 1877, Herriman was for the third time organized into a ward, this time with James Crane as Bishop. Bishop Crane died July 6, 1886, and William C. Crump succeeded him as presiding Elder. He was succeeded in 1887 by Robert Danzie as Bishop, who in 1897 was succeeded by James S. Crane, who on June 1, 1906, was succeeded by Thomas Butterfield, who in 1916 was succeeded by Franklin T. Crane, who acted Dec. 31, 1930. On that date the ward had 345 members, including 83 children.

**HEYBURN WARD**, Minidoka Stake, Minidoka Co., Idaho, consists of Latter-day Saints residing at Heyburn, a station on the Rupert and Twin Falls branch of the Oregon Short Line Railroad. It is situated on the north side of Snake River. The ward extends north-

ward to the Paul and Rupert 2nd and Rupert 3rd wards, and east and south to Snake River, the center of the ward being five miles southwest of Rupert, the headquarters of the stake.

George E. Hellewell and Miss Mary A. B. Hellewell were the first persons to file entry on land in that section of country now included in the Heyburn Ward, which they did in February, 1905. Other Latter-day Saints followed and soon afterwards the government surveyed a townsite and established a post office named in honor of Senator Weldon B. Heyburn of Idaho. On Sept. 10, 1905, a branch was organized at Heyburn with George E. Hellewell as presiding Elder; he was also appointed by the Church to preside over the Sunday school. The branch was attached to the Burley Ward of the Cassia Stake in 1906.

A ward organization was effected June 26, 1910, at which time George E. Hellewell was ordained a Bishop and appointed to preside over the saints at Heyburn. He was succeeded in 1919 by Charles Smith, who presided on Dec. 31, 1930. The L. D. S. chapel is located centrally in the village of Heyburn. The ward, on Dec. 31, 1930, had a membership of 506, including 130 children, the population of the Heyburn Precinct was 1,014 in 1930. Heyburn belonged to Cassia Stake until 1913, when it was transferred to the Boise Stake. In 1919 it became a part of the Blaine Stake and in 1924 a part of the Minidoka Stake.

**HIAWATHA BRANCH**, Carbon Stake, Carbon Co., Utah, consists of the Latter-day Saints residing in the coal-mining camp of Hiawatha which is situated on Miller Creek, at the mouth of a canyon about four miles north of Mohrland, and about 18 miles southwest of Price. Hiawatha is situated on the Utah Railway owned by an independent railway company connecting with the D. & R. G. Western Railroad at Helper, which is about 21 miles northeast of Hiawatha. It is a thriving mining camp in which a number of

Latter-day Saints have become residents.

About the year 1909 the development of the coal mines at Hiawatha was commenced, and among the first coal-miners employed at these mines were some Latter-day Saints hailing from different settlements in Emery County, who were organized into a branch of the Church June 20, 1920, with Seymour Oliphant as presiding Elder. He was succeeded in 1927 by Stanley H. Edwards, who acted as president of the branch Dec. 31, 1930. The branch at that time had a membership of 229 souls, including 69 children. The total population of Hiawatha Precinct was 977 in 1930.

**HIBBARD WARD**, Fremont Stake, Madison Co., Idaho, consists of the Latter-day Saints residing on the so-called Teton Island, a delta-shaped island formed by the two forks of Teton River emptying into Snake River at this point. The center of Hibbard is about five miles northwest of Rexburg, the stake headquarters, and ten miles southwest of St. Anthony.

The early settlers on that part of Teton Island now occupied by the Hibbard Ward were originally members of the Salem and Rexburg wards, but at a meeting held March 2, 1895, they were organized as an independent branch of the Church. This branch, known as the Island Branch, was organized as a regular bishop's ward May 19, 1895, with George A. Hibbard (who had previously acted as president of the branch) as Bishop. He was succeeded in that position in 1906 by Joseph E. Rigby. By this time the name of the ward had been changed to Hibbard Ward, thus named in honor of Geo. A. Hibbard, its first Bishop. Bishop Rigby served as Bishop for 23 years and was succeeded in 1929 by Orson Ricks, who presided Dec. 31, 1930, at which time the ward had a membership of 440, including 98 children. This membership included almost the entire population of the Hibbard Precinct, which, at the close of 1930, amounted to 507.

**HIETT.** See Plano, Rexburg Stake, Idaho.

**HIGHLAND BRANCH,** Yellowstone Stake, Fremont Co., Idaho, consisted of the Latter-day Saints residing near the forest reserve, or in the highlands lying between the Teton and Falls rivers. The center of the branch, where the Highland school house stands, is about 33 miles east of St. Anthony and about 14 miles east southeast of Marysville. Some of the saints who constituted the Highland Branch lived on their farms in two other school districts, named Squirrel and Lamont. During the existence of the branch there was a Relief Society, a Sunday school and a Mutual Improvement Association for both sexes.

The Highland Branch was organized Sept 5, 1915, with Ehas H. Gardner as presiding Elder. He presided until Dec. 9, 1923, when the branch was disorganized and the few families of saints still living in that part of the country were transferred to the Farnum Ward. This change became effective Jan. 1, 1924. The cause of the disorganization of the branch was the moving away of most of the saints.

**HIGHLAND PARK WARD,** Granite Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by the Park City branch of the Denver & Rio Grande Western Railroad (or the Lincoln, Sugar House and Parley's wards), east by 21st East St. (or East Mill Creek Ward), south by 27th South St. and Crandall Avenue (or Wilford and Hillcrest wards), and west by 10th East St. (or Forest Dale Ward).

Highland Park Ward, an outgrowth of Sugar House Ward, was organized Dec. 3, 1916, with Stayner Richards as Bishop. Immediately after the organization of the ward, a small chapel (a brick building) was erected, with an auditorium, class rooms, etc., which was used until 1925. On Sunday, Feb. 22, 1925, a fine chapel, valued at \$85,000, erected on Douglas St. and Whitlock Avenue, was dedicated. It con-

tains a large auditorium seating 400 people and also an amusement hall, with modern stage and a number of class rooms. In 1927 some additional ground adjoining the chapel was purchased, planted with trees, shrubs, and flowers, to be used as a recreation ground for the ward.

On Jan. 1, 1921, the boundary between Highland Park and Wilford Ward was changed, the strip of land known as Plat C of the Highland Park Subdivision being transferred from the Wilford to the Highland Park Ward. In October, 1922, the boundaries of the Highland Park Ward were again changed so as to include the territory lying between Highland Drive and 17th East St., and from 27th South St. to Crandall Avenue.

Bishop Stayner Richards, who had been called into the presidency of the Granite Stake, was succeeded in 1928 by Carl C. Burton, who presided Dec. 31, 1930. On that date the Highland Park Ward had 1,380 members, including 171 children.

**HIGHLAND WARD,** Alpine Stake, Utah Co., Utah, consists of Latter-day Saint farmers living in a scattered condition north of American Fork. The center of the ward, where a school house is located in which meetings are held, is situated about three and a half miles north of the center of American Fork; northward the ward extends to the Alpine Ward, east to the mountains, south to American Fork and west to Lehi.

Highland Ward is an outgrowth of the American Fork 3rd Ward and was organized at a special meeting held July 18, 1916, attended by the Alpine Stake presidency. The name of the ward was suggested from the fact that a school district by that name had already been organized in that part of Utah Valley, thus named because most of the area covered consisted of bench land elevated somewhat above the rest of the surrounding country.

George A. Zabriskie was the first Bishop of the Highland Ward. He was succeeded in 1920 by Wayne C. Booth,

who in 1922 was succeeded by William S. Greenwood, who was succeeded in 1930 by Carl Emil Harry Jerling, who presided Dec. 31, 1930. Highland Precinct had 195 inhabitants in 1900, 171 in 1910, 247 in 1920, and 277 in 1930.

**HILLCREST WARD**, Grant Stake, consists of the Latter-day Saints residing in that part of Salt Lake Co., Utah, which is bounded on the north by 27th South St. (or Forest Dale and Highland Park wards), east by 11th East St. (or Wilford Ward), south by 36th South St. (the south limit of Grant Stake), and west by 8th East St. (or Wandamere Ward).

Hillcrest Ward, an outgrowth of Wilford and Wandamere wards, was organized Oct. 12, 1924, with E. Ernest Bramwell as Bishop. Immediately after the organization of the ward, a frame meeting house was erected upon land donated by Herbert Gater for the purpose. This building served until 1926, when on the same building lot a modern brick chapel was erected, containing an auditorium capable of seating 500 persons. This house is No. 3159 So 9th East St., about four miles southeast of the center of Salt Lake City. Bishop Bramwell was succeeded in 1925 by Oscar J. Harline, who acted as Bishop Dec. 31, 1930. On that date the Hillcrest Ward had 757 members, including 120 children.

**HILL CUMORAH**. See Cumorah

**HILLIARD BRANCH**, Woodruff Stake, Uinta Co., Wyoming, consists of a few families of Latter-day Saints residing in a fine farming and stock-raising district south of the former railroad station of Hilliard on the Union Pacific Railroad about 18 miles southeast of Evanston. These families were organized into a branch of the Church in 1898, with George Cook as presiding Elder. He was succeeded in 1906 by Ephraim Harris, who in 1918 was succeeded by Joseph M. Martin, who presided Dec. 31, 1930. On that date the Hilliard Branch had 141 members, including 45 children. The total population of the Hilliard Precinct was

229 in 1930. The Hilliard Branch, under the able administration of President Joseph M. Martin, has the reputation of being the most active and prosperous Church organization in the Woodruff Stake of Zion.

**HILLSDALE WARD**, Panguitch Stake, Garfield Co., Utah, consisted of Latter-day Saints residing on the Sevier River a few miles southeast of Panguitch.

Joel H. Johnson and George D. Wilson built a saw mill near the site of Hillsdale in 1871 and, other settlers coming in, a townsite was surveyed in 1872. A branch organization, as part of Panguitch Ward, was effected in 1874 with Nephi Johnson as president. He was succeeded in 1875 by Seth Johnson, who became Bishop of the Hillsdale Ward upon its organization Aug. 5, 1877. Bishop Seth Johnson was succeeded in 1886 by George Hyrum Wilson, who was sustained as presiding Elder of the Hillsdale Branch, to which status the ward was at that time reduced. Soon afterwards most of the people of Hillsdale moved away, and George H. Wilson, who, with his family, alone remained, took charge of the mill. In 1892 more settlers located at Hillsdale and George H. Wilson was again set apart as presiding Elder in the district, which still existed as a branch in 1900. Later the branch was dissolved and became a part of the Hatch Ward.

**HILLSPRING WARD**, Alberta Stake, Canada, consists of the Latter-day Saints residing in the village of Hillspring and surrounding country, which village is situated on a flat on the left bank of the Belly River, 20 miles northwest of Cardston, 12 miles north northeast of Mountain View, and 55 miles, by nearest road, southwest of Lethbridge. The ward extends from Belly River on the east to the mountains on the west, south it extends to the Mountain View Ward and north to Glenwood. The farms belonging to the settlement lie partly on the flat along the Belly River and partly on the

rolling prairies between that river and Waterson River. Some of the lands are irrigated from the United Irrigation District Canal, which taps the Belly River about seven miles south of Hillspring townsite at a well-constructed dam. Of the L. D. S. families residing in the ward, about one-third live on the townsite and the others in a scattered condition on their farms. The townsite is surveyed into ten-acre, eight-acre and five-acre blocks, the lots containing one acre each, except the business lots, which are half the size.

The first settlers in that district of country now included in the Hillspring Ward were Lincoln Garringer and family, and others. Some of these first settlers came from Cardston and Magrath, and most of them built on the townsite, which was surveyed early in 1910. The settlement of Hillspring was founded on land previously owned by the Church and contains a part of the former Cochiane Ranch, which had been purchased by the Church. The saints at Hillspring were organized as a ward June 12, 1910, with Franklin P. Fisher as Bishop. He was succeeded in 1925 by Franklin R. Smith, who died Nov. 7, 1928, and was succeeded by Heber L. Harker, who presided over the Hillspring Ward Dec. 31, 1930, on which date the ward had 424 members, including 112 children.

In 1926 the Stirling-Cardston branch of the Canadian Pacific Railroad was extended from Cardston, via Hillspring to Glenwood, thus making Hillspring a railroad town, to the great satisfaction and benefit of the inhabitants.

**HILO CONFERENCE**, or District, of the Hawaiian Mission, consists of the civil districts of Hilo and Puna, which lie along the southeast coast of the island of Hawaii. The conference consists of eight organized branches of the Church, and at Hilo, the conference headquarters, there is a good meeting house with a seating capacity of 300. Here, also, there is a seven-room mission house and a commodious amusement hall, erected in 1927 at a cost of \$6,000. In this building there are a

baptismal font, dressing rooms, class rooms, etc. The Hilo Branch has a membership of about 300.

Hilo Conference was organized April 6, 1897, by taking the Hilo District from the North Hawaii Conference and the Puna District from the South Hawaii Conference. Besides the chapel at Hilo there are other good chapels in the conference, including one at Honomanu, erected in 1927.

**HINCKLEY WARD**, Deseret Stake, Millard Co., Utah, consists of the Latter-day Saints residing in a level, open country, lying northwest of Deseret, it being a part of the Pauvant Valley. The center of the ward is about three miles northwest of Deseret, six miles northwest of Oasis, the nearest railroad station on the Salt Lake and Los Angeles Railroad, five miles southwest of Delta, the headquarters of the stake, and 40 miles northwest of Fillmore, the county seat. Hinckley is the center of a fertile farming district, which is irrigated from the Sevier River.

Hinckley is an outgrowth of Deseret, and among the first settlers in that district of country now included in the Hinckley Ward was Erastus F. Pack, who took up land and commenced farming. Other settlers followed, a number of them hailing from southern Utah. A school district was created and a school house built, and auxiliary organizations were organized in Hinckley, which originally constituted a part of the Deseret Ward. On March 21, 1891, the Deseret Ward was divided into three wards, namely, Hinckley on the north and Oasis on the south, the center part of the old Deseret Ward being continued with the old name Hinckley Ward, thus named in honor of Pres. Ira N. Hinckley, who was organized with William Holbert Pratt as Bishop; he was succeeded in 1902 by William F. Pratt, who in 1912 was succeeded by Jonathan B. Pratt, who in 1920 was succeeded by Charles A. Stratton, who acted as Bishop Dec. 31, 1930, on which date the Church membership of the Hinckley Ward was 656, including 95 children. The total population of the



Hinckley Precinct was 802 in 1930, of which 678 resided in the town of Hinckley.

**HINDENBURG CONFERENCE**, or District, of the German-Austrian Mission, consists of a few Latter-day Saints residing in the extreme southeastern part of Silesia, Germany. This conference on Dec. 31, 1930, had a total Church population of 40, including two children. The conference has four branches, namely, Beuthen, Gleiwitz, Hindenburg and Ratibor.

**HIRAM**, a township in Portage Co., Ohio, about 35 miles southeast of Kirtland, was the home of the Johnson family and a number of other early members of the Church in 1831 and 1832. On the invitation of Father Johnson, Joseph Smith, the Prophet, removed with his family to Hiram Sept. 12, 1831, and there continued the revision of the Bible, Elder Sidney Rigdon assisting him as scribe. A few days after his arrival a conference of Elders was held at Hiram, at which Wm. W. Phelps was instructed to purchase a press and type at Cincinnati, Ohio, for the purpose of establishing a periodical (*Evening and Morning Star*) at Independence, Jackson County, Mo. While residing at Hiram, Joseph Smith received 13 of the revelations contained in the Book of Doctrine and Covenants, among which is the revelation known as "The Vision". They are sections 65, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80 and 81 of the Doctrine and Covenants. The Prophet also held meetings on the Sabbath and in the evenings and baptized a number of people. Persecution soon began to rage against him and the new converts, which ended in an attempt to murder the Prophet and Sidney Rigdon on the night of March 24-25, 1832. Both Joseph and Sidney received brutal treatment and were both tarred and feathered by the infuriated mob. During the attack, a little child, Joseph Smith Murdock, was exposed to the night air, being sick with the measles, and died in consequence. That little baby boy

is sometimes called the first martyr of the Church.

Hiram may consistently be termed the headquarters of the Church as long as Joseph, the Prophet, resided at the home of Father Johnson from Oct. 11, 1831, to April 2, 1832, when the prophet left Hiram to make a second visit to the state of Missouri. The old Johnson residence, a two-story frame building, with a basement, located about two miles southwest from the town of Hiram, is still standing in a good state of preservation, and a certain room on the second story of the building, which was occupied by the Prophet Joseph as a study, is still known as the Revelation Room, that being the room in which the Prophet received revelations. The property is now owned by James Henry Stevens, and the old homestead is about the same as it was when the Prophet Joseph Smith lived there with the Johnson family, except that a furnace has been placed in the basement to heat the house, and some additions were made to the original building about the year 1907 (For further details see "Historical Record," Vol 5, pp 11 to 115.)

**HISTORIAN'S OFFICE.** When the Church was still in its infancy, no provision seems to have been made for a regular office for the Church Historians, who in consequence did their work at their private residences. But when the First Presidency was fully organized and the official headquarters of the Church established, the Church Historian appears to have shared the accommodations thus provided.

The first building known to have been occupied by the Church Historian was the so-called "Octagon," erected in Winter Quarters (later Florence, Nebraska) in 1846, and that building was used for historical purposes as well as for the general affairs of the Church until the headquarters of the Church were transferred to Salt Lake Valley. Then Willard Richards, who acted as second counselor in the First Presidency, kept the records in the office of the First Presidency until 1854, when

George A. Smith, who succeeded Wilard Richards as Church Historian, had an addition built to his private residence situated on the south side of South Temple St., on the ground now occupied by the Medical Arts Building. In due course of time, after the demise of George A. Smith, the whole building, formerly the home of Bro. Smith, was utilized for historical purposes and was thus continued until the erection in 1914-1917 of the splendid Church Offices, when the Historian's Office was removed to the 3rd floor of the new building, situated on South Temple St., immediately west of the historic Lion House. There the records of the Church are being gathered from all parts of the world and arranged systematically for reference.

Connected with the Historian's Office is a large library containing books published by the Church authorities, by members of the Church and by the auxiliary organizations of the Church which stress the activities of the youth of the Church. This library also includes sections of books devoted to written records of stakes and missions, to the "Journal History", a collection of the day by day history of the Church; to private journals; to patriarchal blessings; to Utah authors, non-Mormons; to friendly non-Mormon authors, to anti-Mormon writers and to the history of those factions who broke away from the Church. Besides these volumes there are many valuable books of reference and Church publications in foreign languages. There are also on file complete rosters of the original pioneers of Utah, of the other Utah pioneers of 1847, of the Mormon Battalion and of Zion's Camp, besides a large amount of valuable correspondence and other important documents.

Complete files have been preserved of the "Deseret News" and other local newspapers, of the "Millennial Star," "Contributor," "Era," "Woman's Exponent," "Young Woman's Journal," "Juvenile Instructor," "Utah Genealogical and Historical Magazine," "Lia-

hona" and many other Church publications including files of magazines and newspapers in foreign languages published by the Church in different parts of the world. It includes four foreign newspapers published in Salt Lake City, namely, "Beobachter" in German, "Bikuben" in Danish-Norwegian, "Utah-Nederlander" in Dutch and "Utah Posten" in Swedish.

The library is provided with modern steel book and filing cases and in the construction of the Church Office Building the section intended for the Historian's Office Library and the Genealogical Library were given special fire hazard protection.

At the southeast corner of the Historian's Office Library is a specially enclosed section containing the Andrew Jenson Library donated to the Church in 1930

"HISTORICAL RECORD" (The), a periodical devoted exclusively to historical, biographical, chronological and statistical matters, was published in the interest of the Church in Salt Lake City, Utah, in 1886-1890 by Andrew Jenson. It was intended as a regular monthly periodical, but owing to the length of the articles prepared, the number of pages in each number varied considerably in order to avoid continuing the articles from one number to another.

As four volumes of "Morgenstjernen" had previously been published in the interest of Church history in the Danish language, the "Historical Record" being considered a continuation of these four volumes, was published as volumes 5, 6, 7, 8 and 9. The contents of these five volumes were intended as an Encyclopedia of early Church History and contains many original articles and compilations never published either before or since. These articles were especially intended for the use of students of Church history, and can be relied on as to their accuracy. The first number of the "Historical Record" was dated January, 1886, and the last number December, 1890. The five vol-

umes together contain 1136 pages of choice reading matter.

**HOLBROOK WARD**, Curlew Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing in the village of Holbrook and surrounding farming districts in the north end of Curlew Valley. The village of Holbrook, which is the headquarters of the Curlew Stake of Zion, is situated in the open valley, about 25 miles west of Malad and 16 miles north of Snowville. It is mostly a dry farming district.

The settlement of Holbrook dates back to 1878, and among the first settlers there was a Mr. Joice, who subsequently sold out to some of the saints. In 1902 there were 20 families in Holbrook and vicinity and a post office was established there, named Holbrook, in honor of Heber A. Holbrook, the first Bishop of the ward. The saints in Holbrook were organized as a branch of the Church June 25, 1901, with Heber A. Holbrook as presiding Elder. This branch was organized as a ward Oct 26, 1902, with Heber A. Holbrook as Bishop. Following are the successors to Bishop Holbrook: Ira Baker, 1909-1915; Leo Peck, 1915-1919; Elbert H. Barlow, 1919-1922; Warren H. Sweeten, 1922-1927, and Alma L. Hunsaker, 1927-1930. On Dec. 31, 1930, the membership of the Holbrook Ward consisted of 311 souls, including 66 children.

The total population of the Holbrook Precinct was 255, but some members of the Church belonging to the Holbrook Ward resided in other precincts. The saints at Holbrook belonged to the Malad Stake until 1915, since which they have constituted a part of the Curlew Stake.

**HOLBROOK WARD**, Snowflake Stake, Navajo Co., Arizona, consists of Latter-day Saints residing in the town of Holbrook, an important station on the Atchison, Topeka and Santa Fe Railroad, about 28 miles north of Snowflake, the stake headquarters. John W. Young, a son of Pres. Brigham Young, located a town about two miles east of the present site of Hol-

brook in 1881 and called it Holbrook. He established a store there which became a supply center for contractors who hired men to work on the railroad, but later a new townsite was established where the present town of Holbrook now stands. The store, operated as the Arizona Cooperative and Mercantile Institution, was reopened on the new townsite.

A branch of the Church was organized at Holbrook in the early days of its establishment but did not have a continued existence. On March 2, 1913, an independent branch was organized at Holbrook with Wallace H. Larson as presiding Elder, and two years later (Feb. 15, 1915) this branch was organized as a regular bishop's ward with John H. Miller as Bishop. He was succeeded in 1917 by Ezra R. Hatch, who was succeeded May 30, 1920, by Willard B. Farr, who was succeeded later in 1920 by Orlando C. Williams, who acted in that capacity Dec. 31, 1930. Immediately after the organization of the Holbrook Ward steps were taken to erect a meeting house, which was dedicated by Apostle George F. Richards May 14, 1916, it being, at the time, the only L. D. S. chapel located in any town on the Santa Fe Railroad system. On Dec. 31, 1930, the Holbrook Ward had 132 members, including 38 children. The total population of the Holbrook Precinct was 6,111 in 1930, of which 1,115 resided in the town of Holbrook.

**HOLDEN WARD**, Millard Stake, Millard Co., Utah, consists of the Latter-day Saints residing in the town of Holden and surrounding farming district. Holden is ten miles northeast of Fillmore, the headquarters of the stake, and 143 miles southwest of Salt Lake City. The ward has a good meeting house and a modern brick school house. Fine fruits of various kinds are raised in the vicinity. Nearly all the people in the district are members of the Church.

In 1855 Bishop John A. Ray, of Fillmore, called ten families from that place to settle on Pioneer Creek, about

six miles north of Fillmore, but finding the site unsuitable, they moved, a few months later, a little further east, to the present site of Holden, then known as Cedar Springs. Among these settlers was Elijah E. Holden, a member of the Mormon Battalion, who in the winter of 1858, in company with a boy, was overtaken by a terrific snow storm and both perished in the mountains nearby. Holden has the distinction of having manufactured brick as early as 1868.

As early as 1862 Walter Stevens presided over ecclesiastical affairs at Cedar Springs and continued to do so until 1871, when he was succeeded as branch president by David R. Stevens, who acted in that capacity until 1877, when the Holden Ward was organized and he was appointed Bishop. In 1890, being called into the stake presidency, Bishop David R. Stevens was succeeded by Anthony Stephenson, who in 1917 was succeeded by John Christian Poulson, who presided Dec. 31, 1930, on which date the ward had a membership of 558, including 118 children. The total population of the Holden Precinct in 1930 was 494.

**HOLLADAY WARD** embraces that part of Salt Lake County which is bounded on the north by East Mill Creek Ward, on the east by the Wasatch Mountains, on the south by Big Cottonwood Creek, which separates it from the Cottonwood Ward, and on the west by the Mill Creek Ward. The Holladay Ward meeting house is situated on one of the main roads running east and west across Salt Lake Valley, about two miles west of the foot of the mountains and about 12 miles southeast of Salt Lake City.

Holladay Ward came into existence Feb. 5, 1911, when the old Big Cottonwood Ward was dissolved, and two new wards organized in its stead, viz., the Holladay Ward and the Brinton Ward. All that part of the old Cottonwood Ward lying north of Big Cottonwood Creek was included in the Holladay Ward, and that part lying south of said creek in the Brinton Ward. The

Holladay Ward consists of a rich agricultural district.

Joseph Y. Larsen was chosen as Bishop of the Holladay Ward; he was succeeded in 1921 by J. Frank Quist, who in 1927 was succeeded by James E. Moss, who acted as Bishop of the ward Dec. 31, 1930. On this date the Holladay Ward had 1,214 members, including 244 children.

**HOLLISTER BRANCH**, Twin Falls Stake, Twin Falls Co., Idaho, consists of the Latter-day Saints residing in the village of Hollister and surrounding country. Hollister is situated about 20 miles southwest of Twin Falls, being a station on the Twin Falls-Rogerson branch of the Oregon Short Line Railroad. The saints own a small meeting house, a brick building (obtained by purchase) in the village. The farming district is irrigated from a canal, which taps Little Salmon River about 16 miles southwest of Hollister. This canal is owned by the Salmon River Land and Water Company. The Hollister townsite contains one square mile of land.

A few Latter-day Saint families, who had located in the Hollister district, were organized into an independent branch of the Church March 24, 1921, with Edward Milo Webb as presiding Elder. He died April 4, 1924, and was succeeded by George F. Grover, who in 1925 was succeeded by Lewis A. Dodd, who in 1926 was succeeded by James E. Wray, who presided Dec. 31, 1930. On that date the Hollister Branch had 67 members, including 12 children. The total population of the Hollister Precinct in 1930 was 432, of which 113 resided in the Hollister village.

**HOLLYWOOD STAKE OF ZION**, Los Angeles Co., California, consists of the Latter-day Saints residing in the north and west part of the city of Los Angeles and vicinity. The headquarters of the stake are in the Hollywood Ward, where the Hollywood Stake and Hollywood Ward have built a costly and monumental stake and ward house

combined, with ample accommodations for both the stake and the ward. The Hollywood Stake contains (1930) ten organized bishop's wards and four independent branches which report directly to the stake presidency. The names of the wards follow. Alhambra, Boyle Heights, Garvanza, Glendale, Hollywood, Inglewood, Lankershim, Mar Vista, Santa Monica and Wilshire. The branches are El Segundo, Elysian Park, Pasadena and Redondo.

After the organization of the Los Angeles Stake of Zion, the Latter-day Saints in California continued to increase so rapidly that it became necessary to organize other stakes in California. Hence, at a regular quarterly conference of the Los Angeles Stake, held May 22, 1927, attended by Apostles David O McKay and Stephen L Richards, the Los Angeles Stake was divided and the north and west parts of the same were organized into a new stake named Hollywood. The boundary line between the two stakes was established as follows: Commencing at the Pacific Ocean, south of the Redonda resort, and running thence in a northeasterly direction to 54th St of Los Angeles, thence north along Vermont Avenue to 6th St, thence east along 6th St. to the Los Angeles River, thence southward along said river to Industrial Way, thence east along Industrial Way to Indiana St, thence north on Indiana St. to Alhambra Boulevard, thence straight east indefinitely. George W. McCune, who had presided over the Los Angeles Stake, was chosen and set apart as president of the new Hollywood Stake, with George F. Harding as first counselor Arthur H Sconberg was chosen as second counselor Sept. 30, 1927. The Hollywood Stake at the time of its organization consisted of the following wards, which had all previously belonged to the Los Angeles Stake: Wilshire Ward, containing the west half of the former Adams Ward; Alhambra, Belvedere, Boyle Heights, Garvanza, Glendale, Hollywood, Lankershim, Ocean

Park and Pasadena. Soon afterwards Belvedere Ward was transferred to the Los Angeles Stake, in exchange for Redondo Branch and Inglewood Ward, which were made a part of the Hollywood Stake. In 1929 First Counselor George F. Harding was released, and Arthur H. Sconberg was promoted to first counselor and Lewis K. Sims chosen as second counselor. Brother McCune presided over the Hollywood Stake Dec. 31, 1930, with Arthur H. Sconberg as first and Lewis K. Sims as second counselor.

John S. McCune was the first stake clerk; he was succeeded in 1929 by John S. McCleeve, who in 1930 was succeeded by John S. McCune. He acted Dec 31, 1930. On that date the membership of the stake was 5,871 souls, including 1,112 children.

**HOLLYWOOD WARD**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in that part of the city of Los Angeles which is bounded on the north by the Santa Monica Mountains, east by the Los Angeles River, south by 6th St, Los Angeles, and west by the city limits, including Beverly Hills. Meetings were held in a rented hall at 5402 Hollywood Boulevard.

The Hollywood Ward was organized March 4, 1923, consisting of Latter-day Saints residing at Hollywood and vicinity. Melbourne C Stewart was chosen as Bishop of the ward. Bishop Stewart moved to Canada and David H. Cannon was chosen as Bishop in his stead Aug. 28, 1927. He was succeeded in 1928 by Angus E Peterson, who acted Dec. 31, 1930, on which date the membership of Hollywood Ward was 345, including 62 children.

**HOLT'S RANCH**, St. George Stake, Washington Co., Utah, consisted of a few Latter-day Saint families residing near the Mountain Meadows and belonged to the Hamblin Branch of the Pinto Ward. In 1895 it became a part of the Hebron Ward. This ranch is situated on the edge of the Escalante Desert, three miles northwest of Hamblin, six miles east of Enterprise,

nine miles northwest of Pinto and 40 miles north of St. George. It is also 20 miles southwest of Modena, the nearest railroad station on the Los Angeles and Salt Lake Railroad.

James Holt, who resided at Hamblin in the Mountain Meadows, had his attention drawn to the fact that the little stream running down the canyon was wasted in the desert, and laying claim to the stream, he commenced to make improvements and finally located what is called Holt's Ranch in 1874. This ranch in 1930 constituted a part of the Enterprise Ward, having previously belonged to the Hebron Ward.

**HOME GARDENS WARD**, Los Angeles Stake, Los Angeles Co., Calif., consists of Latter-day Saints residing in the town of Home Gardens and surroundings, Home Gardens being a suburb of Los Angeles. The headquarters of the ward on Dec. 31, 1928, were at No. 3616 Duncan Way, near California St. about ten miles southeast of the center of Los Angeles. The fine L. D. S. chapel built of California stucco, with a seating capacity of 300 people, constituted the center of the ward.

The saints who resided in that part of Los Angeles known locally as Home Gardens were organized as a branch of the Church Dec. 16, 1923, with Samuel B. Dye as presiding Elder. This branch was organized as a ward Dec. 14, 1924, with Samuel B. Dye as Bishop. He was succeeded in 1928 by Morris R. Parry, who presided Dec. 31, 1930, on which date the Church membership of the Home Gardens Ward was 357, including 112 children.

**HONEYVILLE WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in a farming district, or precinct, known as Honeyville, lying north of Brigham City. The ward extends north to Deweyville, east to the mountains, south to the Harper Ward and west to Bear River. The village of Honeyville is a station on the Oregon Short Line Railroad situated  $1\frac{1}{2}$  mile east of Bear River, and about the same distance

west of the base of the mountains. It is also four miles by road or  $2\frac{1}{2}$  miles in a straight line northeast of Bear River City, ten miles northwest of Brigham City and 69 miles northwest of Salt Lake City. The village, as well as the surrounding farms, contain fine dwellings, and the farming land, within the limits of the ward, though quite limited, is fertile and watered by small mountain streams.

Honeyville, as a settlement, dates back to 1861, when a ferry across Bear River was established at a point about  $1\frac{1}{2}$  mile northwest of the present site of Honeyville. Anson Call built a sawmill at Honeyville about 1861, north of the present mill site on Salt Creek, or Hot Springs. This mill finally passed into the hands of Abraham Hunsaker, who ran the mill quite successfully for a number of years. In an early day, when a name was wanted for the settlement, it was suggested that the place be named Hunsaker in honor of the original founder, Abraham Hunsaker, but as Brother Hunsaker himself objected to this, the name of Honeyville was adopted instead. The Honeyville settlement formed a part of the so-called Call's Fort district, but Abraham Hunsaker presided over the few saints in Honeyville from the beginning until Aug. 19, 1877, when the saints residing in and near Hunsaker's Mill were organized as a ward named Honeyville, with Abraham Hunsaker as Bishop. He was succeeded in that capacity in 1889 by Benjamin H. Tolman, who was succeeded in 1893 by Thomas Wheatley, jun., who in 1921 was succeeded by Leo Hunsaker, who in 1928 was succeeded by Abinadi Tolman, who presided Dec. 31, 1930. The Church membership of the Honeyville Ward on that date was 436, including 94 children. The total population of Honeyville Precinct was 494 in 1930.

**HONOLULU CONFERENCE**, or District, of the Hawaiian Mission, comprises the Latter-day Saints residing in those parts of the island of Oahu not included in the city of Hono-

lulu and surroundings, nor in the L. D. S. settlement at Laie (q.v.). Honolulu and Laie and surroundings were organized as two separate conferences in 1893, but in 1928 they were organized as the Honolulu Conference. In the northern part of the city of Honolulu is the L. D. S. mission home, containing 16 rooms, also a stone and cement church (costing about \$50,000), with a seating capacity in the main hall of about 700, and nine class rooms, besides the mission office. In the basement of the building are a baptismal font, a fire-proof vault, a store room, etc. Adjoining the mission house on the west is an \$11,000 cement amusement hall. In the rear of the chapel is a roofed-in gymnasium, 75x45 feet. The ground of the mission headquarters contains two acres of land situated on the corner of Kalih Road and Beckley Street. Near Honolulu there is a small branch of the Church at the Kalih Isolation Home, a sanitarium for persons suffering with or suspected of having leprosy, who meet in a bowery erected near the beach. As early as 1885 the choir at Laie attracted favorable comment, and the Honolulu Branch choir is an organization of which the whole mission is justly proud. In most of the branches of the conference Church auxiliary organizations are functioning successfully.

**HOOPER WARD**, Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in the town of Hooper and vicinity, located west of the Sand Ridge and just north of the southern boundary line of Weber County. The center of the ward is about three miles east of the Great Salt Lake, and the ward contains some excellent farming land, also suitable for orchards.

In the early days of Utah the district now included in Hooper Ward, then known as "Muskrat Springs," was used as a herd ground by the Hon. William H. Hooper, Utah's delegate to Congress, and others. For the convenience of his herdsmen, Capt. Hooper

built an adobe cabin there about 1854. Subsequently a log cabin was built on the shore of the lake, about three miles west southwest of the present Hooper meeting house. Here two families were living, engaged in boiling salt, when, in the spring of 1867, William E. Baker built a log house about a quarter of a mile north of the old Hooper herd house. In 1868 more families moved into the district and a canal was constructed to carry water from the Weber River. Among the settlers there at this time were John Thompson and Levi Hammond in South Hooper, and Gilbert Belnap, Peter Lowe, William Parker, Thomas Hull and Levi A. Cox, with their families, in North Hooper. In 1869 a Sunday school composed of 72 pupils was organized at Hooper, with William F. Secrist and Charles Parker as teachers.

Gilbert Belnap was appointed presiding Elder in the settlement. An adobe school house was also erected in 1869, which was used for school and all public purposes until 1889, when a substantial brick meeting house was built at a cost of nearly \$10,000. This year also an amusement hall, a frame building, was erected. A Relief Society was organized in the settlement in 1871 with Mrs. Adeline Belnap as president, and in 1881 the society erected an adobe building in which to hold their meetings. In 1874 a Young Men's Literary Institute was started in Hooper with James Johnson as president; this organization later became a regular Y. M. M. I. A., and a Y. L. M. I. A. was organized in 1877 with Mrs. Minerva Belnap as president, and a Primary Association in 1879 with Mrs. Jessie Wilson as president.

In 1878 a frame school house was erected at West Hooper, about three-quarters of a mile west of the present Hooper meeting house. Here also a Sunday school was organized in 1879, a Y. M. M. I. A. in 1880, a Y. L. M. I. A. in 1886, and a Primary Association the same year, these meetings being held under the direction of the Hooper Ward bishopric.

On May 28, 1877, Hooper was organized as a regular bishop's ward with Gilbert Belnap, who had acted as presiding Elder since the commencement of the settlement in 1869, as Bishop. He was succeeded in 1888 by William W. Child, who acted until his death, June 16, 1913, and was succeeded by James R. Beus, who was succeeded in 1923 by Thomas W. Read, who was succeeded in 1925 by John D. Hooper, who presided Dec. 31, 1930. On that date the ward had 923 members, including 186 children.

**HOWARD BRANCH.** See Kimball, Alberta Stake, Canada.

**HOWELL WARD,** Bear River Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in that part of Box Elder County, Utah, which is bounded on the north by mountains, or by Centerdale Branch, on the east by the Penrose, Thatcher and Bothwell wards, on the south by the deserts bordering the Great Salt Lake and on the west by mountains. The center of the ward, where the L. D. S. meeting house stands, is about 20 miles northwest of Garland, the stake headquarters, 32 miles northwest of Bear River City and 40 miles northwest of Brigham City.

That part of the Bear River Flat, now included in the Howell Ward, was purchased from the Promontory-Curlew Land Company, of which Joseph Howell, David Eccles and others were owners. Most of the first settlers were Latter-day Saints who were organized as a ward April 25, 1915, with Charles E. Gunnell as Bishop. The ward was named Howell in honor of Joseph Howell, Utah's representative to Congress. Bishop Gunnell was succeeded in 1928 by Charles B. Gunnell, who presided Dec. 31, 1930. On that date the Howell Ward had 183 members, including 54 children. The total population of the Howell Precinct was 246 in 1930.

**HOYTSTVILLE WARD,** Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing in the Hoytsville Precinct, or that part of Weber Valley lying between Coalville

on the north and Wanship on the south. A meeting house, built of white sandstone, is centrally located in the ward, three miles south of Coalville and four miles northeast of Wanship.

Thomas Bradberry, a Latter-day Saint, was the first settler in that part of Weber Valley now included in the Hoytsville Ward. He came in 1859, the same year that Coalville was settled, and was joined by others, and in 1862 Samuel P. Hoyt from Fillmore, Millard County, built the first mill in Summit County. It was for him that the settlement received its name. The first presiding Elder in Hoytsville was John K. Jones, and meetings were held in Thomas Bradberry's home until a log meeting house was erected, which was later replaced by a rock structure, still used. In 1862 Alonzo Winters succeeded John K. Jones, who acted as presiding Elder until the ward was organized July 9, 1877, with Andrew Hobson as Bishop. Four months later, Nov. 11, 1877, Alonzo Winters succeeded Andrew Hobson as Bishop and held that position until his death Jan. 20, 1886. He was succeeded by William Sargent, who was succeeded in 1910 by Irwin Crittenden, who presided Dec. 31, 1930, on which date the ward had 334 members, including 71 children. The Hoytsville Precinct in 1930 had a total population of 353.

**HUBBARD WARD,** St. Joseph Stake, Graham Co., Arizona, consisted of the Latter-day Saints residing in a scattered condition on the north side of the Gila River, reaching from said river about four miles to the so-called Mound on the north. The center of the ward was a small lumber meeting house standing in the corner of Sec. 21, Township 6 North, Range 25 East, Gila and Salt River Meridian, four miles north of Thatcher, the headquarters of St. Joseph Stake, and three miles east of Pima.

Among the first settlers in that part of Gila Valley later included in the Hubbard Ward were Elijah Freeman Hubbard, sen., and jun., with their families and others. As the settlers



increased in that particular neighborhood, the saints were organized as a branch of the Church May 14, 1899, with Elijah Freeman Hubbard, sen., as presiding Elder; and on June 27, 1900, the branch, which had already received the name of Hubbard, was organized as the Hubbard Ward in honor of Elijah F. Hubbard, sen., who was chosen as Bishop of the new ward. He was succeeded in 1902 by John Hancock, who was succeeded in 1914 by Jonathan A. Allen, jun., who was succeeded in 1916 by James Isaac Palmer, who was succeeded in 1920 by Wilford Peterson, who acted until March 13, 1927, when the Hubbard and Graham Wards were both disorganized and a new ward named the Kimball Ward was organized in their stead. (See Kimball Ward.)

**HULL CONFERENCE**, or District, of the British Mission, dates back to 1843 and continued under that name until 1868, when it became a part of the Leeds Conference. When the Grimsby Conference was organized in 1900 the branches formerly belonging to the Hull Conference constituted this new conference which continued until 1910, when the Grimsby Conference became the Hull Conference, consisting of the Latter-day Saints residing in the city of Hull and vicinity in Yorkshire, England, with headquarters at Hull. The membership of the district Dec. 31, 1930, was 314, including 44 children.

**HUNT WARD**, St. Johns Stake, Apache Co., Arizona, consisted of Latter-day Saints residing in a small settlement situated in a round valley on the Little Colorado River, about 20 miles below, or northwest of St. Johns. It was only a small village in which L. D. S. meetings were held in the school house. Water for irrigation purposes was obtained from the Little Colorado River by means of a reservoir, built on said river about six miles above the settlement.

At a sacrament meeting held May 29, 1910, at the home of Patriarch Willard Farr, the saints at Hunt and

Concho were organized as a ward with Asahel H. Smith as Bishop. Bishop Smith presided until April 29, 1917, when a special meeting was held at which Pres. David K. Udall explained that owing to the decrease of membership in the Hunt Ward, it was thought best to disorganize the same and effect a new ward organization. Vernon was a new settlement which had been founded near the base of the White Mountains, 25 miles south of Hunt. The ward was formally disorganized May 6, 1917, and at another meeting held July 21, 1917, the saints residing at Hunt of the Vernon Ward who had not moved to Vernon or elsewhere were transferred to the St. Johns Ward. Bishop Smith himself moved to Snowflake. In 1930 all that was left of the former Hunt Ward was a service station and a few ranch houses, the surrounding country being used for stock raising purposes.

**HUNTER WARD**, Oquirrh Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in a farming district traversed by the Garfield branch of the Salt Lake and Utah Railroad. The L. D. S. meeting house, a modern brick building, is situated about 11 miles southwest of the Temple Block in Salt Lake City.

Rasmus Nielsen, Edward Rushton, August Larsen, Joseph Moesser, Joseph Newberry Morris, Paul E. B. and F. C. Hammer, and three brothers, named Rolph, are believed to have been the first settlers who erected dwellings in that part of Salt Lake County now known as Hunter. They located there in 1876. In 1881 water was taken to the district by the Utah and Salt Lake Canal, after which fruit trees were planted and irrigated.

As there was a large proportion of Scandinavian saints in the district, Scandinavian meetings were held even before there was a branch organization, and the saints addressed in their native language. On August 26, 1888, the Hunter Branch of the Pleasant Green Ward was organized as a ward, with William Miller as Bishop. The

district had been previously named Hunter, in honor of Presiding Bishop Edward Hunter. William Miller was succeeded as Bishop in 1899 by Christopher E. Layton, who in 1902 was succeeded by Lorenzo Day, who was succeeded in 1920 by Robert E. Jones, who acted as Bishop Dec. 31, 1930. On that date the ward had 602 members, including 103 children.

Hunter Ward belonged to Salt Lake Stake until 1900, when it became a part of Granite Stake, and in 1914 it was transferred to the Cottonwood Stake. When Oquirrh Stake was organized June 3, 1923, Hunter Ward became a part of that stake

**HUNTINGTON PARK WARD**, Los Angeles Stake, Los Angeles Co., Calif., consists of the Latter-day Saints residing in that part of the city of Los Angeles known as Huntington Park. The ward extends to Central Avenue and the Los Angeles River on the north, to Whittier Ward on the east, to Compton Ward on the south, and to Matthews Ward on the west.

Huntington Park Ward was organized in 1923 with Fred Baker as Bishop. He was succeeded in 1928 by William C. Youkstetter, who was succeeded in 1930 by Willard Hansen, who presided Dec. 31, 1930. On that date the Church membership of the Huntington Park Ward was 1,045, including 242 children.

**HUNTINGTON WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing in the city of Huntington and surrounding country—a farming community. Huntington is the largest ward in the Emery Stake. The town is situated on Huntington Creek, about three miles east of the base of the Wasatch Mountains, ten miles north of Castle Dale, the headquarters of the stake, and 22 miles southwest of Price, the nearest railroad station. Most of the population are L. D. S. farmers and stockmen.

Huntington is one of the original towns founded by the Latter-day Saints in Castle Valley, and dates

back to 1878. In January, 1879, Orange Seeley, who acted as Bishop of the whole valley, appointed Elias Cox to preside over the saints who had settled on Huntington Creek, and on Oct. 7, 1879, the saints at Huntington were organized as a ward with Elias Cox as Bishop. His successors are the following: Charles Pulsipher, 1883-1891; Peter Johnson, 1891-1902; James W. Nixon, 1902-1906; Anton Nielsen, 1906-1916; D. Heber Leonard, 1916-1924; Franklin C. Grange, 1924-1929, and Ole Roy Johnson, 1929-1930. On Dec. 31, 1930, the Church membership of the Huntington Ward was 1,178, including 259 children. The total population of the Huntington Precinct was 1,202 in 1930, of which 877 were residents of Huntington City

**HUNTSVILLE WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in the town of Huntsville, the principal settlement in Ogden Valley, which is located on a bench sloping gently to the west and lying between the south fork of the Ogden River and Spring Creek, 12 miles east of Ogden and 49 miles northeast of Salt Lake City. From these two streams the gardens and farms of Huntsville are irrigated.

Huntsville was settled in 1860 by Capt. Jefferson Hunt of Mormon Battalion fame, and other Latter-day Saints, and the new settlement named in honor of Jefferson Hunt. The saints in Huntsville and all of Ogden Valley constituted a branch of the Weber Stake of Zion until 1877, when Huntsville was organized as a regular bishop's ward with Francis A. Hammond as Bishop. He was succeeded in 1885 by David McKay, who in 1905 was succeeded by Anders P. Renstrøm, who in 1908 was succeeded by John Halls, who in 1916 was succeeded by Joseph L. Peterson, who in 1926 was succeeded by William R. McEntyre, who presided Dec. 31, 1930. On that date the ward had 531 members, including 101 children.

Huntsville had a population of 1051 in 1870, 1,022 in 1900, and 765 in 1930,

of whom 531 were members of the Church.

Ogden Valley, in which the settlements of Huntsville, Middleton, Eden and Liberty are located, was originally called Ogden's Hole, thus named after the famous trapper Peter Skeen Ogden. For many years the valley was used for grazing purposes, mostly by the people of Weber County, but as settlements were founded they were organized into regular bishop's wards. The valley is well watered and all kinds of cereals and vegetables and the hardier kinds of fruit are raised in abundance. The climate is cool and salubrious in the summer, but somewhat cold in the winter when the snow fall is generally heavy. The inhabitants of the valley are generally thrifty and well-to do stockraisers.

Huntsville can boast of a fine and substantially built tabernacle

**HURRICANE** is the largest town in southern Utah except St. George. It is situated on the south side of the Rio Virgen, at the foot of the well known Hurricane Hill. Of public buildings there are a modern brick school house and a Relief Society hall, in which meetings are held. The place has a flouring mill, three hotels, a number of stores and shops, a bank and a number of beautiful modern residences, mostly built of brick, lumber and cement. The town is particularly known for its fine orchards, and peaches, pears, cherries, grapes, plums, apricots, pomegranates, walnuts and almonds which are raised in abundance. The numerous shade trees, together with the fruit trees, give the town the appearance of a beautiful grove. The shade trees consist mostly of box-elder, poplar, and umbrella trees. Wheat, barley, corn, sugarcane, and all kinds of vegetables are raised. Hurricane, throughout, is a sample semi-tropical town, and is a very attractive place for building homes. The gardens and farms are irrigated through a canal which taps the Rio Virgen about two miles above the settlement. The head of this canal is a cut or tunnel bored through the solid

rock until it reaches the tableland below.

For many years the settlers of southern Utah struggled very hard indeed in their efforts to control the waters of the Rio Virgen, a most treacherous stream. Sometimes it overflowed its banks, washing away lands and improvements; at other times it was nearly lost in the sands; but finally, after great expense, the settlers, who were assisted financially by the Church, bored tunnels through the rocks and thus established a permanent head for their canal. It was such an enterprise that brought the beautiful town of Hurricane into existence. The Hurricane Canal Company was incorporated Sept. 1, 1893, and the work of construction commenced the following winter. The Church promptly lent the canal company \$5,000, and thereby the tunnels and canal were made a success. The Hurricane townsite was surveyed in 1896, and in March of that year Thomas Morris Hinton and others built the first houses on the new townsite.

The first religious meeting was held in the house of Amos Workman at Hurricane June 3, 1906, and on Sept. 5, 1907, the saints at Hurricane were organized as a ward with Samuel Isom (formerly Bishop of Virgin City) as Bishop. Meetings were commenced in a social hall built during the winter of 1907-1908. Many comfortable private dwellings were also erected and a \$30,000 school house built in 1917. The population soon increased to 800 people. A grist mill was built by the Hurricane Canal Company in 1915 and a telephone system installed in 1913. Bishop Samuel Isom died Feb. 2, 1923, and was succeeded by Ira H. Bradshaw, who presided until Aug. 26, 1928, when the Hurricane Ward was divided into the Hurricane North and the Hurricane South wards. On Dec. 31, 1930, the two Hurricane wards had a total membership of 1,227, including 300 children. The total population of the Hurricane Precinct was about 1,300 in

1930, of which 1,197 were residents of Hurricane town.

**HURRICANE NORTH WARD**, Zion Park Stake, Washington Co., Utah, consists of the Latter-day Saints residing in the north part of the town of Hurricane, and contains about one-half of the business part of the growing town. It has all the auxiliary organizations usually found in all well organized wards of the Church.

From the beginning of Hurricane until Aug. 26, 1928, all the saints were included in one ward (Hurricane Ward), but on that date said ward was divided into the Hurricane North and Hurricane South wards, and Frank T. Johnson was chosen as Bishop of the Hurricane North Ward. He presided Dec. 31, 1930, on which date the Hurricane North Ward had 628 members, including 151 children.

**HURRICANE SOUTH WARD**, Zion Park Stake, Washington Co., Utah, consists of the Latter-day Saints residing in the south part of Hurricane and contains about one-half of the business part and many fine residences. The ward dates back to Aug. 26, 1928, when the Hurricane Ward was divided into the Hurricane North and the Hurricane South wards. Ira H. Bradshaw, who presided over the Hurricane Ward, was chosen as Bishop of the Hurricane South Ward. He presided Dec. 31, 1930, on which date the ward had 559 members, including 149 children.

**HYDE PARK**, Cache Stake, Cache Co., Utah, consists of a farming community of Latter-day Saints lying immediately north of Logan. The ward extends north to Smithfield, east to the mountains, south to North Logan, and west to the Benson Ward. The great majority of the inhabitants reside on the townsite of Hyde Park on ground which slopes gently to the southwest, five miles northeast to the center of Logan, the county seat and stake headquarters, three miles southeast of Smithfield, about 90 miles by rail and shortest wagon road north of Salt Lake City. The ward owns a new mod-

ern chapel or meeting house with walls of pressed brick and erected in the form of a rotunda, following, to some extent, Greek architecture. This building, which cost about \$36,000, was dedicated Sept. 12, 1921.

The Hyde Park settlement dates back to 1860, when it was founded by a few families from Lehi, Utah, and other places. These early settlers were organized into a branch of the Church July 1, 1860, with William Hyde as presiding Elder. He presided in that capacity until Oct. 7, 1872, when he was ordained a Bishop and set apart to preside over the Hyde Park Ward then organized. Bishop Hyde died March 2, 1874, and was succeeded March 27, 1874, by Robert Daines, who died Nov. 16, 1892, after which his counselors took charge of the ward until Feb. 12, 1893, when Charles G. Hyde was chosen as Bishop. He died Nov. 29, 1922, and was succeeded Jan. 28, 1923, by James W. Seamons, who presided Dec. 31, 1930. On that date the Hyde Park Ward had a membership of 736, including 140 children; the total population of the Hyde Park Precinct was 757 in 1930.

**HYRUM**, Cache Co., Utah, a town on a branch of the Oregon Short Line Railroad and the Utah-Idaho Central Railroad, is located in the south end of Cache Valley, about seven miles south of Logan, four miles east of Wellsville and 80 miles by nearest road northeast of Salt Lake City. Hyrum is the headquarters of the Hyrum Stake.

Hyrum was first settled in April, 1860, by Andrew Augustus and Ira Allen, Andrew Anderson, Alva, James and Moroni Benson, Alonzo and Calvin Bingham, Noah Brimhall, Jonas Halvorsen, John M. Hansen, Hans and Jens Monson, Andrew B., Hans E., George and Niels B. Nielsen, Christopher Olsen, David Osborn, Hugh and David Parkes, Adam Smith, Wm. and Thomas Williams and others, most of them with their families. A month later (May, 1860), Apostle Ezra T. Benson and Peter Maughan, presiding Bishop of Cache County, came to the

location and organized the saints there into a ward named Hyrum, the name chosen for the townsite. That name was selected when the founding of another settlement in the vicinity, to be known as the City of Joseph, was under contemplation. David Osborn, one of the first settlers, thought that Hyrum, the brother and close companion of the Prophet Joseph Smith in his martyrdom, should also be honored by having a town named for him. The City of Joseph, however, was never built. Calvin Bingham was appointed Bishop of Hyrum and Ira Allen was the first ward clerk. For some time the log cabins at Hyrum were built in fort style as a protection against Indians. A canal nine miles long was dug, bringing water from Little Bear River on to the location. While some of the brethren were building the canal, others were putting in crops and when, at one time, it seemed that the attempt to bring water upon the thirsty land would prove a failure, quoting the words of Ira Allen (the ward clerk) the settlers were "the sickest set of men he ever saw." But some of the settlers insisted that "it could be done" and finally the work was accomplished in time to save the crops. A log meeting house was erected inside the fort which also served as a school house, and in 1861 a post office was established with Bishop Calvin Bingham as postmaster.

Bishop Bingham, being called on another colonization mission, was succeeded as Bishop of the ward in 1864 by Ola N. Liljenquist. In 1874, when the United Order was introduced, the inhabitants of Hyrum entered into the proposition whole-heartedly, and Hyrum became for a time a "cooperative city." By cooperation the settlers were able to purchase a steam mill, make several good roads and invest largely in stock raising, dairying, etc. After a time, however, the people decided to discontinue the order, but lessons regarding the value of cooperation had been learned which were never afterwards forgotten. Bishop Liljenquist was succeeded in 1882 by Simpson M.

Molen, who, being called to act as a counselor in the Cache Stake presidency, was succeeded in 1891 by John F. Wright, who presided over the ward until 1901, when the Hyrum Ward was divided into three wards, namely, the Hyrum 1st, the Hyrum 2nd, and the Hyrum 3rd wards. On Dec. 31, 1930, the three Hyrum wards had a membership of 1766, including 417 children. The total population of the Hyrum Precinct in 1930 was 1,973, of whom 1,869 resided in the city. Hyrum Ward belonged to Cache Stake until 1901, when it became a part of the Hyrum Stake of Zion.

**HYRUM 1ST WARD**, Hyrum Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the southwest part of Hyrum, or that part lying south of 1st South St. and west of 2nd East St. The meeting house, a modern brick building, stands on high ground on the corner of Center and 3rd South streets.

Soon after the organization of Hyrum Stake, in 1901, the Hyrum Ward was divided into three wards, namely, the Hyrum 1st, Hyrum 2nd and Hyrum 3rd wards, and Harold F. Liljenquist was chosen as Bishop of the Hyrum 1st Ward. He was succeeded in 1913 by Loren D. McBride, who died Aug. 10, 1924, and was succeeded by Albert Silas Allen, who presided Dec. 31, 1930, at which time the ward had a membership of 631, including 132 children.

**HYRUM 2ND WARD**, Hyrum Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the east part of Hyrum, or all that part of the city lying east of 2nd East St. The meeting house is a modern brick structure, to which a recreation hall was added in 1924.

Soon after the organization of Hyrum Stake in 1901, the Hyrum Ward was divided into three wards, namely, the Hyrum 1st, Hyrum 2nd and Hyrum 3rd wards. Andrew A. Allen, jun., was chosen Bishop of the Hyrum 2nd Ward. He was succeeded in 1922 by Edwin Clawson, who presided Dec. 31, 1930,

at which time the ward had a membership of 498, including 149 children.

**HYRUM 3RD WARD**, Hyrum Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the northwest part of Hyrum, or that part lying north of 1st South St. and west of 2nd East St.

Soon after the organization of Hyrum Stake, in 1901, the Hyrum Ward was divided into three wards, namely, the Hyrum 1st, Hyrum 2nd and Hyrum 3rd wards. Niels J. Nielsen was chosen as Bishop of the Hyrum 3rd Ward. He was succeeded in 1907 by James J. Facer, who was succeeded in 1917 by Louis P. Maughan, who was succeeded in 1922 by Nicholas Jørgensen, who was succeeded in 1924 by James G. Christensen, who presided Dec. 31, 1930, at which time the ward had a membership of 637, including 136 children.

**HYRUM STAKE OF ZION** consists (1930) of the Latter-day Saints residing in the south end of Cache County, Utah. It embraces ten organized bishop's wards, namely, Avon, Hyrum 1st, Hyrum 2nd, Hyrum 3rd, Mendon, Millville, Nibley, Paradise, Wellsville 1st and Wellsville 2nd.

Hyrum Stake was organized April 30, 1901, from the south part of Cache Stake, with William C. Parkinson as president. Headquarters were established at Hyrum, which city, soon after the organization of the Hyrum Stake, was divided into three wards, namely, Hyrum 1st, 2nd and 3rd wards. Nibley Ward was organized from part of Millville Ward, and the Wellsville 1st and the Wellsville 2nd wards were formed by the division of the Wellsville Ward in 1920. Mount Sterling Ward, originally part of Hyrum Stake, was absorbed by Wellsville 2nd Ward when that ward was organized in 1920, and College Ward was transferred to the Logan Stake, also in 1920. Pres. Wm. E. Parkinson presided over the Hyrum Stake until 1920, when he was succeeded by Joseph B. White, who was succeeded in 1928 by Danford M. Bick-

more, who presided over the stake Dec. 31, 1930, at which time it had a membership of 4,906, including 997 children. Following are the names of the Elders who have acted as counselors in the presidency of Hyrum Stake and as stake clerks: First counselors: George O. Pitkin, 1901-1905; Andrew M. Isrealson, 1905-1920; Danford M. Bickmore, 1920-1928, and John A. Israelson, 1928-1930. Second counselors: Ingvald C. Thoreson, 1901-1905; Wm. H. Maughan, 1905-1920; John A. Israelson, 1920-1928, and John C. Brencchley, 1928-1930. Stake clerks. Wm. H. Israelsen, 1901-1905; John W. Jensen, 1905-1919; Hans Mikkelsen, 1919-1924; Leslie C. Nuhn, 1924-1928, and Simeon A. Dunn, 1928-1930.

## I

**ICARIANS**, a French communistic organization, which after the destruction of the Nauvoo Temple by fire on Oct. 9, 1848, bought the walls of the building with the intention of building a new roof and then using the house as a seminary for their people. But while they were in the act of re-constructing the edifice on May 25, 1850, a terrific gale crossed the river from the Iowa side and blew down the walls. The Icarians tried to rebuild Nauvoo, where they had secured much property at a trifling cost, but broke up their organization and were scattered, being unable to make a success of their plans concerning the rebuilding of Nauvoo.

**ICELANDIC MISSION** embraced the island of Iceland, which is the second largest island belonging geographically to Europe. The island, which has an area of 38,709 square miles and a population of 104,000, is about 400 miles from the nearest point in Scotland and 500 miles from the nearest point in Norway. Iceland was granted independence by Denmark in 1918 with permanent neutrality. The present king of Denmark is acknowledged as sovereign. The climate of the southern part of Iceland is temperate, though wet and stormy. The principal

productions are hay, cattle, ponies, goats and sheep. Iceland's main importance lies in its fisheries which are of considerable richness. The capital of Iceland is Reykjavik with a population of 25,000. In 1930 Iceland was included in the Danish Mission and contained only a few scattered members of the Church.

The history of the Icelandic Mission dates from the early part of the year 1851, when two young men, Thorarinn Hafliðason Thorason and Gudmund Gudmundson, natives of Iceland, were converted to the restored gospel in Copenhagen, Denmark. Having learned trades in Denmark they were ready to return to their native land, but before leaving Denmark, Bro. Thorason was ordained a Priest and Bro. Gudmundson a Teacher by Apostle Erastus Snow. On their arrival in Iceland these two young men commenced to make propaganda, and a number of people on Westmanøen (a small island near the main land) believed their testimony, and Benedikt Hanson and his wife were baptized by Bro. Thorason. Shortly afterwards Bro. Thorason was accidentally drowned, while out fishing, and though Bro. Gudmundson continued to preach as a Teacher, he had no authority to baptize. He reported conditions to Pres. Erastus Snow in Denmark, who then greatly regretted that he had not followed the promptings of the Spirit and ordained Bro. Gudmundson an Elder before he left Denmark. Owing to difficulty in securing passports for missionaries, it was not until two years later (1853) that an Elder could be sent to Iceland. In that year Johan P. Lorentzen, of Copenhagen, landed on Westmanøen, where he found a few converts, whom he baptized and then ordained Bro. Gudmundson an Elder, and set him apart to preside over a branch of the Church which he organized June 19, 1853. Soon afterwards nearly all the members of the branch emigrated to America.

In 1873 Elders Magnus Bjarnason and Loftur Johnson were appointed by the presidency of the Scandinavian

Mission to labor in Iceland, their native land, and renewing missionary labor on Westmanøen, they baptized a few converts and reorganized the branch of the Church on that island with Einar Eiríkson as presiding Elder.

They met with only a little encouragement in making new converts on account of prejudice. Three times they were arrested for preaching, but were soon acquitted. During the year 1874, however, a company of eleven saints from Iceland emigrated to America.

In 1875 Theodor Didrikson, of Spanish Fork, Utah, was called to fill a mission to Iceland, together with Samuel Bjarnason, also a native of Iceland. They made a few converts and ordained some native brethren to the Priesthood; they also wrote some tracts in the Icelandic language which were printed in Copenhagen. In 1879 John Eyvindson and Jacob B. Johnson superintended the publication of a book in the Icelandic language similar to the "Voice of Warning" by Parley P. Pratt. In 1880 another small company of saints (16 in number) left Iceland for Zion; these were followed by ten more in May, and when Elders Eyvindson and Johnson returned home in July, 1881, they were accompanied by 22 other emigrating saints, leaving only one native Elder and 18 lay members of the Church in Iceland. In 1882 Gishi E. Bjarnason succeeded Elder Eyvindson as president of the mission, assisted by Peter Valgardson. Another small company of saints (13 in number) emigrated from Iceland in 1882. Elder Bjarnason was succeeded in the presidency of the Icelandic Mission by the following named Elders: Einar Eiríkson, 1885-1886; Haldor B. Jonson, 1886-1887; Einar Jonson, 1888-1890; Thorarinn Bjarnason, 1894-1895; Haldor Jonson, 1898-1900; John Johannesson, 1900-1903; Loftur Bjarnason, 1903-1906; Jacob B. Jonson, 1910-1912, and Einar Erickson, 1912-1914. When Elder Erickson left Iceland Aug. 1, 1914, the Icelandic Mission ceased to exist as a separate mission.

When Elder Andrew Jensen was presiding over the Danish-Norwegian Mission in 1911 he visited Iceland and delivered illustrated lectures in Reykjavik.

Iceland was a part of the Scandinavian Mission from 1851 to 1894, when it was transferred to the British Mission. A few years later it was listed as a separate mission which was continued until 1914. In 1930 the few local saints on Iceland belonged to the Danish Mission. For several years no Elders from Zion were sent to Iceland, but in 1930 two Elders, James C. Ostegar and F. Lynn Michelsen, labored there for a few months.

IDAHO, one of the western states of the American Union, existed as a part of Oregon for a time, and was later joined to the state of Washington. It was given a territorial government in 1863, and admitted into the Union as a state July 3, 1890. The area of the state is 83,354 square miles. The population of Idaho was 14,999 in 1870, 32,610 in 1880, 88,548 in 1890; 161,772 in 1900, 325,594 in 1910, 431,866 in 1920, and 445,032 in 1930.

The first Latter-day saint settlers in what is now the state of Idaho were about 30 brethren under the direction of Elder Thomas S. Smith, who were called at a conference held in Salt Lake City in April, 1855, to establish a settlement among the Bannock and Shoshone Indians, and who arrived on the site of Fort Lemhi on a tributary of the Salmon River June 15, 1855. This mission, called the Salmon River Mission, proved to be a very dangerous one, and on account of Indian depredations the settlement of Fort Lemhi was abandoned in 1858. (See Salmon River Mission.)

In 1860 Franklin, situated about 1½ mile north of the boundary line between Idaho and Utah, was settled by Latter-day Saints. This was the first permanent Anglo-Saxon settlement in the state of Idaho. (See Franklin, Franklin Co., Idaho.)

In the fall of 1863 Bear Lake Valley was settled by Apostle Charles C. Rich

and others who founded Paris, and as colonization of the saints in the valley continued, a stake of Zion was partly organized in 1869. More settlements came into existence prior to 1877, when a more complete stake organization was effected. When Pres Brigham Young, the great colonizer of the West died, there were 29 settlements of the saints in the territory of Idaho. Membership of the Church in Idaho continued to increase, and on Dec. 31, 1930, there were 25 organized stakes of Zion in that state, namely, Bannock, Bear Lake, Blackfoot, Blaine, Boise, Burley, Cassia, Curlew, Franklin, Fremont, Idaho, Idaho Falls, Lost River, Malad, Minidoka, Montpelier, Oneida, Pocatello, Portneuf, Raft River, Rigby, Shelley, Teton, Twin Falls and Yellowstone, comprising 277 organized wards and branches, with a total membership of nearly 90,000, including children.

Idaho as a missionary field belongs in parts to the Northwestern States Mission. On Dec. 31, 1930, it contained two organized branches of the Church, namely, Lewiston and Moscow. In the latter place a L. D. S. institute is kept up in the interest of the students of the Idaho University.

IDAHO FALLS, Idaho Falls Stake, Bonneville Co., Idaho, is one of the important incorporated cities of Idaho, situated on Snake River. It is the business center of a large part of Snake River Valley and is situated on the main line of the Oregon Short Line Railroad leading from Pocatello, Idaho, to Butte, Montana. About forty per cent of the inhabitants of Idaho Falls are Church members. It contains a number of manufacturing establishments, a fine court house, a beautiful L. D. S. tabernacle, a number of modern school houses and many fine private residences. It has paved streets, and is, throughout, a cosmopolitan town growing up from the humble village originally called Eagle Rock. Idaho Falls is the headquarters of the Idaho Falls Stake of Zion, and is divided into four bishop's wards, namely,



the Idaho Falls 1st, 2nd, 3rd and 4th wards.

Eagle Rock was originally the name of a ferry located about eight miles north of the present Idaho Falls. The name was suggested by a rock in the river near that point frequently visited by eagles. In 1865-1866 the first wagon bridge was built across Snake River where the city of Idaho Falls now stands. In 1879 the Utah Northern Railroad was built through that part of the country, and in 1880 the railroad company built a round house and machine shops at Eagle Rock, which made the place at once an important railroad center.

Among the men employed by the railroad company in erecting buildings for the company at Eagle Rock were a number of Latter-day Saints, including James Thomas and others, who located there in 1882 with their families. Other saints followed and in October, 1882, Gideon Murphy was appointed presiding Elder by Pres William B. Preston of the Cache Stake, and instructed to take charge of meetings. In 1883 Thomas E. Ricks, Bishop of the Bannock Ward, authorized John D. Evans to hold meetings with the saints at Eagle Rock, and on Jan. 10, 1886, a branch organization was effected with John D. Evans as presiding Elder. He was to act under the direction of the Lewisville Ward bishopric. Prior to this (in 1885) the saints at Eagle Rock had built a meeting house. The Eagle Rock Branch was organized as a regular bishop's ward Nov. 18, 1886, with James Thomas as Bishop. Bishop Thomas presided until 1907, when he was succeeded by Charles S. Crabtree, who presided until 1919, when the Eagle Rock Ward, which in 1910 had changed its name to Idaho Falls, was divided into two wards, viz., the Idaho Falls 1st and the Idaho Falls 2nd Ward. The total population of the five Idaho Falls precincts in 1930 was 12,322, of which 9,429 were residents of the city of Idaho Falls.

**IDAHO FALLS 1ST WARD**, Idaho Falls Stake, Bonneville Co., Idaho, con-

sists of the Latter-day Saints residing in that part of the city of Idaho Falls lying west of the Oregon Short Line Railroad tracks and south of H Street. The ward owns a rock chapel erected in 1892 at a cost of about \$35,000 and is located on the same block as the Idaho Falls Stake tabernacle and stake office buildings, on Park Avenue and E Street.

When first organized on March 23, 1919, the Idaho Falls 1st Ward embraced all that part of Idaho Falls lying west of the Oregon Short Line Railroad tracks. Charles Crabtree, who had presided over the Idaho Falls Ward before its division, was chosen and sustained as Bishop of the Idaho Falls 1st Ward. He was succeeded later the same year by Charles E. Dinwoodey, who in 1924 was succeeded by Joseph A. Brunt, who in 1925 was succeeded by James Laird, who in 1927 was succeeded by Gustaf Henry Johnson, who presided Dec. 31, 1930. On that date the Idaho Falls 1st Ward had a membership of 730, including 193 children.

**IDAHO FALLS 2ND WARD** consists of the Latter-day Saints residing in that part of the city of Idaho Falls lying east of the Oregon Short Line Railroad tracks, and north of Tenth and Elm streets. The ward owns a beautiful brick chapel located on the corner of Boulevard and Ninth Street, costing \$55,000, including the land.

The Idaho Falls 2nd Ward came into existence April 20, 1919, when the Idaho Falls Ward was divided into two wards, and all that part of the city lying east of the Oregon Short Line Railroad tracks was organized as the Idaho Falls 2nd Ward, with David Smith as Bishop. He presided until 1926, when he was succeeded by Aubrey O. Andelin, who in 1927 was succeeded by Jesse H. Nielsen, who presided Dec. 31, 1930. On that date the Idaho Falls 2nd Ward had a membership of 725, including 190 children.

**IDAHO FALLS 3RD WARD** consists of the Latter-day Saints residing in that part of the city of Idaho Falls which lies east of the Oregon Short

Line Railroad tracks and south of Tenth and Elm streets, extending east to the Ammon and Lincoln Ward boundary lines. South the ward extends to Shelley Stake. The saints in 1930 met with the 2nd Ward saints for worship, but a new meeting house was being erected on the corner of 13th Street and Lee Avenue in a residential part of the city, where a majority of the population are non-Mormons.

The Idaho Falls 3rd Ward was organized Dec. 11, 1927, with Aubrey O. Andelin as Bishop, who had formerly presided over the Idaho Falls 2nd Ward as Bishop. He presided Dec 31, 1930, and on that date the membership of the ward was 825, including 217 children.

**IDAHO FALLS 4TH WARD** consists of the Latter-day Saints residing in that part of the city of Idaho Falls lying west of the Oregon Short Line Railroad tracks and north of H Street. It extends west across Snake River indefinitely. The saints of this ward hold their meetings and Sunday schools in the Stake tabernacle, which is situated on the north side of E Street

The Idaho Falls 4th Ward had its beginning on Jan. 1, 1928, when a division previously decided upon for the dividing of the Idaho Falls 1st and 2nd wards was carried into effect, the two new wards named respectively the Idaho Falls 3rd and 4th wards. James Laird was chosen as Bishop of the Idaho Falls 4th Ward. He was succeeded in 1930 by Louis F. Nuffer, who presided Dec. 31, 1930, over a membership of 701, including 164 children.

**IDAHO FALLS STAKE**, (formerly Bingham Stake), Idaho, consists of Latter-day Saints residing in Bonneville, Clark and Jefferson counties, Idaho. It consisted in 1930 of 12 organized bishop's wards and four independent branches. The names of the wards are. Ammon, Coltman, Idaho Falls 1st, Idaho Falls 2nd, Idaho Falls 3rd, Idaho Falls 4th, Iona, Lincoln, Milo, Osgood, Shelton and Ucon. The branches are Beaver Creek, Bone, Hamer and Mud Lake. The headquarters of the stake

are at Idaho Falls, where there is a modern stake tabernacle and comfortable stake offices. Within the boundaries of the Idaho Falls Stake there is some of the best and most fertile agricultural land in the state of Idaho, occupying a central location in the Great Snake River Valley. Most of the farms throughout the stake are irrigated, but dry farming is also carried on somewhat successfully in different localities. The Latter-day Saints constitute the majority of the inhabitants in most of the wards, except at Idaho Falls.

From 1879 to 1884 the settlements of the saints in Snake River Valley belonged to the Cache Stake of Zion, but after the Bannock Stake was organized in 1884 all the saints in said valley became identified with that stake, which, increasing in population, was divided June 9, 1895, and the north part of the same organized as a new stake named Bingham. At the time of its organization the Bingham Stake consisted of the following wards, which had all belonged to the Bannock Stake. Ammon, Basalt, Eagle Rock (now Idaho Falls), Grant, Iona, LaBelle, Lewisville, Menan, Palisade, Rugby, Rudy, Riverside, Shelton, Shelley, Taylor, and Willow Creek. James E. Steele was chosen as president of the Bingham Stake. He was succeeded in 1908 by Heber C. Austin, who in 1925 was succeeded by Fred A. Came, who died Aug. 14, 1929, and was succeeded by Leonard G. Ball, who presided Dec. 31, 1930.

Following is a list of the brethren who have served as counselors in the Bingham and Idaho Falls stake presidencies. First counselors: Robert L. Bybee, 1895-1908; Alfred J. Stanger, 1908-1924; Charles W. Hansen, 1924-1925; Joseph A. Brunt, 1925-1929, and John W. Telford, 1929-1930. Second counselors: Joseph Mulliner, 1895-1900; Alfred J. Stanger, 1900-1908; Charles W. Hansen, 1908-1924; Charles E. Dinwoodey, 1924-1925; Hyrum R. Kirkham, 1925-1926, and David Smith, 1926-1930. Stake clerks: John C. Rush-ton, 1895-1897; Hans L. Hansen, 1897-1901; Moses Wright, 1901-1905; John

W. Telford, 1905-1922; Fred A. Caine, 1922-1925, and Stanley Crowley, 1925-1930.

The name of the Bingham Stake was changed in 1925 to that of Idaho Falls Stake.

**IDAHO STAKE OF ZION** consists of the Latter-day Saints residing in parts of Bannock and Caribou counties, and a small part of Bonneville County, Idaho, with headquarters at Bancroft, and includes the following organized wards and branches: Bancroft, Chesterfield, Conda, Grays Lake, Hatch, Ivins, Lund, Soda Springs and Toppence wards, and Kelley and Mount Sherman branches. All these organizations are in Bannock and Caribou counties with the exception of Grays Lake, which is in Bonneville County. Most of the inhabitants within the limits of Idaho Stake are L D S farmers and stock-raisers. The majority of the people live in the upper Portneuf Valley, and some on, or near Bear River; hence some of the settlements are on the headwaters or tributaries of Snake River, and others on the opposite side of the Rim of the Basin, where the water finally flows through Bear River into the Great Salt Lake. In the upper Portneuf Valley there is no dividing ridge or mountain forming the Rim of the Basin and some of the streams which rise in the mountains east in that district could flow into Portneuf as well as into Bear River.

In the absence of a stake house in Bancroft, hired rooms are secured for the accommodations of the stake presidency and High Council.

The Idaho Stake was organized Nov. 20, 1916, when the Bannock Stake was divided and the north part of the same organized into a new stake of Zion called the Idaho Stake, while the settlements in Gentile Valley, or the south part of Bannock Stake, were retained in that stake. The new stake, when organized, contained the following wards: Bancroft, Chesterfield, Grays Lake, Hatch, Ivins, Kelly, Lund and Soda Springs, and the independent

branch of Meadowville. Nelson J. Hogan was chosen as president of the new stake with Keplar Sessions as first and Robert L. Redford as second counselor. Nelson J. Hogan was released Nov. 12, 1925, together with his counselors, and Joseph Frederick Corbett, who had acted as Bishop of the Bannock Ward, was chosen as president of the Idaho Stake with Keplar Sessions as first and Alma A. Moser as second counselor. On May 18, 1930, Alma A. Moser was promoted to the position of first counselor and Alonzo J. Gilbert (formerly stake clerk) was sustained as second counselor to Pres. Corbett. This presidency acted Dec. 31, 1930, when the stake had a total membership of 2,054, including 336 children.

Following are the names of the stake clerks of Idaho Stake: Clarence O. Swenson, 1916-1918; Charles A. Higginson, 1918-1922; Willard Call, 1922-1926; Alonzo J. Gilbert, 1926-1930, and George H. Fisher, 1930.

**IDMON BRANCH**, Yellowstone Stake, Clark Co., Idaho, consists of a few families of saints residing in the so-called Camas Meadows country, about 40 miles northwest of St. Anthony. On July 6, 1924, the Kilgore Ward was disorganized and the few families remaining in that part of the country, formerly belonging to the Kilgore Ward, were organized into a branch of the Church called the Idmon Branch, with Hans W. Jensen as presiding Elder. He presided Dec. 31, 1930. On that date the Idmon Branch had 40 members, including 8 children.

**ILLINOIS**, a state of the American Union, constitutes a very important part of the Northern States Mission, and is divided into three conferences, or districts, of said mission, namely, Chicago, North Illinois and South Illinois. These three districts had a total Church membership of 2,281 on Dec. 31, 1930, including 411 children.

At one time that part of the United States now embraced in the state of Illinois was a county of the state of Virginia. It was separated and given

a territorial government in 1809, but comprised at that time the present states of Illinois, Wisconsin and part of Michigan. In 1818 Illinois, with its present boundaries, comprising 56,043 square miles, became a state. The population of Illinois was 157,455 in 1830; 476,183 in 1840; 851,470 in 1850; 1,711,951 in 1860; 2,539,891 in 1870; 3,077,871 in 1880; 3,826,352 in 1890; 4,821,550 in 1900; 5,638,591 in 1910; 6,485,280 in 1920, and 7,630,654 in 1930.

Illinois figures very prominently in the history of the Latter-day Saints, first as a missionary field, and from 1839 to 1846 as the headquarters of the Church. The first L. D. S. missionaries who labored in Illinois were Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jun., Richard Ziba Peterson and Frederick G. Williams, who visited Cincinnati and other places in the fall of 1830. These missionaries were followed the next year by Samuel H. Smith (the Prophet's brother) and Reynolds Cahoon. In 1834 Zion's Camp, led by the Prophet Joseph Smith, passed through the south part of Illinois en route from Kirtland, Ohio, to Missouri. In 1838 the so-called Kirtland Camp, also en route from Kirtland, Ohio, to Missouri, passed through the south part of Illinois.

In the early part of 1839, owing to the exterminating order of Gov. Lilburn W. Boggs of Missouri, the saints began to gather at Quincy, Springfield and other places in Illinois, where the people generally treated them with kindness. The selection of a gathering place in Illinois was under consideration. In May of the same year (1839) negotiations were entered into for the purchase, by the Church, of land in and near the village of Commerce, which later became the city of Nauvoo, "the Beautiful" (q. v.). Here, in the space of less than seven years, a city was built up, a temple erected and, in spite of almost constant persecution, a population of about 20,000 inhabitants provided for. Here the Prophet Joseph Smith lived and directed the building up of the Church and the spreading of

the gospel to the ends of the earth. The Prophet Joseph loved Nauvoo and some of the happiest days of his life were spent there.

It was at Carthage, Illinois, on June 27, 1844, that one of the greatest tragedies in American history took place, namely, the martyrdom of the Prophet Joseph Smith and his faithful brother Hyrum. In the spring of 1846 the saints were compelled to vacate Nauvoo and began their further migration westward to the place where, according to prophecy, "The Lord's House should be established in the tops of the mountains."

After the exodus of the saints from Nauvoo only a little missionary work was done in Illinois for some time, but in later years this state has been a productive missionary field and the headquarters of the Northern States Mission are at Chicago, Ill. There are branches of the Church at Aurora, Logan Square (Chicago), Chicago University, Decatur, Galesburg, Peoria, Rockford, Rock Island, Springfield and West Frankfort.

IMBLER WARD, Union Stake, Union Co., Oregon, consists of the Latter-day Saints residing in and near the village of Imbler, which is a railroad station, or town, on a branch line of the Union Pacific Railroad, situated in the north end of Grand Ronde Valley, 12 miles by rail, or 15 miles by wagon road, northeast of La Grande.

The first L. D. S. settlers in that part of the Grand Ronde Valley now included in the Imbler Ward were Lewis M. Jensen and Leonard Billings of Manti, Sanpete Co., Utah, who arrived at Imbler in December, 1898, with their respective families, and located on a ranch about a fourth of a mile north of the present village of Imbler. Other settlers arrived soon afterwards and these first saints in that part of Grand Ronde Valley were organized as a branch of the Church Nov. 21, 1899, by Samuel D. Warner (a missionary who labored in the Northwestern States Mission), with

Hans Westenskov as presiding Elder. He was succeeded March 3, 1901, by Joseph H. Salisbury, who presided until June 10, 1901, when the Imbler branch, which hitherto had constituted a part of the Northwestern States Mission, was organized as a ward to become a part of the Union Stake, with Joseph H. Salisbury as Bishop. He was succeeded in 1907 by Lewis M. Jensen, who in 1909 was succeeded by Leonard Billings, who in 1913 was succeeded by Lewis M. Jensen (serving a second term), who in 1914 was succeeded by Reuben W. Alphin, who in 1916 was succeeded by Reuben M. McBride, who in 1925 was succeeded by Leonard B. Billings, who presided Dec. 31, 1930. On that date the Imbler Ward had 180 members, including 34 children. The total population of the Imbler Precinct was 452 in 1930, of which 203 resided in the town of Imbler.

**"IMPROVEMENT ERA"** (The) is the official organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and other agencies of the Church. This excellent periodical was commenced as a successor to "The Contributor," formerly published by Junius F. Wells. The first number of "The Improvement Era" was issued from the press in November, 1897, as a monthly magazine, printed in large octavo size. The first volume contained 944 pages of reading matter, but as the periodical obtained a wider circulation it was increased in size and otherwise improved and enlarged in many ways during the years that have passed.

Until 1929 "The Improvement Era" was the organ for the Priesthood Quorums, the Church Schools and the Young Men's Mutual Improvement Association only, but with the commencement of volume 33 dated November, 1929, the "Era" became the organ of the Young Ladies' Mutual Improvement Association of the Church as well, and as such was published in an enlarged form (quarto size) at the close of 1930, the current volume then

running in 1930-1931 being the 34th volume.

The "Improvement Era" has been an illustrated magazine from the beginning and contains many beautiful illustrations, which, coupled with well written articles, stories, poems, etc., make the magazine rank among the choicest of our Church literature.—Deseret News, July 2, 1932. Church Section, page 5.

**INDEPENDENCE**, Jackson County, Missouri, is located upon an elevation 1,075 feet above ocean level, and 338 feet above the level of the Missouri River, being the highest point in northwestern Missouri. It is about ten miles due east from the Kansas City line, four miles east of Big Blue, and five miles south of the Missouri River. The business part of Independence is, as in most Missouri towns of the same size, built facing four sides of the public square. Independence is one of the oldest towns in northwestern Missouri, having been founded in 1827.

For a number of years Independence was the main outfitting place for the westbound L. D. S. caravans crossing the plains to Oregon and California. When the saints lived in Jackson County in 1831-33, Independence was a mere village (See Jackson County, Mo.)

**INDEPENDENCE CONFERENCE**, or District, of the Central States Mission, consists of the Latter-day Saints residing in the western part of the state of Missouri, and contains five branches, namely, Independence, Kansas City, St. Joseph and Sedalia in Missouri, and Kansas City, Kansas, (across the river from Kansas City, Mo.) The Independence Conference had a total Church population of 1,099, including 159 children, in 1930.

**INDEPENDENCE WARD**, Fremont Stake, Madison Co., Idaho, consists of the Latter-day Saints residing in a country district a short distance west of Burton Ward, or in a tract of country lying between Teton River on the north and Snake River on the south,

and between Rexburg on the east and Henry's Fork on the west. Independence is eight miles southwest of Rexburg and ten miles north of Rigby.

That part of the Snake River Valley now included in the Independence Ward was at an early day the home of Bishop Andrew P. Anderson (Andreas Hansen), who owned a cabin originally erected by a half-caste Indian named Tex, after whom the so-called Texas Slough in the neighborhood was named. This cabin was still standing in recent years. Later the vicinity was occupied by a number of Morrisites and others who had seceded from the Church, and, for a time, the country had a somewhat unenviable reputation. But many of these people were children of Latter-day Saint parents and they and other more active members of the Church who had moved into the district desired that a Sunday school should be organized for the benefit of their children. This was done and shortly afterwards a branch organization was effected with Andrew P. Anderson (Andreas Hansen) as presiding Elder. The first meeting of this branch was held March 23, 1902, in the school house, known as the Independence school house. On April 13, 1902, the branch was organized as a ward with Andrew P. Anderson as Bishop. In 1903 a meeting house, a substantial brick structure, was erected, 1½ mile north of the site of the old "Tex" cabin. Bishop Anderson died Sept 1, 1908, and was succeeded as Bishop of the Independence Ward by Charles R. Thomassen, who served for 17 years and was succeeded in 1925 by Wilford C. Anderson, who presided Dec. 31, 1930, at which time the ward had a membership of 240, including 56 children.

The total population of Independence Precinct was 754 in 1930.

**INDIAN CREEK.** See Manderville, Beaver Stake.

**INDIAN TERRITORY MISSION.** Indian Territory consisted of a part of the public land of the United States

which was set apart by the U. S. Government for various tribes of Indians who were transferred there from different parts of the United States. When first set apart in 1843, it comprised all the country west of the Mississippi River which was not included within the boundaries of the states of Mississippi, Louisiana and Arkansas. This area was diminished by the organization of various states and territories so that when, in 1907, Indian Territory united with Oklahoma to form the state of Oklahoma, the area embraced in Indian Territory was only 25,000 square miles. The population of Indian Territory in 1930 was 302,060.

Five months after the Church of Jesus Christ of Latter-day Saints was organized (or in October, 1830) Elders Oliver Cowdery, Parley P. Pratt, Richard Ziba Peterson and Peter Whitmer, jun., were called by revelation to carry the gospel to the Lamanites. They first visited the Catteraugus Indians near Buffalo, N. Y., and the Wyandottes in the western part of Ohio. Elders Parley P. Pratt and Oliver Cowdery then crossed the borders into the Indian Territory (now in Kansas), and in a council, called by the chief sachem of ten tribes, Elder Cowdery delivered a powerful discourse, which was translated by a friendly interpreter. But a few days later these Elders were ordered to leave the country by Indian agents.

In 1847 Bishop George Miller, being unwilling to obey counsel, did not gather with the body of the Church to the Rocky Mountains, but soon after the departure of the pioneers from Winter Quarters in the spring of 1847, he decided to go to Texas, where his son resided, having connected himself with Lyman Wight. Leaving Winter Quarters with his family, George Miller, accompanied by Joseph Kilting and Richard Hewitt (who had come to Winter Quarters to work on a building contract) started for Texas. While en route they heard that mechanics were needed in Indian Territory and

so they decided to stay there for a while. Arriving at Tahlequah July 9, 1847, they found work immediately. Bishop Miller stopped in Indian Territory about five months, during which time he held meetings in his home and later in the court house at Tahlequah. This caused jealousy among the sectarian missionaries, and in December, 1847, Bishop Miller left Tahlequah, putting his contracts into the hands of his two companions, Kitting and Hewitt, and went to Texas. It is said that houses built at that time by Bishop Miller in Tahlequah are still standing.

At a conference held in Salt Lake City in April, 1855, Henry W. Miller, Robert C. Petty, Washington W. Cook, John A. Richards and William A. Richey were called to labor as missionaries among the Cherokee and Creek Nations in Indian Territory. Brother Miller to act as president of the mission. On their arrival at their destination they found a number of former Latter-day Saints who had joined Lyman Wight and George Miller. Some of them soon afterwards migrated to Utah. In August of that year (1855) Elders Orson Spencer and James McGaw visited the Indian Territory, but Elder Spencer, being attacked with chills and fever, soon returned to St. Louis, Mo., where he died shortly afterwards.

Through the labors of Elder Henry W. Miller and companions among the Indians, a branch of the Church was organized among the Cherokees and another among the Creeks.

On Nov. 10, 1855, Elders James Case, William Bricker, George Higginson and Henry Eyring arrived from St. Louis, Mo., to labor as missionaries in Indian Territory. All the missionaries during the following winter suffered from the want of clothing and proper food, as the Indians among whom they labored were very poor.

On Feb. 2, 1856, Elder Robert C. Petty died, and in November of the same year Pres. Henry W. Miller was forced to leave the district on account

of persecution. Some ten or twelve native Elders were ordained and labored as missionaries; 65 persons had migrated to Utah. Elder Washington N. Cook was left in charge of the mission and labored faithfully in that capacity until Sept. 4, 1858, when he died. At a meeting of the remaining missionaries, Henry Eyring was chosen to preside over the mission, his appointment being later approved by the Church authorities. Missionary work was continued until May, 1860, when by order of the Indian agents all the missionaries were forced to vacate the territory. After that for several years a native Elder presided over the Lehi Branch in the Cherokee Nation and another over the Nephi Branch in the Creek Nation, but only a little missionary work was done.

In 1877 George Lake, a halfbreed Indian, came to Salt Lake City from the Kiowa Nation, and requested Pres. Brigham Young to send missionaries to his people. Elder Matthew Wm. Dalton and John Hubbard, former Indian missionaries, were called to go back with him, although some doubt was felt as to the integrity of Lake. Upon their arrival, in March, 1877, George Lake left the missionaries and returned to his people alone. The Elders labored as they were able among the Cherokees, Creeks and Kiowas until Sept. 12, 1877, when Elder Hubbard died and Elder Dalton was released to return home.

In April, 1883, Apostle George Teasdale was called to re-open the Indian Territory Mission and took Elder Dalton with him, arriving at Vinita, I. T., April 20, 1883. They met with considerable success and upon the departure of Elder Teasdale in September, 1883, Elder Joseph H. Felt was sent to assist Elder Dalton.

In 1885 Elder Andrew Kimball was appointed to preside over the Indian Territory Mission, which position he held for twelve years, during which time considerable progress was made. Branches were raised up and several meeting houses erected. Their efforts

were largely directed to converting the officials and leading men, Americans and Indians.

In 1890 the territory of Oklahoma was organized from the west part of Indian Territory, and Oklahoma was included in the boundaries of the mission. In 1892 a mission house and chapel was erected at Manard (Cherokee Nation), and each nation constituted a conference in which missionary labors were conducted under the direction of a president. Manard is about nine miles east of Fort Gibson and ten miles southwest of Tahlequah, the capital of the Cherokee Nation. In March, 1895, the states of Arkansas and Kansas were added, and in 1897 the state of Texas was included in the Indian Territory Mission. On this account, in the months of March, 1898, the name of the mission was changed to that of the Southwestern States Mission. Wm T Jack, who had succeeded Pres Andrew Kimball in April, 1897, was continued as president of the Southwestern States Mission.

In 1904 the name of the Southwestern States Mission was changed to Central States Mission and Indian Territory became a part of that mission. In 1907 Indian Territory was united with the territory of Oklahoma to form the state of Oklahoma and thus lost its identity, but the whole of the state of Oklahoma is still included in the Central States Mission.

Following is a complete list of the presidents of the Indian Territory Mission: Henry W. Miller, April, 1855, to November, 1856, Washington N. Cook, Nov., 1856, to his death Sept 4, 1859, Henry Fyung, October, 1858, to May, 1860, Matthew W. Dalton, March, 1877, to November, 1877; George Teasdale, April, 1883, to September, 1883; Matthew W. Dalton (2nd term), September, 1883, to April, 1884; Andrew Kimball, January, 1885, to April, 1897, and Wm. T. Jack, April, 1897, to March, 1898.

**INDIAN VALLEY WARD**, Union Stake, Washington Co., Idaho, consisted of the Latter-day Saints residing

in the Indian Valley, about 70 miles northwest of Boise, Idaho, and about 95 miles southeast of La Grande, the headquarters of the Union Stake.

Elders Rulon H. Seegmiller and Nephi P. R. Hansen, who labored successfully as missionaries in the Northwestern States Mission in 1899 and made converts in the neighborhood known as Indian Valley, organized their converts into a branch of the Church Oct 29, 1899, with George W. Rose as president. This branch organization became a part of the Union Stake in 1901 and was continued until Sept 7, 1902, when it was organized as a bishop's ward, to become a part of the Union Stake, with George W. Rose as Bishop. He was succeeded in 1906 by Joseph H. Atkinson, who in 1908 was succeeded by Walter Griffin, who presided until Sept 20, 1910, when the Indian Valley Ward of the Union Stake was disorganized and the Indian Valley district was transferred to the Northwestern States Mission as a missionary field.

**INDIANA**, a state of the American Union, is within the boundaries of the Northern States Mission, and is divided into two conferences, or districts, namely, the North Indiana District and the South Indiana District. Within these two districts there were at the close of 1930 nine organized branches of the Church, namely, Evansville, Fort Wayne, Indianapolis, Linton, Munsie, Peru, South Bend, Terre Haute and Vincennes. There are L. D. S. chapels in Evansville and Indianapolis, and in the other branches meetings are held in hired halls. On Dec. 31, 1930, there were 1,455 members of the Church in Indiana, including 248 children.

Indiana was part of the so-called "territory northwest of the Ohio," which in 1800 was divided into two territories, one the Territory of Indiana and the other the Territory of Ohio. After several changes of boundaries, Indiana was admitted into the Union as a state April 19, 1816, with boundaries defined as at present. The



state of Indiana has an area of 36,045 square miles. The population of the state was 343,031 in 1830; 685,866 in 1840; 988,416 in 1850; 1,350,428 in 1860; 1,680,637 in 1870; 1,978,301 in 1880; 2,192,404 in 1890; 2,516,462 in 1900; 2,700,876 in 1910; 2,930,390 in 1920, and 3,238,503 in 1930.

Indiana has been associated with the Latter-day Saints as a mission field since 1831. In the summer of that year Elder Samuel H. Smith (the Prophet's brother) and Reynolds Cahoon preached in Unionville, Ohio Co., Ind., as the first L. D. S. missionaries in Indiana. They also preached at Maddison, Jefferson Co., and at Vienna, Scott Co., and other places. Other Elders followed and in September of the same year (1831) the gifted brothers, Parley P. and Orson Pratt, preached in the state of Indiana and organized branches of the Church there.

The first conference held in Indiana convened Nov. 29, 1831, attended by Oliver Cowdery, John Whitmer, Thomas B. Marsh and other leading brethren. The Prophet Joseph Smith spent four weeks in Greenville, Ind., in the spring of 1832, in company with Bishop Newel K. Whitney. In 1834, under the leadership of the Prophet Joseph Smith, Zion's Camp passed through Indiana, and in 1838 the Kirtland Camp (a company of Seventies and others traveling from Kirtland, Ohio, to Missouri) also passed through a part of Indiana. From that time forward Indiana has been a somewhat fruitful missionary field.

As early as 1882 the state of Indiana became part of the Northern States Mission, to which mission it still belongs.

**INDIANOLA WARD**, North Sanpete Stake, Sanpete Co., Utah, consisted of the Latter-day Saints residing in Thistle Valley, which is located in the northeast part of Sanpete County. Thistle Valley is somewhat circular in shape and the farms and gardens are principally watered from Thistle Creek, which, with its tributaries, rises in the surrounding mountains.

Thistle Valley proper was used for a number of years by the people of Sanpete County as a herd-ground. In 1860 a number of the Sanpete brethren hauled hay from Thistle Valley for Apostle Orson Hyde, who resided in Spring City, and as there was only very little hay in the vicinity of Fairview, the people of that settlement cut a quantity of hay in Thistle Valley and hauled it to their own town. In 1861 the Fairview people surveyed the meadow land in Thistle Valley and divided it among themselves. The country below Thistle Valley was settled in the spring of 1864 by Warren P. Brady and others, who built cabins in the so-called Lower Thistle Valley, or Thistle Canyon, below the present Indianola. Some of these brethren moved in with their families and commenced farming. Among the first settlers in Thistle Valley proper were John Given and family, who were so cruelly massacred by Indians May 26, 1865. The following year a company of territorial militia, consisting of men from Salt Lake County and other parts of Utah, who were stationed in Thistle Valley to protect the settlers of Sanpete County against Indians, came very near being massacred by the savages in the mountains east of Thistle Valley, but through the bravery of one of the boys help was obtained from Fairview, and the lives of the soldiers were saved. In 1871 Mormon Miner of Fairview entered Thistle Valley with a cooperative cattle herd owned by the people of Fairview and Mount Pleasant. Two families spent the winter of 1871-1872 in the valley. In the spring of 1872 an Indian farm was located in Thistle Valley about half a mile southeast of the present Indianola by the saints of Mt. Pleasant and Fairview. The brethren plowed and put in grain for the sole benefit of the Indians. In 1874 Hyrum Seely and about thirteen others from Mt. Pleasant and Fairview arrived in Thistle Valley for the purpose of making a permanent settlement there.

They filed on different quarter sec-

tions. Up to this time nothing but herding and ranching had been successful in that part of the country. Hyrum Seely and company built houses that year and raised a crop of wheat and oats. In 1875 some of the brethren brought their families into Thistle Valley, and in 1876 these families were organized as a branch of the Church with Jefferson Tidwell as presiding Elder. In 1877 John Spencer, of Payson, who had been an Indian interpreter for years, was sent by the Church authorities to Thistle Valley, where he found about 100 Indians living in a destitute condition, and by the assistance of the Church an Indian farm was located immediately east of where Indianola now stands. For many years after that the Indians in Thistle Valley constituted the principal part of the inhabitants, but finally the majority of these natives were moved to the Uintah Indian Reservation. John Spencer presided until Aug. 15, 1880, when the saints in Thistle Valley were organized as a ward with John Spencer as Bishop. Bishop Spencer, who died Aug. 20, 1891, was succeeded by Hyrum Seely, who acted as presiding Elder until 1892, when Peter Petersen succeeded him as Bishop. He was succeeded in 1902 by Hyrum Seeley, who in 1913 was succeeded by Warren Shepherd, who in 1920 was succeeded by William B. Seely, who in 1921 was succeeded by Richard Henry Spencer, who presided until the ward organization was discontinued in 1926.

**INGLEWOOD WARD**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing within the limits of the municipality of Inglewood and vicinity. Inglewood, which is a suburb of the city of Los Angeles, is situated about ten miles southwest of the center of said city. In 1930 meetings were held in the Women's Club Building, No. 325 Hill Crest.

Inglewood Ward was organized Nov. 21, 1923, with James McCardell as presiding Elder. The branch was or-

ganized as a regular bishop's ward Sept. 21, 1924, with James McCardell as Bishop. He was succeeded in 1926 by Charles B. Stewart, jun., who in 1927 was succeeded by Lorenzo Myler, who acted Dec. 31, 1930. On that date the membership of the Inglewood Ward was 397, including 72 children.

**INKOM WARD**, Pocatello Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in a scattered condition in Portneuf Canyon, or along the Portneuf River, between Pocatello and McCammon. The center of the ward, where the district school house stands, is about 13 miles southeast of Pocatello, and 12 miles north of McCammon. Within the limits of the ward are a number of Indians and half-breeds, but a majority of the people are Latter-day Saints. The meeting house stands on Rabbit Creek, about a mile northeast of Inkoma station on the Oregon Short Line Railroad. Most of the lands within the limits of the ward are more or less irrigated, but considerable dry farming is done.

That part of Bannock County, Idaho, which is now included in the Inkoma Ward, was a part of an Indian reservation until 1892, when the land was thrown open to white settlers. Among the first settlers to enter homesteads at the Blackfoot Land Office in June, 1892, were some Latter-day Saints, who originally belonged to the Pocatello Ward, but who were organized as a branch of the Church named Inkoma April 17, 1904, with Wm. R. Damron as president. This branch was organized as a bishop's ward March 14, 1906, with Edward Milo Webb, jun., as Bishop. He was succeeded in 1914 by Ethan F. Cutler, jun., who in 1921 was succeeded by George L. Tate, who in 1923 was succeeded by John Roy Cardon, who presided Dec. 31, 1930. On that date the ward had a membership of 284, including 47 children. The total population of the Inkoma Precinct was 738 in 1930.

**"INSTRUCTOR".** See "Juvenile Instructor."

**INVERURY WARD**, South Sevier Stake, Sevier Co., Utah, consists of Latter-day Saints residing in the Central Precinct, including the village of Inverury, which is situated on a level stretch of country lying below the Richfield Canal, and west of the Sevier River, five miles south of Richfield and five miles north of Monroe. Most of the people reside on the townsite; the others live scattered in the immediate neighborhood. Inverury is strictly a farming district, and the ward owns a small chapel.

Soon after the re-settling of Richfield in 1870-1871, a number of the brethren were attracted to that level stretch of country which lies immediately south of Richfield, and so a little settlement was founded there in January, 1872, named Central. Only ten families were interested in the settlement in the beginning, but others later joined in the enterprise, and early in 1872 a townsite was surveyed. A precinct was created in 1872 and William Sanders Stewart took charge of the infant settlement until Feb. 6, 1877, when a regular branch organization was effected with William S. Stewart as president. On July 16, 1877, this branch was organized as a bishop's ward with William S. Stewart as Bishop, the new ward to include what subsequently became the Annabella Ward.

In choosing a name for a post office early in 1877 the name Inverury was accepted by the post office department. It was named from a town in Scotland called Inverury, which means "between two waters." Bishop Stewart was succeeded in 1879 by James Sellars, who in 1882 was succeeded by Barnard H. Greenwood, who in 1905 was succeeded by Carlos Barnard Greenwood, who in 1909 was succeeded by Hartley Greenwood, who in 1921 was succeeded by Carlos Ozroe Anderson, who presided Dec. 31, 1930, on which date the Inverury Ward had 202 members, including 47 children. The total population of the Central Precinct (which is co-extensive with the Inverury Ward) was 277 in 1930.

**IOKA WARD**, Roosevelt Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a farming district lying southwest of Roosevelt. It consists of a little valley surrounded by bluffs and was originally called Mural, which means "walled in valley." The name was later changed to Ioka (Indian word for bravado), the name of an Indian chief. The center of the ward is 11 miles southwest of Roosevelt, the stake headquarters, and eight miles northwest of Myton.

The first Latter-day Saint who located in that part of the country now included in Ioka Ward was John A. Angus, who arrived with his family in 1907 and located on lands previously taken up about three miles northwest of the present Ioka meeting house. The previous year (1906) John A. Palmer and James W. Maranda, non-Mormons (the latter with a Mormon wife), had located in the district. Other settlers followed, and in 1907 L. D. S. meetings were commenced in the home of John K. Lemon and a Sunday school was organized in his home Aug. 9, 1908, of which he was superintendent, acting under the direction of the bishopric of the Roosevelt Ward.

In 1910 the Mural Branch was organized with John A. Angus as presiding Elder. The branch became a ward Sept. 23, 1912, with John A. Angus as Bishop. In 1913 the east part of the Mural Ward was organized as the East Mural Branch, and meetings were held in the Ioka school house. In 1915 this branch was disorganized, and the Mural Ward became known as the Ioka Ward. This year also a substantial rock and brick meeting house was erected at a cost of \$8,000. Bishop Angus was succeeded in 1920 by Melvin J. Benson, who was succeeded in 1928 by John Edmond Webb, who acted Dec. 31, 1930, at which time the ward had a membership of 233, including 45 children. The Ioka Precinct in 1930 had a total population of 307. Ioka Ward belonged to Duchesne Stake until 1920, when it became part of the Roosevelt Stake.

**IONA WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing in a beautiful and fertile tract of country in the Snake River Valley. The center of the ward is the town of Iona, situated eight miles northeast of Idaho Falls and five miles north northeast of Ammon. Most of the inhabitants within the limits of the ward are Latter-day Saints engaged in farming and stock-raising.

That part of the Snake River Valley, which is now included in the Iona Ward, was uninhabited until 1883, when a few Latter-day Saints from Utah settled at different places along Sand Creek. Among these first settlers were Joseph Smith Mulliner, C. J. Owens and others, who built houses, fenced land and made water ditches; and when the Eagle Rock and Willow Creek Canal Company was organized most of them subscribed for stock in said company and went to work in earnest to construct a canal to convey the water from Snake River into the natural channel of Willow Creek. The saints who had settled on Sand Creek were organized into a branch of the Church June 17, 1884, with Cadwaladar Owens as presiding Priest. This branch was afterwards, under the name of Sand Creek Branch, attached to the Lewisville Ward. In June, 1884, a townsite, originally called Sand Creek, was surveyed, but it was subsequently "jumped" by certain parties, after which the present townsite was surveyed in 1886. On May 23, 1886, the Sand Creek Branch was organized as a regular bishop's ward, with James E. Steele as Bishop. The ward was named Iona after a small town in Palestine, the meaning of which is "beautiful." On the same occasion a branch organization called Taylor was effected on Lower Sand Creek with John Priest as presiding Elder. He presided under the direction of the Iona Ward bishopric. Bishop James E. Steele acted as Bishop of Iona until 1890, when he was succeeded by Joseph S. Mulliner, who in 1895 was succeeded by George P. Ward, who in 1896 was succeeded

by Alfred J. Stanger, who in 1901 was succeeded by Charles W. Rockwood, who in 1913 was succeeded by Truman C. Barlow, who in 1919 was succeeded by Henry J. Bodily, who in 1928 was succeeded by Arthur W. Schwieder, who presided Dec. 31, 1930. On that date the Church membership of the Iona Ward was 567, including 121 children. The total population of the Iona Precinct was 824 in 1930, of which 386 reside in the Iona village.

In the winter of 1928-1929 the stone chapel occupied by the ward was completely destroyed by fire, caused by an overheated furnace. In 1929 plans were made to replace the destroyed structure with a brick chapel and recreational hall. At the close of the year 1930 the building was practically completed. The cost would be approximately \$75,000.

**IONIA BRANCH**, Big Horn Stake, Big Horn Co., Wyoming, consists of a few Latter-day Saint families residing in a prosperous farming district about 12 miles east of Lovell on the north side of the Shoshone River.

As early as 1918 there was a branch organization at Ionia, called the Ionia Branch, with Fred H. Bassett as presiding Elder; he presided over the branch Dec. 31, 1930. The Church membership of the Ionia Branch on that date was 96, including 27 children.

**IOSEPA COLONY** consisted of Latter-day Saints from the Hawaiian Islands for whose benefit a settlement was founded in Skull Valley, Tooele County, Utah.

On August 28, 1889, a company of fifty Hawaiian saints, in charge of Elder Harvey H. Cluff, a former president of the Hawaiian Mission, arrived on the Quincy Ranch in Skull Valley, which had been purchased by the Church as a gathering place for Polynesian saints. A townsite was surveyed by Harvey H. Cluff, Wm. W. Cluff and Frederick A. Mitchell (all former missionaries to Hawaii), to which the name of Iosepa (Joseph) was given.

Every adult male and every widow was given a grant of land in the settlement. In later years Aug. 28th was celebrated yearly as "Pioneer Day" in the settlement. On Sept. 1, 1889, a meeting was held in a bowery at which a branch of the Church and various quorums and auxiliary associations were organized. Soon afterwards the Iosepa Agricultural and Stock Company was organized with Harvey H. Cluff as president and Frederick A. Mitchell as secretary, to create employment for the community and dispose of their produce. A school was established and many of the young people from this school advanced to higher institutions of learning and made splendid progress. Some became stenographers, several led their classes, especially in oratory and debate.

Elder Harvey H. Cluff was succeeded in 1890 by Elder Wm King, who had just returned from presiding over the Hawaiian Mission. But when Elder King died in 1892, Elder Cluff again resumed charge of the colony, which position he held until 1901, when he was succeeded by Thomas A. Wad-doups, who presided over the colony until 1917, when, on account of the percentage of mortality among the Hawaiians, the settlement was broken up and the Hawaiians assisted to return to the islands. As many of the native saints had come to Utah in order to labor for their kindred dead in the temples, Pres. Joseph F. Smith, who had spent many years on the islands as a missionary and loved the people, promised that a temple should be erected for their benefit in their own land. On Nov. 27, 1919, the beautiful temple at Laie on the Island of Oahu was dedicated.

IOWA, a state of the American Union, which as a missionary field and a place of settlement for the Latter-day Saints has been closely associated with the history of the Church since 1839, was, in 1930, a part of the territory included in the Northern States Mission. At that time Iowa contained two con-

ferences, or districts, of said mission, namely, the Eastern Iowa Conference and the Western Iowa Conference. Within these districts were four organized branches of the Church, namely, Ames, Boone, Davenport and Sioux City. At Davenport the saints owned a comfortable chapel. On Dec. 31, 1930, there were 560 members of the church in the two Iowa districts, including 121 children. These did not include the Latter-day Saints residing in Council Bluffs and vicinity, who belonged to the Western States Mission.

The state of Iowa was formed from an area of country obtained by the United States as a part of the Louisiana Purchase. The territory of Iowa was created in 1838 and Iowa was admitted as a state into the Union Dec. 28, 1846. The area of this state is 55,586 square miles. The population of Iowa was 43,112 in 1840; 192,214 in 1850; 674,913 in 1860; 1,194,020 in 1870; 1,624,615 in 1880; 1,911,896 in 1890; 2,231,853 in 1900; 2,224,771 in 1910; 2,404,021 in 1920, and 2,470,939 in 1930.

When in 1838, by the exterminating order of Gov. Lilburn W. Boggs, the saints were compelled to leave their homes in Missouri, Gov. Robert Lucas of Iowa expressed himself in a sympathetic manner in regard to the injustice of the people of Missouri, and intimated that the exiles might make settlements in Iowa, if they so desired.

Negotiations having been entered into by the leaders of the Church in the spring of 1839 for the purchase of extensive properties in the village of Commerce (later Nauvoo), Hancock Co., Illinois, this region became the gathering place of the saints. They also crossed the Mississippi River into Lee County, Iowa, and from 1839 to 1846 a number of saints resided in Montrose, Augusta, Keokuk, and other places, then only occupied by straggling settlers. The saints erected grist mills and generally built up the country in the southeastern part of Iowa. They also founded the settlement of Am-

broisia and in June, 1839, the Church obtained by purchase 20,000 acres of land in Lee County, including the village of Nashville, near which also they commenced a settlement called Zarahemla. In 1839 a stake of Zion was organized in Lee County, Iowa, with John Smith, the Prophet's uncle, as president.

In 1846, after the expulsion of the saints from Nauvoo, the exiles in journeying westward toward their promised resting place in the Rocky Mountains, passed through the southern part of Iowa to the Missouri River, which they crossed, and made a settlement, called Winter Quarters, on the Omaha Indian lands, nearly opposite Council Bluffs. En route through Iowa some remained to build up settlements for the benefit of those who would follow and thus the towns of Garden Grove and Mount Pisgah came into existence. A pathetic reminder of this part of the early history of the Latter-day Saints is the Mormon cemetery at Mount Pisgah where it is estimated that about two hundred saints are resting. A memorial monument has been erected near the center of this burial ground.

Owing to the call of the Mormon Battalion in July, 1846, it was impossible for the migrating saints to go farther west than the Missouri River that year, and during the winter of 1846-1847, a number of companies arrived at said river; about forty temporary settlements were subsequently raised up in different parts of Pottawattamie County, Iowa. In 1848 Winter Quarters was practically abandoned on account of the objection raised by the Omaha Indian agents to the occupation of the reservation by white settlers. Hence, those of the saints who did not migrate to Great Salt Lake Valley in 1847 and 1848 recrossed the Missouri River and founded a settlement at Council Bluffs, Iowa, which they called Kanessville, in honor of Col. Thomas L. Kane, who had proven himself a staunch champion of the rights of the saints in Washington, D. C.,

and elsewhere. It is estimated that about 8,000 members of the Church at one time were located in Pottawattamie County, Iowa, organized into about forty branches of the Church. In 1852 these settlements were abandoned by migration westward to Great Salt Lake Valley.

In 1869 Iowa is mentioned as a missionary field, Elders Israel Evans and Nymphus C. Murdock being among the missionaries reported as laboring there. Other Elders followed them, and labored for some time in Iowa with considerable success. There was a branch of the Church in Keokuk in 1875, and a branch in Council Bluffs is mentioned in 1878. As early as 1888 Iowa is mentioned as a conference of the Northern States Mission, to which mission it still belongs.

IOWA CITY, Johnson Co., Iowa, was the outfitting place for the saints who crossed the plains in 1856, 1857 and 1858. For several years prior to this the emigrating saints from Europe had landed at New Orleans, whence they traveled up the rivers to Keokuk, Iowa, in 1853, to Westport in 1854, and to Atchison, Kansas, in 1855. After that, instead of the European saints landing at New Orleans, they landed in New York, Boston and Philadelphia in 1856, and from these Atlantic seaports they traveled by rail to Iowa City (then the westernmost railroad terminus in the United States). The arrival of so many companies of saints in 1856 made Iowa City a place of importance. Here the hand-carts, with which many of the emigrants crossed the plains, were manufactured, and outfits purchased also for those who crossed the plains with mules, horses or oxen. Five hand-cart companies and several wagon companies of Latter-day Saints left Iowa City in 1856 for the Rocky Mountains, while one hand-cart company and a few wagon companies left for the same place in 1857, and a few, also, in 1858. The next year (1859) Florence, Nebraska (formerly Winter Quarters), was chosen as the starting point for the Latter-day Saint emigration cross-

ing the plains. Iowa City had 1,250 inhabitants in 1850 and 15,340 in 1930.

**IRISH CONFERENCE.** See Irish Mission.

**IRISH MISSION.** The first Latter-day Saint Elders who labored in the British Isles did not extend their missionary labors to Ireland at once. Hence, there is no record of any Elders of the Church visiting Ireland during the years 1837, 1838 and 1839. More Elders, including seven of the Quorum of Twelve Apostles, came to England in 1840, accompanied by several other missionary Elders. One of these missionaries, Reuben Hedlock, made a short visit to Ireland in May, 1840, and spent two or three days in Belfast, but having been called to labor in Scotland, he proceeded to his appointed field of labor.

On July 27, 1840, Apostle John Taylor and two local missionaries, Elder James McGuffin and a priest named Wm Black (or Blake), left Liverpool England, for Ireland. They landed at Warren Point in County Down and thence went to Newry, where some of Elder McGuffin's friends resided. Here Elder Taylor had the privilege of speaking in the Session House. From Newry these brethren went to a part of the country called the "Four Towns of Ballymacraech," where they baptized a farmer named Taite as the first fruits of preaching the gospel in Ireland. In the town of Lisburn nearby, Elder Taylor preached several times in the market place, but having other Church business to attend to in Scotland, he left Ireland soon afterwards.

Later in 1840 Elder Theodore Curtis, a newly arrived American missionary, crossed the Irish Channel and performed successful labors in Hillsborough, County Down, Ireland, where he raised up a branch of the Church with 20 members before the end of the year 1840.

In 1841 Elder David Wilkie labored in Crawfordsburn, County Down, where a branch was organized consisting of 22 members, and at a conference held in Manchester, England,

May 15, 1842, Elder Wilkie reported that there was a total membership of 71 in the two branches Hillsborough and Crawfordsburn. Considerable difficulty was experienced by the missionaries in Ireland on account of the great poverty which prevailed. Most of the farmers occupied their land and depended for their livelihood upon the good will of their landlords, who, being mostly Catholics, disapproved of the introduction of a new religion into their midst, and intimidated their tenants by withholding coal and other free distributions and threatened loss of employment and eviction from their homes and farms if they disobeyed the local Catholic priests by attending meetings of the Latter-day Saints.

In 1847 the mission in Ireland consisted of four branches, namely, Belfast, Hyde Park, Crawfordsburn and Hillsborough, but the total membership of the Church was only 40 souls.

In 1848 the Belfast Conference was organized consisting of the above named branches and also those at Kilachy and Lisburn, all in the vicinity of Belfast. This conference had a membership of 152 in 1856. A branch of the Church having been organized in Dublin in 1850, this branch, and the Latter-day Saints residing in a scattered condition in its vicinity, were organized as the Dublin Conference, which had a membership of 58 in 1856.

In 1867 these two conferences (Belfast and Dublin) were reported for the last time, and shortly afterwards it was reported that the Church in Ireland consisted of about 100 members, ranging from Londonderry on the north to Cork in the south.

After the discontinuance of the Belfast and Dublin conferences, the saints in Ireland were under the immediate jurisdiction of the presidency of the British Mission, and leading Elders and missionaries occasionally crossed the Irish Sea from Liverpool to visit the saints in Ireland.

In 1884 Ireland again became a missionary field known as the Irish Mission or Irish Conference of the British

**Mission.** A flourishing branch was raised up at Belfast and another at Dublin, and the Irish Conference in 1915 numbered 328 souls. In 1924 the Irish Conference was divided into two conferences, namely, the Ulster and the Free State conferences, following the new political divisions of the country. There were two branches of the Church in Ulster in 1930, namely Belfast and Londonderry, and one (Dublin) in the Free State.

**ISLE OF MAN CONFERENCE,** British Mission, was organized June 1, 1846, and comprised the Isle of Man lying in the Irish Sea, about midway between the north of England and Ireland. This conference continued until June 21, 1856, when the Isle of Man was annexed to the Liverpool Conference.

**ISLAND WARD.** See Hibbard, Rexburg Stake, Idaho

**ITALIAN MISSION** (The), during its brief existence as a separate mission, comprised principally the province of Piedmont, in the extreme northwestern part of Italy.

At a conference held in Great Salt Lake City in October, 1849, a number of Elders were called to different nations to open up L D S missionary fields. Among others, Lorenzo Snow, who had recently been ordained one of the Twelve Apostles, was called to go to Italy, and Joseph Toronto, a native of Sicily, was appointed to accompany him. Traveling via New York, Liverpool (Eng.), and Havre, Paris and Marseilles (France), these two Elders arrived at Genoa, Italy, June 25, 1850, accompanied by Elder Thomas B. H. Stenhouse, who had been called by Elder Snow, while passing through England, to join them. Piedmont Valley, at the foot of the Alps, was chosen as the place in which to commence their activities, this locality being occupied by a Protestant community known as the Vaudois or Waldenses. On Sept. 18, 1850, Elder Jabez Woodard, who also had been called by Pres. Snow to labor in the Italian Mission, arrived.

The next day (Oct. 19, 1850) these four Elders ascended a high mountain, where they offered prayer and formally dedicated the land of Italy as a missionary field; it was a solemn occasion. They named the mountain "Mount Brigham" and the rock upon which they stood the "Rock of Prophecy." On Oct. 27, 1850, Elder Snow baptized Jean Antoine Box at La Tour, as the first fruits of their labors in Italy. Other baptisms followed and three branches of the Church were subsequently raised up, namely, Angrogne, St. Germain and St. Bartholomew, all in Piedmont. The people there being largely a French-speaking community, Elder Snow wrote a tract for their benefit, called "The Voice of Joseph," which was translated into French and printed in England. Another tract, entitled "The Ancient Gospel Restored," was published in Turin, in the French language. In January, 1852, Elder Snow left Italy for a time, after appointing Jabez Woodard to take charge of the work in Italy, and Elder Stenhouse to open up a missionary field in Switzerland. Soon afterwards Elder Snow published the Book of Mormon in the Italian language, it being printed in England. Two more Elders, Thomas Margetts and George D. Keaton, came to assist Elder Woodard in the Italian Mission and labored with great fidelity. In 1854 Elder Woodard returned to America, and in 1855 Elder Stenhouse, who was presiding over the Swiss Mission, was appointed to take charge also of the work in Italy, the two missions being amalgamated under the name of the Swiss and Italian Mission, and Elders Margetts and Keaton continued their labors in Italy under the direction of Pres. Stenhouse. At that time there were three branches of the Church in Italy with a membership of 64. During the previous three years 50 members of the Church in Italy had emigrated to America. There are still a few scattered members of the Church in Italy.

**IVINS BRANCH,** St. George Stake, Washington Co., Utah, consists of a



few families of saints residing on a bench about three miles northwest of Santa Clara. The branch embraces a farming district and constituted originally a part of the Santa Clara Ward. At a meeting held in November, 1926, the saints who had located on the bench northwest of Santa Clara were organized into a branch of the Santa Clara Ward named Ivins, in honor of Pres Anthony W. Ivins, with Edward R. Frei, jun., as presiding Elder. A meeting house was built in 1926. Edward R. Frei, jun., was succeeded as presiding Elder March 20, 1930, by Harmon Gubler, jun., who presided Dec. 31, 1930.

**IVINS WARD**, Idaho Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of upper Portneuf Valley lying immediately west and northwest of the gap through which the Bear River enters said valley from the east. The settlers within the limits of the ward all live on their farms and ranches in a scattered condition. The ward extends north and south about six miles and east and west about five miles. On the north it is bounded by the so-called Ten-Mile Pass, and on the south by the Oregon Short Line Railroad track. Some of the farms in the Ivins Ward are irrigated through a canal which taps Soda Creek immediately west of Soda Springs, but the principal agriculture in the ward is dry farming. The Ivins Ward center, where there is a L. D. S. meeting house, is seven miles east of Bancroft, the stake headquarters, and ten miles west of Soda Springs. The place was originally named Ten Mile Springs, or Ten Mile Creek, and the saints there belonged to the Chesterfield Ward, and were organized as a branch of said ward about 1913. This branch was organized as a ward May 15, 1915, and named Ivins in honor of Apostle Anthony W. Ivins, with D. Albert Banks as Bishop. He was succeeded in 1918 by Bartholomew Harrison, who in 1922 was succeeded by George H. Gummersall, who in 1923 was succeeded by D. Albert

Banks, who in 1929 was succeeded by Lorrain A. Jenkins, who acted Dec. 31, 1930, when the membership of the Ivins Ward was 117, including 33 children. The total population of the Ivins Precinct was 200 in 1930.

## J

**JACK-MORMONS** is an appellation given to a class of citizens who purchased much of the property of the saints during the exodus from Nauvoo, Ill., in 1846. After the departure of the saints the Jack-Mormons became objects of hatred on the part of the mobocrats of Illinois, because they had shown more or less friendliness towards the exiled saints from whom they obtained property exceedingly cheap.

Even at the present time the appellation Jack-Mormons is sometimes applied to friendly non-Mormons, who work in harmony with the Latter-day Saints.

**JACKSON BRANCH**, Minidoka Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in a farming district under the Minidoka Project and is the only organization of the Minidoka Stake on the south side of Snake River, but on account of it being nearer to Rupert (the headquarters of Minidoka Stake) than to Burley (the headquarters of Burley Stake), the transfer was made in 1924, when the Minidoka Stake was organized. The center of the branch, where the meeting house stands, is about a mile east and a mile south of Snake River and six miles east northeast of Rupert.

The first L. D. S. settlers in that part of the Minidoka Project now included in Jackson Branch were George Koch and Charles Albert Brewerton, who came to the location in 1906, and soon afterwards, as the settlement grew, a Sunday school was organized with George Koch as superintendent. In 1909 a branch of the Declo Ward of the Burley Stake was organized at Jack-

son with Charles Albert Brewerton as presiding Elder. He acted until 1917, when the branch was organized as an independent branch (reporting directly to the stake presidency), with Robert B. Orr, jun., as president. He was succeeded in 1928 by Hershel Barnes, who presided Dec. 31, 1930. At this time the membership of the branch was 90, including 15 children. The total population of the Jackson Precinct in 1930 was 306.

**JACKSON BRANCH**, Teton Stake, Teton Co., Wyoming, consists of the Latter-day Saints residing in the town of Jackson and vicinity. Jackson is the principal town in Jackson Hole or Jackson Valley, situated in a beautiful cove at the mouth of Cash Creek Canyon, about five miles southeast of Snake River Bridge, 30 miles southeast of Driggs, the headquarters of the Teton Stake, 45 miles south of the lower end of Jackson Lake, and 70 miles south of the south entrance to Yellowstone Park. The saints of Jackson own a frame meeting house (brick veneered) seating 150 people. This meeting house was erected in 1905 at a cost of about \$3,000. The town of Jackson also contains two modern school houses, a number of stores and other business houses and is an important outfitting place for tourists, who visit Jackson Hole Valley and lakes, to enjoy the scenery connected with the Grand Teton, which rises to a height of 14,000 feet above sea level, a few miles from Jackson, or about 8,000 feet higher than the Jackson Lake.

Among the first farmers in the Jackson Hole Valley were a number of Latter-day Saints belonging to the Fremont (afterwards Teton) Stake. All the saints in the Jackson Hole country originally belonged to the Wilson Branch, which was organized about 1898, but in 1905 the saints in the town of Jackson and vicinity were organized into a separate branch of the Church with James I. May as presiding Elder. He presided until Aug. 22, 1914, when the Jackson Branch was organized as a bishop's ward with Hy-

rum W. Deloney as Bishop. He was succeeded in 1915 by Willis L. Winegar, who in 1921 was succeeded by Robert S. Dalley as presiding Elder, who in 1924 was succeeded by Willis L. Winegar (serving a second term), who in 1926 was succeeded by Hyrum L. Curtis, who in 1928 was succeeded by Merland Henrie, who in 1929 was succeeded by Albert N. Butler, who presided Dec. 31, 1930. On that date the Jackson Branch had 194 members, including 46 children. The town of Jackson had 533 inhabitants in 1930.

The Jackson Ward existed from 1914 to 1921, when it was discontinued and an independent branch organized in its stead, with Robert S. Dalley as the presiding Elder. It was still an independent branch in 1930.

**JACKSON COUNTY**, Missouri, is located in north latitude 39 degrees north and longitude 94 west of Greenwich, and extends east and west 27 miles and north and south 23 miles. It is bounded on the north by the Missouri River, on the east by Lafayette and Johnson counties, south by Cass County, and west by the Kansas State line. Jackson County presents some physical features found in no other county in Missouri, there are three elevations or ridges passing through it from the south, bearing northward 30 degrees east. The water drained from these ridges feeds streams on the east and west side; those upon the east side of the western ridge become tributaries of the Big Blue which discharges its water into the Missouri and those upon the western slope empty into the Kansas River. The western ridge terminates at Kansas City at an elevation of 292 feet above high water mark.

These elevations, with their perfect drainage, present an exceedingly pure atmosphere throughout the entire county, thus precluding the possibility of malaria to exist to any great extent. Hence it is one of the most desirable places of Missouri from a sanitary standpoint. Jackson County is quite a heavy timbered country affording a

luxuriant growth of hickory, some black walnut, a variety of oaks, plenty of elm, cherry, honey-locust, mulberry, basswood and boxelder. There are huge sycamores and cottonwoods in the river bottom, also hard and soft maple. The country is well supplied with springs of water gushing out from every hillside. The population of Jackson County was 7,612 in 1840, including 1,361 slaves, 14,000 in 1850, 22,913 in 1860, 82,325 in 1880, 283,522 in 1910, 367,846 in 1920, and 470,454 in 1930.

Independence is the county seat of Jackson County.

Soon after the Church was organized, persecution and opposition made life unpleasant for many of the young converts to the restored gospel, and finally the Lord, through the Prophet Joseph Smith, revealed that a place of gathering would be selected for the saints who embraced the gospel in different parts of the country. In June, 1831, Joseph Smith and about 30 other Elders were called by revelation to travel westward, two and two, and preach the gospel on the way, which they did; and when the Prophet and some of his brethren arrived in Jackson County in July, following, the Lord revealed to the Prophet that Jackson County was the place to which the saints should gather and build a city, "even the new Jerusalem." As a commencement to this gathering, the land was dedicated, a temple site selected, and other preparations made to build a settlement or settlements in and around Independence in August, 1831, the first real location being on the Big Blue, a short distance southwest of Independence. As soon as this was done, the saints flocked in from different parts of the country, bought lands from the U. S. Government at \$1.25 per acre, established a store, and a printing office in Independence, built primitive school houses and introduced eastern civilization in a part of the country, which was thinly inhabited by farmers operating by slave labor. At first everything was promising for the saints in Jackson County, but early

in 1833 signs of hostilities began to show themselves on the part of mobbers, who finally fell upon the saints July 20, 1833, at Independence and destroyed the saints printing office, and looted the store of Gilbert & Whitney. Several minor skirmishes followed in which the saints tried to defend themselves, but after suffering much through persecutions and two of them having been tarred and feathered and others severely beaten by the mob, the saints were driven at the point of the bayonet across the Missouri River into Clay County, Missouri, in November, 1833.

For many years after that the activities of the saints were directed towards being returned to their lands in Jackson County by legal authority, but in this they failed, and Jackson County later became an important place of rendezvous for a part of the mob who drove the saints out of Missouri. The missionaries, however, frequently visited Jackson County and former owners of property also appeared on the scene looking after their land-holdings, but these finally passed out of the hands of the saints, including the 63 acres of land which had been purchased by the Church, and on which it was the intention to build a temple and a city.

About 1868 the so-called Hedrickites succeeded in buying the temple lot, of which they are still the custodians. The Reorganized Church established their headquarters in Independence. Still later some business men from Utah established themselves in Jackson County, which gave employment to a number of brethren, which again led to the organization of a branch of the Church at Independence and finally to the purchase of considerable real estate and the establishment of the headquarters of the Central States Mission, and the founding of a printing office, from which "Liahona the Elders' Journal" is still being published.

At some future day it is expected that some of the Latter-day Saints will return to Jackson County, build a city

there and make that locality the headquarters of the Church. (For further particulars see "Historical Record," Vol. 7, pages 625-648. "Missouri Persecutions," by B. H. Roberts. "Essentials in Church History," by Joseph Fielding Smith, and "Comprehensive History of the Church," by B. H. Roberts.)

**JACKSON WARD**, San Juan Co., New Mexico, consisted of a few Latter-day Saint families who located on the La Plata River, and where there was at one time a post office. The center of the Mormon settlement on the La Plata, where the meeting house stands, was 14 miles east of Fruitland and about 18 miles south of the boundary line between New Mexico and Colorado. Associated with the saints were a number of non-Mormon settlers on ranches extending up to the Indian Reservation line, which is also the southern boundary line of Colorado. Jackson was abandoned on account of water shortage.

**JAMESTON WARD**, Shelley Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing in that part of Snake River Valley which lies between Shelley on the west and Taylor on the east. North and east the ward extends to the county line between Bingham and Bonneville counties and south to the Goshen Ward. Jameston is a farming community in which the farmers live in a scattered condition on their respective land holdings. The ward meeting house, a fine brick building, is located about three miles southeast of the center of Shelley, the stake headquarters.

Jameston Ward, thus named in honor of James Duckworth, president of the Blackfoot Stake of Zion, is an outgrowth of the Taylor Ward, and was organized Oct. 13, 1907, when the Taylor Ward was divided, and the west part of the same organized as the Jameston Ward, with Christian Anderson as Bishop. He was succeeded in 1917 by John Dick, who in 1924 was succeeded by Eli A. Cox, who presided Dec. 31, 1930. On that date the James-

ton Ward had 174 members, including 18 children. The total population of the Jameston Precinct was 328 in 1930.

**JAPAN MISSION** (The) comprised the Empire of Japan, consisting of a group of islands in the Pacific Ocean, separated from the east coast of the continent of Asia by the Sea of Japan. The population of Japan in 1930 was 86,732,904. Minerals are abundant in Japan and large quantities of iron products are imported. Silk, woolen and cotton goods are manufactured, also paper, matches, lacquered ware, earthenware, etc. Shipbuilding is extensively carried on. The religions of Japan are mainly Shintoism and Buddhism.

The Japan Mission was opened in 1901 by Apostle Heber J. Grant, assisted by Elders Louis A. Kelsch, Horace S. Ensign and Alma O. Taylor, who arrived at Yokohama, Japan, per steamship "Empress of India," from Vancouver, British Columbia, Aug. 12, 1901. Two days later, the "Yokohama Herald" published an address by Elder Grant to the people of Japan. On Sept. 1st Elder Grant, with his companions, ascended one of the hills in the vicinity of Yokohama and held a meeting, during which Pres. Grant dedicated the land of Japan unto the Lord for the proclamation of the gospel. Soon after this the Elders established their headquarters at Tokyo and commenced to study the Japanese language.

On March 8, 1902, Pres. Grant baptized Hijime Nakazawa, a former Shinto Priest, in the Tokyo Bay, as the first fruit of the labors of the Elders in Japan. A second baptism took place March 10th when Saburo Kikuchi was baptized by Pres. Heber J. Grant. These two converts were both ordained Elders. Soon afterwards other missionaries came into the field, including Pres. Grant's wife and his daughter Mary, Sister Ensign (wife of Elder Horace S. Ensign), Joseph F. Featherstone and wife, Erastus L. Jarvis, John W. Stoker, Sandford W. Hedges and Frederick A. Caine.

On April 18, 1903, the first L. D. S.

meeting held in a public hall convened in Tokyo. Elders Alma O. Taylor and Frederick A. Caine spoke in Japanese and translated for the other speakers; about 300 persons were in attendance, who paid great attention.

In April, 1903, a tract by President Grant setting forth the aims of the missionaries and their message was published in English and a month later it was published in Japanese and largely distributed.

On Sept. 8, 1903, Pres. Grant and family left Tokyo, homeward bound, and Elder Horace S. Ensign succeeded him as president of the mission. A Sunday school for Japanese children was commenced in Tokyo Nov. 29, 1903, with satisfactory results. During the year 1903, 5,657 families were visited, 10,000 tracts distributed and 1,246 gospel conversations held, but only three baptisms resulted. In 1920 the membership of the Church in Japan numbered 127.

In 1904 a translation of the Book of Mormon into the Japanese language was commenced by Elder Alma O. Taylor, assisted by Elder Frederick A. Caine, several of the native saints and two Japanese college professors. Five thousand copies of the book were issued from the press at Tokyo in 1909. Some volumes for presentation to the royal family of Japan and to certain state officials were specially bound and distributed. Altogether, during the existence of the mission, 14,500 copies of books in Japanese were published, including the Book of Mormon, a brief history of the Church and two hymn books; 237,350 tracts in Japanese were also published.

During the existence of the mission, labors were extended to Sapporo, 700 miles from Tokyo, and other parts, but few converts were baptized. Fifty missionaries from Zion at different times labored in the mission. In 1924 the Japan Mission was closed on account of political disturbances and also on account of the negligible results obtained from the labor of the missionaries. Following are the names

of the presidents of the Japan Mission: Heber J. Grant, 1901-1903; Horace S. Ensign, 1903-1908; Alma O. Taylor, 1908-1910; Elbert D. Thomas, 1910-1912; Heber Grant Ivins, 1912-1915; Joseph Henry Stimpson, 1915-1921; Lloyd Ivie, 1921-1923, and Hilton A. Robertson, 1923 to the close of the mission in 1924.

**JAROSO BRANCH**, San Luis Stake, Conejos Co., Colorado, consisted of the Latter-day Saints residing about two miles east of Sanford on the opposite side of the Conejos River. As early as 1884 L. D. S. settlers located in the Jaroso district, and when the Sanford Ward was organized later they became part of that ward. In 1894 the branch organization was discontinued. The present town of Jaroso is two miles southeast of Eastdale, but was not built until after the abandonment of Eastdale in 1909.

**JEFFERSON WARD**, Grant Stake, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 13th South St. (or the 5th and 30th wards, Pioneer Stake), east by State St (or the Whittier Ward), south by 17th South St (or McKinley Ward), and west by 6th West St. (or Cannon Ward).

Jefferson Ward, an outgrowth of Farmers Ward, was organized July 20, 1924, with Kasper J. Fetzer as Bishop. The ward was so named on account of its being in the Jefferson school district. For a time after the organization of the ward, the saints met for worship in the basement of the McKinley Ward meeting house, but steps were taken towards the erection of a commodious building, which, when finished, would consist of a chapel and an amusement hall, several class rooms and every modern convenience. Bishop Fetzer acted as Bishop of the ward Dec. 31, 1930, on which date the ward had a membership of 1,033, including 179 children.

**JENSEN WARD**, Uintah Stake, Uintah Co., Utah, consists of the Lat-

ter-day Saints residing at and near the junction of Ashley Creek with Green River. It includes settlers living along Green River for about  $4\frac{1}{2}$  miles; also families at the mouth of Brush Creek. The center of the ward (where the L. D. S. meeting house stands) is an elevation known as Burns' Bench, about  $2\frac{1}{2}$  miles northeast of the junction of Ashley Creek and Green River and about 15 miles southeast of Vernal. This meeting house, a brick building, was erected in 1903.

Lars Jensen, a non-Mormon, located on Green River, near the mouth of Ashley Creek, in September, 1877, and soon afterwards established a ferry. Later the same year John M. Davis, a Latter-day Saint, located on the present site of the central school house. Other members of the Church followed, who on Aug. 23, 1885, were organized as the Riverdale Branch with Nathan Hunting as presiding Elder. On May 9, 1887, the branch was organized as the Riverdale Ward with Nathan Hunting as Bishop. On Aug. 7, 1894, the Riverdale Ward was divided and the lower part of the same organized as the Jensen Ward with George P. Billings as Bishop, and the north part of the Riverdale Ward was organized as the Merrill Ward. Bishop Billings was succeeded in 1908 by Archie S. Richardson, who was succeeded in 1916 by Thomas J. Caldwell, who was succeeded in 1924 by Frederick Wall, who presided Dec. 31, 1930, on which date the ward had 259 members, including 48 children. The Jensen Precinct in 1930 had a total population of 415.

**JEROME WARD**, Blaine Stake, Jerome Co., Idaho, consists of the Latter-day Saints residing at Jerome, a station on the Rupert-Bliss Cut-off (a branch of the Oregon Short Line Railroad), and vicinity. Jerome is about 15 miles north of Twin Falls, across Snake River, and 65 miles southwest of Carey, the stake headquarters.

A few families of Latter-day Saints who had made homes in and near Jerome were organized as a branch of the

Church in 1914 with Samuel S. Smith as presiding Elder; after which the saints built a meeting house which was dedicated June 28, 1914, by Apostle Joseph Fielding Smith, jun. On Aug. 27, 1916, this branch was organized as a ward with Samuel S. Smith as Bishop. He was succeeded in this position in 1919 by James B. Pratt, who was succeeded in 1924 by John S. Welch, who was succeeded in 1927 by Parley G. Thompson, who presided Dec. 31, 1930. In 1927 a handsome chapel, built largely of lava rock taken from the ground upon which the building was erected, was dedicated. This building, together with an adjoining amusement hall, cost \$70,000, it is built in a most substantial manner and has a handsome appearance.

The membership of the Jerome Ward Dec. 31, 1930, was 776, including 195 children. Jerome City contained a population of 1,976 in 1930.

**JEWETT WARD**, Young Stake, San Juan Co., New Mexico, consisted of the Latter-day Saints on the San Juan River below Burnham. The main settlement in the Jewett district is about six miles from the lower end of the Burnham Ward, immediately east of the so-called Hogsback, a natural rock wall several hundred feet long in Jewett Valley, which valley is somewhat oblong in shape, about a mile wide and about six miles long. The L. D. S. meeting house is situated on the north side of the San Juan River, about ten miles west of the Burnham Ward center and about 75 miles by nearest road southwest of Mancos, Colorado; also 20 miles west of Farmington, the nearest railroad station. A branch of the Church existed in the Jewett district as early as 1912, when William J. Hunt acted as presiding Elder. On Feb. 22, 1915, the Jewett Branch was organized as a ward with Charles Hunt as Bishop. A number of the saints having moved away, the Jewett Ward was disorganized March 9, 1924, but a dependent branch of the Burnham Ward was organized in its stead with Willard H. Stolworthy as presid-

ing Elder. That organization was made an independent branch in 1926, with Joseph E. Wheeler as president. He served until February, 1928, when the branch was discontinued and the remaining members transferred to the Burnham Ward. In 1930 there was still a L. D. S. Sunday school in the Jewett district.

**JOHNSON WARD**, Kanab Stake, Kane Co., Utah, consisted of a few families of Latter-day Saints residing at a place known as Johnson, including also a few families living on the Paria Creek. The village of Johnson is situated in a narrow valley bounded on both sides by sand bluffs. A short distance below the settlement the valley opens out into the broad desert which is bordered on the south by the Buckskin Mountains. The village of Johnson is 14 miles northeast of Kanab, and 66 miles by nearest road northwest of Lee's Ferry on the Colorado River.

Johnson was first settled in the spring of 1871 by four brothers, viz., Joel H., Joseph E., Benjamin F., and William D. Johnson, with their respective families, and others. Some of these came from Saint George and others from Spring Lake Villa, Utah Co., Utah. On account of Indian troubles the settlement was temporarily abandoned during the winter of 1871-1872. Sixtus E. Johnson, sen., presided over the Johnson settlement from the time it was first founded until Aug. 7, 1877, when the branch was organized as a ward with Sixtus E. Johnson as Bishop. He was succeeded in 1879 by William D. Johnson as presiding Elder, who in 1890 was succeeded by German Buchanan, who in 1891 was succeeded by John William Glazier, who on Sept. 1, 1894, was made a regular Bishop. He presided until March 9, 1901. On June 8, 1901, the few saints who remained in the Johnson settlement were attached to the Kanab Ward, where they still belonged in 1930. All that now remains of the old Johnson settlement are a few ranchers scattered on the desert adja-

cent to the old townsite. There were only 36 people in the Johnson Precinct in 1930.

**JOHNSTON'S ARMY** was an appellation given to the so-called Buchanan Expedition which was sent to Utah in 1857 by Pres. James Buchanan to punish the Mormons who were falsely accused of being disloyal to the U. S. Government and in open rebellion to the United States. On investigation it was found that the sending of the army was based upon false reports and the difficulties were settled, but not until the saints had vacated their northern settlements, traveling south, with the determination to destroy all their improvements in the valleys if the army, on their arrival, should prove hostile. Peace was established in 1858 and the saints soon afterwards returned to their homes. (See Essentials in Church History by Joseph Fielding Smith, Comprehensive History of the Church by B. H. Roberts, and Histories of Utah by Edward W. Tullidge and Orson F. Whitney.)

**JORDAN STAKE OF ZION**, Salt Lake Co., Utah, consisted of Latter-day Saints residing in the south end of Salt Lake County. From 1847 to 1900 the whole of Salt Lake County was included in the Salt Lake Stake, but it was considered advisable towards the close of the nineteenth century to retain in the Salt Lake Stake only the wards located in Salt Lake City, while the wards south of the city limits should be organized into two new and separate stakes. In accordance with this resolution, at a meeting held in East Jordan (now Midvale) Jan. 21, 1900, attended by Apostles Francis M. Lyman and Anthon H. Lund, the Salt Lake Stake presidency and other officials, 12 wards were separated from Salt Lake Stake and organized as the Jordan Stake, so named because the Jordan River ran through the center of the stake. Following are the wards selected to form Jordan Stake: Draper, Crescent, Granite, East Jordan, Sandy and Union, on the east side of the river,

and Bluffdale, Herriman, Bingham, Riverton, South Jordan and West Jordan on the west side of the river. It was also voted that Bishop Orrin P. Miller should act as president of the new stake, with Bishop Hyrum Goff of East Jordan as his first and Bishop James Jensen of Sandy as his second counselor. In 1901 Granite Ward was divided and the northern part organized as the Butler Ward. In 1917 the name of East Jordan Ward was changed to Midvale and in 1920 Midvale Ward was divided into two wards and later the East Midvale Ward was created. In 1918 the mining town of Lark was organized as a ward, and in 1920 Sandy Ward was divided into three wards, namely, Sandy 1st, Sandy 2nd, and Sandy 3rd wards, thus adding, altogether, five new wards to Jordan Stake.

In May, 1927, Jordan Stake was divided into two stakes, namely, the East Jordan Stake and the West Jordan Stake, the Jordan River to be the dividing line between the two stakes. Thus Butler, Crescent, Diaper, Midvale, Granite, East Midvale, Sandy 1st, 2nd and 3rd wards, and Union Ward were transferred to the East Jordan Stake and Bingham, Bluffdale, Herriman, Lark, Riverton, South Jordan and West Jordan wards were transferred to the West Jordan Stake.

Orrin P. Miller, the first president of Jordan Stake, was succeeded in 1901 by Hyrum Goff, who was succeeded in 1914 by William D. Kuhse, who was succeeded in 1919 by Søren Rasmussen, who acted until the stake was divided in 1927. Following are the names of the counselors to the presidents of Jordan Stake during the 27 years of its existence: First counselors: Hyrum Goff, 1900-1901; James Jensen, 1901-1914; Søren Rasmussen, 1914-1919, and John G. Sharp, 1919-1927. Second counselors: James Jensen, 1900-1901; J. Walter Fitzgerald, 1901-1914; John G. Sharp, 1914-1919, and Joseph M. Holt, 1919-1927. Niels Lind acted as stake clerk during the entire existence of Jordan Stake.

**JOSEPH CITY WARD, Snowflake Stake, Navajo Co., Arizona,** consists of Latter-day Saints residing in the town known as Joseph City, beautifully located on the brow of a hill overlooking the Little Colorado River, 12 miles west of Holbrook, 40 miles northwest of Snowflake, the headquarters of the Snowflake Stake, and about 75 miles northwest of St. Johns, the headquarters of the St. Johns Stake of Zion.

Early in 1876 about 200 families were called from Utah by the Church authorities to locate new settlements in Arizona, and to act as missionaries to the Indians; they were advised to live in the United Order, and were divided into four companies in charge of George Lake, Lot Smith, Wm. C. Allen and Jesse Ballinger respectively. Wm. C. Allen located on the present site of Joseph City, and the first plowing was commenced there March 25, 1876. The following day a meeting was held in the camp (known as Allen's Camp), this being the first L. D. S. meeting held in the Little Colorado River Valley. The settlers commenced to make a ditch to carry water to the proposed townsite and built a dam, John Bushman cutting the first logs for its construction. They then built a stockade and organized themselves as a branch of the United Order, sharing all their possessions and working under a common leadership. The other three camps were located at no great distance apart and communication was kept up between the settlements. St. Joseph, however, is the only one of the four which has had a continued existence. Until they were properly established occasional trips to the settlements in southern Utah for provisions and other supplies were made, but they soon became self supporting.

On Jan. 27, 1878, the Little Colorado Stake of Zion was organized with Lot Smith as president, and at that time John Bushman was appointed to take charge of the saints at Allen's Camp, Bro. Allen being absent at the time. In August, 1878, Samuel G. Ladd of St. Joseph (Allen's Camp) reported



that they expected to harvest 1,200 bushels of wheat, that their 1,000 fruit trees and grape vines were doing well; that they milked daily 100 cows, had a flock of 500 sheep and were sending a load of wool to Utah. The United Order was working harmoniously. It should also be mentioned that the people of the settlement made a specialty of raising broom corn and furnished all the country around with brooms.

In 1878, on the occasion of a visit by Apostle Erastus Snow, Joseph H. Richards was ordained a High Priest and Bishop and set apart to preside over the St. Joseph Ward. In 1880 grading was commenced for a railroad through the Little Colorado country, John W. Young, a son of Pres. Brigham Young, taking a contract for grading 60 miles, in which labor he gave employment to many of the brethren in the Mormon settlements. In 1883 the United Order was dissolved with an amicable arrangement.

The Little Colorado Stake was divided in 1887 and later St. Joseph became part of the Snowflake Stake. Bishop Richards, who was called into the Snowflake Stake presidency, was succeeded as Bishop of St. Joseph by John Bushman, who was succeeded in 1916 by John L. Westover, who presided Dec. 31, 1930. On that date the Joseph City Ward had 391 souls, including 99 children.

In 1916 the name of St. Joseph was changed to Joseph City, in order to avoid confusion with St. Joseph, Missouri, which, like St. Joseph in Arizona, was on the Santa Fe Railway system.

**JOSEPH WARD**, South Sevier Stake, Sevier Co., Utah, consists of Latter-day Saints residing in the southwest part of Sevier Valley on the west side of the Sevier River. The center of the ward is the village of Joseph, which has a fine location about five miles from the mouth of Clear Creek Canyon, six miles by nearest road west of Monroe, the stake headquarters, and 14 miles southwest of Richfield, the county seat. The village

lies on the so-called Joseph Flat, a fine fertile farming district.

In the spring of 1864 four men, all Latter-day Saints, made a location about two miles north and east of the present site of Joseph. They dug a small ditch, conveying water from the Sevier River, and raised a crop that season, but the next year they abandoned their location on account of Indian troubles. The place was re-settled by four families in November, 1871. Soon others followed and the few families of saints were organized as a branch of the Monroe Ward in the spring of 1872, with James Hale as president. A townsite was surveyed, and George T. Wilson was appointed presiding Elder. He was succeeded in 1874 by Iver Isaacson, who in 1875 was succeeded by Alonzo L. Farnsworth, who presided until July 15, 1877, when the Joseph Branch was organized as a regular bishop's ward with Gideon A. Murdock as Bishop.

The place was named Joseph, honoring Joseph A. Young, who was a leading spirit in the founding of the settlements in the Sevier Valley. Bishop Murdock presided until 1893, when he was succeeded by George Charlesworth, who in 1900 was succeeded by Joseph F. Parker, who in 1910 was succeeded by Arnfred J. Christensen, who in 1919 was succeeded by Joseph William Parker, who in 1921 was succeeded by Joseph R. Morrey, who in 1925 was succeeded by James Elbert Parker, who presided Dec. 31, 1930. On that date Joseph Ward had 354 members, including 77 children. The total population of Joseph Precinct was 373 in 1930, of which 243 resided in the town of Joseph.

**"JOURNAL OF DISCOURSES"** was a publication classed as one of the periodicals of the Church, containing discourses delivered by the General Authorities of the Church and others. The arrangement of these sermons was such that the publication was more like so many books instead of separate volumes of a magazine.

The "Journal of Discourses" was

commenced in 1854, when George D. Watt, the first man baptized by divine authority in England, and who possessed ability as a stenographer, was appointed by Pres. Brigham Young to report and publish sermons delivered by the leaders of the Church and others. The periodical was published semi-monthly, somewhat irregularly, however, but each number consisted of a 16-page octavo sheet, published in Liverpool, England. Twenty-six volumes were published altogether, each volume containing 24 numbers, or 376 pages with an index and preface. The last volume (Vol. 26) closes with May 17, 1886. Complete sets of the "Journal of Discourses" are now very scarce, although separate volumes can be obtained from private individuals, or at second-hand book stores.

**JUAB STAKE OF ZION** consists of the Latter-day Saints residing in the east part of Juab County, Utah, except the Tintic Mining District, with headquarters in Nephi, where there is a fine tabernacle and accommodations for the stake presidency and High Council in the seminary building. Nearly all the inhabitants within the limits of the stake are Latter-day Saints. The stake consists of five organized wards, namely, Levan, Mona, Nephi Center, Nephi North and Nephi South.

Juab Valley, which extends from Utah County on the north to the Sevier River on the south, became known to the earliest pioneers of Utah. Parley P. Pratt's exploring company, which passed through it in 1849, describes it, but no settlements were founded in the valley until 1851, when Joseph L. Heywood and others located a settlement on Salt Creek, which soon afterwards became the flourishing town of Nephi. Mona was settled in December, 1851, and Chicken Creek came into existence about the same time.

A somewhat temporary stake organization was effected in September, 1869, by Pres. Brigham Young, with Jacob G. Bigler as president. A High Council was organized at the same

time. During the administration of Pres. Bigler the settlement of Levan was founded. In 1871 Jacob G. Bigler was succeeded as president of the stake by Joel Grover, who in 1877, when the Juab Stake was more fully organized, was succeeded by George Teasdale, who being chosen as a member of the Quorum of Twelve Apostles in 1882, was succeeded in the presidency of the Juab Stake by Wm. Paxman, who acted until 1897, when he was succeeded by his son, James W. Paxman, who acted until 1914, when he was succeeded by Thomas D. Rees, who in 1924 was succeeded by Albert H. Belliston. It seems that the first stake president, Jacob G. Bigler, acted without counselors, but when Joel Grover was made president in 1871 he chose Charles Sperry as first and Andrew Love as second counselor. Following are the names of the brethren who have acted as counselors in the stake presidency. First counselors. Charles Sperry, 1871-1877; Joel Grover, 1877-1887; Charles Sperry, 1887-1904; Isaac H. Grace, 1904-1914; John E. Lunt, 1914-1924; Thomas H. Burton, 1924-1930, and Samuel G. Paxman, 1930. Second counselors. Andrew Love, 1871-1877, Knud H. Brown (Bruun), 1877-1883; Charles Sperry, 1883-1887; James W. Paxman, 1887-1896; Isaac H. Grace, 1896-1904; John W. Ord, 1904-1913; John Edgar Lunt, 1913-1914; Albert R. Paxman, 1914-1917; Thomas H. G. Parkes, 1917-1919; Isaac H. Grace, 1919-1921; Jude N. C. Paxton, 1921-1924; Samuel P. Paxman, 1924-1930, and James H. Ockey, 1930. Following is a list of the stake clerks: Jonathan Midgley, 1868-1869; Thomas Ord, John Pyper, William A. C. Bryan, Thomas Crawley, Daniel K. Brown, 1889-1894; John T. Miller, 1895-1896; Albert R. Paxman, 1896; Charles H. Grace, 1896-1897; Thomas C. Winn, 1897-1898; Victor E. Candland, 1898-1900; Albert R. Paxman (serving a second term), 1900-1906; Langley A. Bailey (pro tem.), 1906-1907; Albert R. Paxman (serving a third term), 1907-1914; George A. Allen, 1914-1924;

Jude N. C. Paxton, 1924-1926, and James H. Ockey, 1926-1930.

Albert H. Belliston acted as president of the Juab Stake Dec. 31, 1930, with Samuel G. Paxman as first and James H. Ockey as 2nd counselor and stake clerk. The membership of the stake on that date was 3,319, including 574 children.

**JUAB WARD**, Juab Stake, Juab Co., Utah, consisted of Latter-day Saints residing in the Juab Valley, 15 miles southwest of Nephi. The little hamlet of Juab is situated on Chicken Creek, a stream which rises in the mountains east of Juab Valley and is now used for irrigation purposes by the people of Levan. Chicken Creek, which was the early name for Juab, is mentioned by George A. Smith's pioneer company which traveled through Juab Valley late in 1850, bound for Little Salt Lake Valley, where they founded Parowan. Parley P. Pratt's exploring company mentions Chicken Creek in 1851. A stock ranch, owned by some of the brethren of Nephi, was established on Chicken Creek at an early date, but the more permanent settlement of Chicken Creek (afterwards called Juab) dates back no further than 1860, and in 1862 the saints there were organized as a branch of the Church with James Wilson as presiding Elder. In 1866 the settlement was temporarily abandoned because of Indian troubles, but the people who had sought protection at Nephi returned to their holdings on Chicken Creek later the same year. A reorganization of the branch was effected Feb 11, 1867, named the Chicken Creek Branch, with Abraham Palmer as presiding Teacher. In 1868 Levan was founded on the east side of the valley, near the place where Chicken Creek enters Juab Valley from the mountains, and most of the people from the old Chicken Creek settlement changed their place of residence to Levan, leaving only a few people in the old place. When the Utah Southern Railroad was built through Juab County in 1879, the site of old Chicken Creek

was made the location of a small railroad town which was named Juab and was for a number of years the terminal of the Utah Southern Railroad until that road was extended further south. A branch of the Church called Juab was organized May 27, 1883, with James Wilson as presiding Elder. He presided until Jan. 23, 1886, when the Juab Branch was organized as a regular bishop's ward with Elmer Taylor as Bishop. Bishop Taylor was succeeded as Bishop in 1895 by Robert C. Stephensen, who presided until May 27, 1906, when the ward was disorganized.

**JUAREZ (or COLONIA JUAREZ)**, Juarez Stake, Chihuahua, Mexico, consists of the Latter-day Saints residing on the Rio Piedres Verdes (Green Rocks River) in the state of Chihuahua, ten miles southwest of the Mexican town of Casas Grandes, 16 miles southwest of Dublan, 150 miles west of El Paso, Texas, and 120 miles west northwest of Galego, the nearest accessible railway station on the Mexican Northwestern Railway. Colonia Juarez is the headquarters of the Juarez Stake of Zion. The town is located in a narrow valley, about three-fourths of a mile wide on an average, and bordered by high bluffs varying in height from 100 to 200 feet. The town is laid out in regular square blocks, the streets crossing each other at right angles, but instead of following the cardinal points of the compass the streets run parallel with the bluffs and the river from northeast to southwest. Juarez has a number of fine brick buildings, some of which were built with Utah capital, and the town contains some of the finest homes in the state of Chihuahua. Beautiful orchards and gardens are the pride of the town, and the best fruits raised in northern Mexico are grown in Colonia Juarez. The opportunities for farming, however, are limited owing to the scarcity of water for irrigation purposes. While apples are the principal fruit grown, grapes, blackberries and

strawberries are also raised successfully.

When the first camp of Latter-day Saints on the bank of the Casas Grandes north of La Ascension broke up in April, 1885, a company of saints in charge of Isaac Turley settled near the present site of Colonia Juarez. This separation was considered necessary on account of the objection of the Mexicans to large companies of Americans settling in any particular locality. The colonists at first rented land from Mexicans and commenced plowing and planting. Soon after their arrival Wallace Roundy was appointed by Pres. Jesse N. Smith to act as presiding Elder; 20,000 hectares (about 8,000 acres) of land were purchased by the colonization company for the benefit of the settlers. A townsite was surveyed in 1886, about two miles above the original location, the first site not being for sale. The new townsite was dedicated Jan. 1, 1887, and named Juarez, after the famous Mexican patriot and general. A ward organization was effected June 5, 1887, by Apostle Erastus Snow, with George W. Sevey as Bishop. Bro Sevey presided until 1898 when he was succeeded by Joseph C. Bentley, who presided until the exodus of 1912, and as Juarez never was entirely vacated by the saints during the general move, Bishop Bentley had jurisdiction over the Juarez Ward without interruption, except that most of the members of the ward moved away, but returned soon afterwards, and so the ward was continued with Joseph C. Bentley as Bishop. When in 1895 Bishop Bentley was chosen president of the Juarez Stake, he was succeeded as Bishop in Juarez by John Jacob Walser, who in 1922 was succeeded by Walter Ernest Young, who still presided Dec. 31, 1930. On that date the membership of the ward was 355, including 58 children.

**JUAREZ STAKE OF ZION** consists (1930) of the Latter-day Saints residing in the state of Chihuahua, Mexico, and is organized into five bishop's wards, namely, Colonia Chuichupa, Col-

onia Dublan, Colonia Garcia, Colonia Juarez and Colonia Pacheco; also a Mexican branch, consisting of Mexican saints residing within the limits of the Dublan Ward. Colonia Oxaca and Colonia Morelos in the state of Sonora, and Colonia Diaz in the state of Chihuahua are defunct L. D. S. settlements. There was also a branch of the Church in Cave Valley.

The headquarters of the Juarez Stake are at Colonia Juarez, which is situated at the mouth of a canyon through which the Piadres Verdes (Green Rocks) River enters the Casas Grandes Valley from the west. At Juarez there is a fine academy building, which is used for stake conferences, and there is a stake office building in which there are accommodations for the stake presidency and High Council.

When Alexander F. Macdonald was appointed to preside over the Maricopa Stake of Zion in Arizona in 1882, he was instructed to look out for opportunities and facilities of locating settlements along the Mexican border, thus following up an old idea of Pres. Brigham Young in regard to locating settlements of saints in Mexico.

In 1884, it being imperative to locate places of refuge for brethren liable to prosecution under the Edmunds-Tucker law, Pres. John Taylor urged upon the presidents of the Eastern Arizona, Little Colorado, St. Joseph and Maricopa stakes to take immediate action in this regard.

Early in 1885 Apostle Moses Thatcher arrived at St. David, Arizona, to assist in the colonization, and several small companies of saints crossed the border and located near Corralitos, a Mexican village, about 20 miles north of Dublan and 40 miles south of Colonia Diaz. Among these early settlers was Jesse N. Smith, who, together with many others, mainly from the Arizona settlements, founded Colonia Diaz on the Casas Grandes River, about 60 miles south of Deming, New Mexico. Soon afterwards Colonia Dublan, Colonia Juarez, and Colonia Pacheco were

founded by the saints and still later Oxaca in the state of Sonora. These settlements or L. D. S. colonies existed for a number of years as the Mexican Mission, presided over by Apostle George Teasdale, with Alexander F. Macdonald and Henry Eyring as counselors. But on Oct. 9, 1895, Elder Anthony W. Ivins of St. George, Utah, was called and set apart to preside in Mexico, where the settlements already founded were organized as the Juarez Stake of Zion. Soon afterwards Henry Eyring was chosen as first and Helaman Pratt as second counselor to Pres. Ivins. In 1897 two branches of the Church were organized, namely, Chui-chupa and Garcia, in the mountain district.

First Counselor Henry Eyring died Feb. 10, 1902, after which Helaman Pratt became first counselor and Guy C. Wilson second counselor to Pres. Ivins. In 1908 Pres. Ivins was chosen as a member of the Quorum of the Twelve, and he was succeeded in the presidency of the Juarez Stake by Junius Romney, who acted with Hyrum S. Harris as first and Charles E. McClellan as second counselor. This presidency stood intact until 1912, when the L. D. S. settlements in Mexico were broken up on account of the revolution which was taking place in the republic. Thus all the Church organizations in Mexico ceased to exist until 1915, when Joseph C. Bentley was placed in charge of the few saints who had remained in Mexico and those who had recently returned to their former homes after the political troubles were partly ended. In 1916 John T. Whetton was chosen as first and Arwell L. Pierce as second counselor to Pres. Bentley. In 1919 Albert A. Wagner succeeded Arwell L. Pierce as second counselor. In 1929 Pres. Joseph C. Bentley was released together with his counselors (Whetton and Wagner) and Ralph B. Keeler was chosen as president of the Juarez Stake with Claudius Bowman as first and Moroni A. Abegg as second counselor. This presidency acted Dec. 31, 1930, on which date the

Juarez Stake had a total membership of 1,263, including 353 children. The Priesthood included 2 Patriarchs (John Jacob Walser, sen., and Joseph C. Bentley), 68 High Priests, 30 Seventies, 75 Elders, 63 Priests, 55 Teachers and 80 Deacons.

Joseph C. Bentley was the first clerk of the Juarez Stake. He was succeeded in 1910 by Alonzo L. Taylor, who acted until the exodus in 1912. Since the reorganization of the stake in 1916 the following brethren have acted as stake clerks: Joseph C. Martineau, 1915-1918; Harold H. Bentley, 1918-1920; Theodore Martineau, 1920-1924; Ivins Bentley, 1924-1926; Edward F. Turley, 1926-1929, and Joseph C. Bentley, 1929-1930.

**JUAREZ STAKE ACADEMY**, Colonia Juarez, Mexico. True to the characteristics of the Mormon people, the first L. D. S. pioneers of northern Mexico used the first house erected in their new home as their school and for their religious worship. From the humble start, a one-roomed log cabin, the Juarez Academy in 1897 grew to occupy a large two-story building in the center of the town. In 1904 the academy moved to a fine, modern school building, well equipped and beautifully located on the west side of the town. Here a steady growth in efficiency and school attendance was noted until the school had 300 students taking advanced courses and 12 high class teachers. But in 1912, on account of political disturbances, the exodus of the saints from Juarez occurred and although since that time the town has never been without members of the Church the attendance at the school was for a time naturally irregular and progress limited. Since 1918 more peaceful conditions have prevailed and the school at the close of 1930 had an enrollment of 112. The classes are conducted in English, but study of the Spanish language is obligatory. A course in theology for advanced students preparing them to perform missions among Spanish-speaking people is given. Here students are taught to

conduct meetings, make brief addresses, etc., in the Spanish language. Guy C. Wilson was president of the college from 1897 to 1912 and was succeeded by Lucian Mecham, jun., and later by Ralph B. Keeler, who presided Dec. 31, 1930.

"JULIA ANN", a bargue or sailing vessel on which a company of saints had secured passage, was wrecked in the Pacific Ocean in 1855. Out of the great number of companies of Latter-day Saints which had crossed the oceans from Europe, Asia, Australia and the islands of the sea, there are few instances on record where loss of life has been caused by shipwreck by these companies. The following is a short account of that solitary shipwreck:

The American barque "Julia Ann," Capt. B. F. Pond, bound for San Francisco, California, with 56 souls on board, sailed from Sydney, New South Wales, Australia, Sept. 7, 1855, bound for San Francisco, California. Twenty-eight of that number were Latter-day Saints on their way to Utah, including Elders James Graham and John S. Eldredge, two American missionaries returning home.

Elder John Penfold, sen., had been appointed by President Augustus Farnham to take charge of the company. On the voyage rather rough weather was encountered for a few days; otherwise the voyage was successful until Oct. 3, 1855, when, about 9 o'clock p. m., the vessel struck on the reefs off the Scilly Islands, which is situated in the Pacific Ocean about 16 degrees south latitude, 159 degrees west longitude. Capt. Pond, expecting to pass between Mopea and the Scilly Islands, had set the watch in the foretop. The vessel was making headway at  $11\frac{1}{2}$  knots per hour when, with a tremendous crash, it dashed on to a coral reef. She immediately swung around with her broadside to the reef and the sea made a complete break over her at every swell. Capt. Pond ordered all the passengers into the after cabin. A scene of indescribable

confusion followed as the steerage passengers rushed into the cabin and several mothers were seen holding their undressed children in their arms as they had snatched them from their slumbers. By the aid of the spanker boom and the expert swimming of one of the sailors a rope was carried ashore and fastened to the reef by means of which many succeeded in making their escape in comparative safety from the vessel. Five, however, were drowned, namely, Sisters Humphrey and Harris and three children. The noble and heroic disposition of Captain Pond was exhibited throughout the whole sad affair. While the crew was engaged in getting the passengers ashore, Mr. Owens, the second mate, was going to carry a bag containing \$8,000 ashore. The captain ordered him to leave the money and carry a little girl ashore instead. He did so; the child was saved, but the money was lost. The surviving passengers remained on the uninhabited island seven weeks, living mainly on turtles and fish. In the meantime the ship's carpenter had repaired the quarter boat so that it might possibly live to perform a voyage to some inhabited land. This boat, after much difficulty, was launched over the reef, and Capt. Pond and nine other men embarked. The provisions were a little salt pork, some jerked turtle and two casks of water. After four days hard pulling through squalls and calms, Capt. Pond and his men succeeded in reaching Borabora, one of the Society Islands, a distance of about 200 miles. From there three men went to the island of Mopita and petitioned King Tatoa for relief. They were received by the natives with kindness and received two small schooners with which to return to rescue the shipwrecked passengers. In these they returned to the Scilly Islands. In the mean time, Capt. Pond had chartered the "Emma Packer" at Huahine and had sailed for the Scilly Isles and reached there twelve hours before the other man returned with the schooners. The "Emma Packer" took

the shipwrecked passengers from the island Dec. 3, 1855, and brought them to Huahine, one of the Society Islands, thence to Tahiti, where they were most kindly treated by the inhabitants. From Tahiti Elders Graham and Eldredge returned with the schooner to Huahine, where they remained a month and then sailed for Honolulu, Hawaii. After the departure of the two Elders and two others, the following saints were left at Tahiti: John Penfold (the president of the company) and his wife, two sons and three orphan children whose parents were lost, Bro. Anderson, wife and seven children, and Bro. Logie, wife and one child. Bros. Penfold and Logie, with their families, embarked for California a short time afterward, and Bro. Anderson and his family, the last members of the shipwrecked company, embarked and sailed from Tahiti on the "G. W. Kendell" on May 5, 1865, arriving at San Francisco, California, June 27. (See Historical Record, Vol. 6, p. 161.)

**JUNCTION CITY**, Nevada, consisted of Latter-day Saints residing in a little town founded by Latter-day Saints at the junction of the Muddy with the Rio Virgen, but which was never built up to any great extent, as only a few families of saints ever resided there. When the historian visited the place in 1892 there was only one house standing at Junction City, which, by the way, had changed the name to Rioville.

**JUNCTION WARD**, Garfield Stake, Piute Co., Utah, consists of the Latter-day Saints residing in the town of Junction, which is situated on City Creek, 16 miles south of Marysville, the nearest railroad station and the terminus of the Marysville branch of the Denver and Rio Grande Western Railroad. Junction is seven miles northeast of Circleville, 35 miles northeast of Panguitch and about 25 miles, in an air line, due east of Beaver. The village of Junction is also located about one mile east of the foot hills of the Mount Baldy Range, and about one and a half

mile west of the confluence of the east and south forks of the Sevier River. The junction of these two streams suggested the name of the place. The ward owns a fine meeting house. Within the limits of the ward there are a number of non-Mormons. The valley in which Junction and Kingston are located is about eight miles long extending, as it does, from the top of the bench which separates it from Marysville to the summit of a ridge which separates it from Circle Valley. The valley in which Marysville is located is really a continuation of the same valley northward in which Junction is located and Circle Valley proper is also a continuation of the same valley, running southward. All kinds of grain and hardy vegetables are raised successfully, and hardy fruit-bearing trees constitute the orchards of the locality.

After the close of the Black Hawk Indian War the valleys on the upper Sevier River remained unoccupied by white people for several years, but in the early 70's a number of non-Mormons came in and located several ranches on different points along the Sevier River and its tributaries. Soon after Latter-day Saint settlers also began to arrive who immediately commenced farming. In 1879 about a dozen such families had located in and near where the town of Junction now stands. At a meeting held Nov. 8, 1880, in the City Creek school house (City Creek being the original name of the present Junction), the saints in that locality were organized as a branch of the Church with John Morrill as presiding Elder. In 1883 public meetings were commenced both at West Junction and at East Junction. Finally it was agreed that the settlers on the east side of the river who had moved down from old Kingston to Circle Valley should unite with the Kingston Branch, and it became known as the East Junction Branch.

On March 29, 1887, the Kingston Ward was dissolved and two new wards, namely, Circleville and West Junction, were created instead. Rufus

A. Allen was chosen as Bishop of the West Junction Ward. He presided until Jan 5, 1895, when the bishopric of the West Junction Ward was disorganized, and two wards, namely, Junction and Kingston, were created, that part of the old ward hitherto known as the West Junction Ward was organized as a separate ward called Junction. On Jan. 5, 1895, Rufus A. Allen was sustained as Bishop of the Kingston Ward which for some years had been known as the East Junction Branch (see Kingston Ward), and John Morrill was sustained as Bishop of the Junction Ward. Bishop Morrill presided until 1914, when he was succeeded by John H. Stoney, who was succeeded in 1915 by Joseph Ipson, who, being called to act as a counselor in the stake presidency, was succeeded in 1924 by Ira Milton Bay, who in 1930 was succeeded by Oliver G. Anderson, who presided Dec 31, 1930, on which date the membership of the Junction Ward was 358, including 78 children. The total population of Junction Precinct in 1930 was 389 souls, of whom 352 resided in the town of Junction. About three-fourths of the population are Latter-day Saints.

**JUNIPER BRANCH** (Showlow Ward), Snowflake Stake, Arizona, consisted of a few saints who had settled near Showlow Creek in 1879. It was originally known as the Reidhead settlement and was situated about seven miles below Cooley's Ranch and two miles west of Showlow Creek. Thomas Adair was appointed to preside. After some Indian difficulties, the place was permanently settled in 1882; it first belonged to the Snowflake Ward; later to Taylor, and still later (1884) to Showlow Ward. A branch was organized at Juniper in the fall of 1883 with Walter Willis as presiding Elder. He was succeeded by James McDaniel, who in turn was succeeded by Edward Stock, who was succeeded by James Huff, who was succeeded by Andrew M. Hamilton, who was succeeded by Jacob N. Butler, who was succeeded by Spencer D. Shum-

way, who acted in 1894. A log school house was built in 1884 which served for all meeting and social purposes. The branch was afterwards vacated but re-settled as Linden. (See Linden.)

**JUNIPER WARD**, Curlew Stake, Oneida Co., Idaho, consists of Latter-day Saints residing in that part of Curlew Valley which lies between the Black Pine Mountains on the west and Cedar Ridge on the east. The people live in a scattered condition on their respective farms in the north end of Black Pine Valley. The center of the ward is about 15 miles west of Holbrook, the headquarters of the stake. The Black Pine Valley (a part of the larger Curlew Valley) is about seven miles wide in that part where the Juniper meeting house stands. The ward extends to the mountains on the east, north and west, and on the south to the open Curlew Valley. There being no living streams in that end of the valley with perpetual flow, nearly all the farming is done without irrigation. The settlement was named Juniper, owing to the juniper brush which grows profusely in the vicinity.

Juniper as a settlement dates back to 1914 and the first families of Latter-day Saints originally belonged to the Black Pine Ward, but were organized as a branch July 13, 1914, with David H. Van Orden as presiding Elder. A meeting house (a frame building) was erected at Juniper in 1915 at a cost of about \$3,000. David H. Van Orden presided until Jan 23, 1916, when the Juniper Branch was organized as a ward with Wm. W. Waddoups, jun., as Bishop. He presided Dec 31, 1930, on which date the membership of the Juniper Ward consisted of 70 souls, including 20 children. Nearly all the inhabitants in that part of the country are members of the Church.

**"JUVENILE INSTRUCTOR"**, a Church periodical published specially in the interest of the Latter-day Saint Sunday schools and the saints generally, was commenced in 1866 by George



Q Cannon, one of the Twelve Apostles, the date of the first issue being Jan 1, 1866. The initial number consisted of an eight-page quarto size sheet and the periodical was issued in that form for one year, the printing matter on each page measuring 9x13½ inches. Being issued semi-monthly, the volume contained 24 numbers, aggregating 96 pages.

With the commencement of Vol. 2 the size of the pages was reduced to a large octavo size, containing 8 pages, each page measuring 7½x10 inches, and in that form it was continued until the end of Vol 23 (1888), when it became a monthly magazine. From the beginning the "Juvenile Instructor" was profusely illustrated in a manner most suitable for children. The subscription price was originally \$3 per annum, and as there was but little money in circulation in Utah in these early days, subscribers were allowed to pay their subscriptions in products at market prices. The price was reduced to \$2.50 in 1871, to \$2 in 1873 and later to \$1 per annum. At present the subscription price is \$1.50 per annum.

With Vol 9 the magazine was enlarged to a 12-page publication, and with Vol 17 (1882) it became a 16-page periodical. In 1889 (Vol 24) publication was commenced as a 24-page octavo size and the following year (Vol 25) each number contained 32 pages. In 1901 the periodical became the organ of the Deseret Sunday School Union, edited and published by that organization, with George Reynolds and Joseph M. Tanner as assistant editors. Osborne J. P. Widtsoe later became assistant editor.

In 1902 lesson outlines for Religion Classes were first published in the "Juvenile Instructor," and in 1905 lessons for the Kindergarten Department of the Sunday school were commenced. Gradually outlines for other departments were added until the periodical became the regular text book of the L. D. S. Sunday schools. In 1908 the periodical was enlarged to a 48 page octavo publication, issued monthly,

and in 1912 it was enlarged to 64 pages, in which form it has been continued until the present time, the issue of 1930 being volume 65.

Mention should be made of the beautifully illustrated covers of the "Juvenile Instructor" during the past fifteen years, each number representing a world renowned painting, or one almost equal in artistic merit. George Q. Cannon continued as editor of the "Juvenile Instructor" until the Deseret Sunday School Union took charge of its publication. George D. Pyper has been editor of the magazine since 1920. In 1930 the name of the paper was changed from "The Juvenile Instructor" to "The Instructor."

## K

**KAMAS WARD**, Summit Stake, Summit Co., Utah, consists of Latter-day Saints residing in the central part of the Kamas Prairie. The town of Kamas is located on Beaver Creek, close to the mountains on the east side of the valley, 14 miles east of Park City, 17 miles northeast of Heber City (in Wasatch Co.) and 25 miles southeast of Coalville, the stake headquarters.

Kamas Prairie or Rhodes Valley, as it is sometimes called, was settled by Latter-day Saints in the spring of 1860. Among these settlers were Thomas Rhodes (in whose honor the valley was named) and George W. Brown, who with their two families were the only ones who spent the winter of 1860-1861 in the district. They had a considerable amount of stock, and at that time there was much danger to their herd from depredations of bears and other wild animals which roved in the vicinity. It also became necessary in 1866 to erect a fort as a protection against hostile Indians, near the present center of Kamas. Other settlers joined the first-comers and Thomas Rhodes (affectionately known as "Father" Rhodes) had general supervision over the settlement. In 1861 Wm. G. Russell was appointed

presiding Elder. He was succeeded in 1866 by Peter Carney, who was succeeded in 1867 by Ward E Pack, who was succeeded in 1868 by Willet S Harder. In 1869 the saints at Kamas erected a substantial bridge across the Weber River, which was a great benefit to the settlement and to the surrounding country. In 1870 Bishop Samuel Frank Atwood was called to preside at Kamas, although no ward organization at that time had been effected, but on July 9, 1877, Kamas was organized as a ward with Samuel F Atwood as Bishop. He acted in this capacity until 1901, when he was succeeded by Dan Lambert, who was succeeded in 1908 by Merrit Newton Pack, who was succeeded in 1916 by George Christensen, who was succeeded in 1920 by Vincent Shepherd, who was succeeded in 1924 by Lorenzo Sargent, who was succeeded in 1928 by Oscar Edwin Eskelson, who presided Dec 31, 1930, on which date the ward had 406 members, including 91 children. The total population of the Kamas Precinct in 1930 was 558, of whom 491 resided on the townsite.

**KANAB STAKE OF ZION**, Kane Co., Utah, consists of the Latter-day Saints residing in Kane County, Utah, and in the north parts of Coconino and Mohave counties, Arizona, with headquarters in Kanab, Utah, where there is a fine meeting house or tabernacle, used for both stake and ward purposes, and which also affords accommodations for the stake presidency and High Council. Kanab Stake (1930) consisted of six organized wards, namely, Alton, Fredonia, Glendale, Kanab, Mount Carmel and Orderville, and one branch, Moccasin. All the wards are in Utah, except Fredonia, and the Moccasin Branch, which are across the boundary line in Arizona.

Kanab Stake dates back to 1877, but prior to that year that part of Utah which now contains the Kanab Stake had an interesting history connected with Indian affairs and hard struggles generally. Jacob Hamblin and other Indian missionaries, called by Church

authorities to visit the Moquis Indians, crossed the Colorado River as early as 1858 for that purpose; and again in 1860 and 1863 Kane County was organized in 1864, after the town of Kanab and other small settlements had been located in that part of Utah, including the settlements of Berryville, Winsor and Paria, but these settlements were all broken up on account of Indian hostilities in 1866. After the Indian War, the settlements in Kane County were occupied anew, and a degree of prosperity was inaugurated. When, on account of high taxation, the breaking up of the settlements in Nevada took place in 1871, the people from that new state sought new homes in Utah, and most of them located in Long Valley. As the settlements of the saints in southern Utah increased, the organization of a new stake of Zion became necessary and, under the direction of Apostle Erastus Snow, this region of country was organized as the Kanab Stake, with L. John Nuttall as president. He was succeeded in 1884 by Edwin D. Woolley, who in 1910 was succeeded by William W. Seegmiller, who in 1925 was succeeded by Heber J. Meeks, who presided Dec 31, 1930. Following is a list of other stake officers in the Kanab Stake: First counselors in the stake presidency: Howard O. Spencer, 1877-1883; William D. Johnson, 1884-1887, Thomas Chamberlain, 1887-1910, Heber J. Meeks, 1910-1925, and Isaac H. Heaton, 1925-1930. Second counselors: James L. Bunting, 1877-1884; Thomas Chamberlain, 1885-1887, Daniel Seegmiller, 1887-1899; Edwin Cutler, 1899-1901, Joel H. Johnson, 1901-1910; Israel Heaton, 1910-1925, and Charles R. Pugh, 1925-1930. Stake clerks: Joseph W. McAllister, 1882-1883, Lawrence C. Mariger, 1883-1887, Jed E. Woolley, 1887, Francis L. Porter, 1887-1907, Joseph G. Spencer, 1907-1912, and Edward L. Chamberlain, 1912-1930.

The Church membership of the Kanab Stake Dec 31, 1930, was 2,359, including 547 children. Among the

Priesthood were four Patriarchs, namely, Henry W. Esplin, Heber J. Meeks, John D. Hardy and Julius S. Dalley

**KANAB WARD**, Kanab Stake, Kane Co., Utah, consists of Latter-day Saints residing in the town of Kanab and on a few ranches and farms in the immediate vicinity, also a few families of saints at Moccasin and Pipe Springs in Arizona. Kanab, pleasantly situated at the mouth of Kanab Canyon, is one of the most important towns in Kane County, it being the county seat and the headquarters of the Kanab Stake of Zion. Kanab can boast of a fine L. D. S. meeting house, a tithing office, a court house, several stores and a number of residences, mostly brick and frame buildings. Water for irrigation purposes is obtained from the Kanab Creek, through a canal which taps said creek  $1\frac{1}{2}$  mile above the settlement. Immediately back of the town high, sandy bluffs make a picturesque background, while a wide open country is seen looking south and southeast, extending to the Buckskin Mountains. The town of Kanab is four miles north of the boundary line between Utah and Arizona, 80 miles by nearest road southeast of St. George, 132 miles south of Marysvale, the nearest railroad station, and 347 miles southwest of Salt Lake City. Kanab, situated 5,425 feet above sea level, is the market and supply center of an extensive agricultural and grazing district and contains a tannery and other home industries. Fruits are plentiful in Kanab, especially grapes. The town is a popular starting point for tourists who visit the Grand Canyon of the Colorado and also for those who travel by way of the new bridge across the Colorado River between Utah and Arizona.

Kanab was first settled in 1864 and the foundation for a prosperous settlement laid, but during the Indian wars it was broken up in 1866, together with the other settlements in that part of Utah. It was resettled in March, 1870, when a number of the brethren, including Jacob Hamblin, engaged in

farming at Kanab. The actual resettling of the town took place June 14, 1870, when a colony of settlers arrived, consisting of 17 persons, mostly from Cottonwood, Salt Lake Co. Among the settlers were Levi W. Stewart of Big Cottonwood, who presided over the settlement at the beginning. A fort, 16 rods square, was partly built as a protection against the Indians. On Dec. 14, 1870, the residence of Bishop Levi W. Stewart at Kanab was destroyed by fire, in which six lives were lost, namely, Bishop Stewart's first wife and five of their children.

Bishop Stewart presided until 1875. Following is a list of his successors: L. John Nuttall, 1875-1876; John Rider (presiding Elder), 1876-1877; Wm. D. Johnson, 1877-1884; Richard S. Robinson, 1884-1887; Lawrence C. Marigel, 1887-1895; Joel Hill Johnson, 1895-1901; Harmon S. Cutler, 1901-1905; Wm. W. Seegmiller, 1905-1910; George Heber Robinson, 1910-1913; Israel H. Chamberlain, 1913-1922; Richard S. McAllister, 1922-1928; and Israel H. Chamberlain, 1928-1930. Bishop Chamberlain presided Dec. 31, 1930, on which date the Kanab Ward had a membership of 1,100, including 239 children. The total population of the Kanab Precinct in 1930 was 1,195.

**KANARRA WARD**, Parowan Stake, Iron Co., Utah, consists of Latter-day Saints residing in the little town of Kanarra, which is situated on the Rim of the Basin at the mouth of Kanarra Creek Canyon, surrounded by some good farming land, which is irrigated from Kanarra Creek, a mountain stream issuing from the mountains on the east into the open valley on high land so that its waters can be diverted northward into the Great Interior Basin, or southward into the tributaries of the Rio Virgen. Kanarra is strictly a settlement of farmers and stock-raisers.

Kanarra was first settled in the spring of 1861 by Elisha H. Groves and family and others who moved up from Fort Harmony and located on Kanarra Creek, about a mile northeast of

the present location of the village. Soon afterwards other settlers moved in from Toquerville. These first settlers put in a good crop from which a bounteous harvest was realized in 1861. Elisha H. Groves was president of the settlement from the beginning and held meetings in private houses (mostly log cabins which were erected by the first settlers) until a school house was built in 1862. From its incipency the settlement belonged to Cedar City Ward.

Elisha H. Groves presided in Kanarra until 1866, when the place was organized as a regular bishop's ward with Lorenzo W. Roundy as Bishop. Bishop Roundy was accidentally drowned in the Colorado River in 1876, and Wallace W. Roundy succeeded him as Bishop in 1877. He was succeeded in 1883 by William P. Willis, who in 1888 was succeeded by William Ford, who in 1901 was succeeded by Joseph S. Berry, who in 1921 was succeeded by Reese J. Williams, jun., who in 1925 was succeeded by Riley Garner Williams, who in 1930 was succeeded by Wells A. Williams, who presided Dec. 31, 1930. On that date the ward had a membership of 303 souls, including 54 children. The total population of the Kanarra Precinct was 279 in 1930.

**KANESVILLE, IOWA.** See Council Bluffs, Iowa.

**KANESVILLE WARD.** Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a tract of country lying northwest of the so-called Sand Ridge, in the southwest part of Weber County, Utah, the center of the ward is about six miles southwest of the center of Ogden. Of late years grapes have been raised quite successfully in Kanesville, this fruit matures early there and is of fine quality and flavor.

The first settlers in that section of country now embraced in Kanesville Ward were Orrin Hedlock, John Atkin and Calvin C. Wilson, who located there about 1868. Other settlers came

in 1870 among whom was Wilson Poulter. A small crop of grain and vegetables was raised in 1872. In 1874 Peter B. and Hans J. Petersen came and others followed so that there were soon about 25 families in the settlement. They belonged to the Hooper Ward and John T. Jones and Hans J. Peterson were appointed resident teachers of the district (which was known as Northeast Hooper) and they held meetings from time to time in private houses. On April 27, 1886, this district was separated from the Hooper Ward and organized as the Kanesville Ward, thus named in honor of Thomas L. Kane, a statesman and life-long friend of the Latter-day Saints, in whose honor also Kanesville, Council Bluffs, Iowa, and Kane County, Utah, had previously been named. Peter B. Petersen was chosen as Bishop of the new ward.

In 1882 the people of the district petitioned the Weber County Court for a school district, and by popular subscription erected a frame school house in which day school was commenced in January, 1884, with Miss Georgina Geertsen as instructor. This building also served as a meeting house until a frame chapel was erected in 1892. In 1910 a substantial brick chapel was built at Kanesville at a cost of \$8,000, which is still (1930) in use by the ward.

The limits of the ward were somewhat diminished in 1899 when the south part (or what was known as the Roy School District) was organized as the Roy Ward with Thomas Hollands as Bishop.

Peter B. Petersen, the first Bishop of Kanesville Ward, after serving in that capacity for 22 years, was released and was succeeded in 1908 by George Green, who was succeeded in 1923 by Edward S. Green, who presided Dec. 31, 1930. On that date the ward had 195 members, including 39 children, all the usual auxiliary organizations were in good running order.

**KANOSH**, chief of the Pah-vant Indians, in whose honor the town of

Kanosh was named, gave some trouble to the saints in the early settlement of southern Utah, but, in 1854, he made his peace with Pres Brigham Young and from that time forward was friendly and lent considerable aid in defending the settlers against marauding tribes. He became a member of the Church, and on May 11, 1874, was ordained an Elder by Dimick B Huntington, the noted missionary to the Indians. He married Sally, an Indian girl, who was rescued from a band of Indians that were about to kill her. She was partly raised in the family of Pres Young. As the wife of Kanosh she died Dec 9, 1878, at Kanosh as a faithful member of the Church. The site of the town of Kanosh, Millard Co., Utah, is located upon part of the camping ground used by Kanosh and his tribe. Chief Kanosh died Dec 4, 1881, at Kanosh.

**KANOSH WARD**, Millard Stake, Millard Co., Utah, consists of Latter-day Saints residing in the town of Kanosh, situated about three miles below the mouth of Corn Creek Canyon in the southeast corner of the main Pauvant Valley. Kanosh (named in honor of an old Indian chief of that name who became a member of the Church) is 14 miles southwest of Fillmore, the stake headquarters, and 161 miles southwest of Salt Lake City. Fruit is grown extensively in the region. Nearly all the people in the district are members of the Church.

Corn Creek was well known to the early pioneers of Utah, it being the last watering place in Pauvant Valley for travelers going south. Here was the chief camping place of a band of Pauvant Indians under Chief Kanosh, who manifested friendship for the Mormons from the beginning, and was thankful for their instructions in regard to raising crops, as he had, previous to the arrival of the first L. D. S. settlers, operated a small farm in the locality. In 1859 Peter Robison, Peter Boyce and Horace Owens located on the site of Petersburg (now included

in the Kanosh Ward). Horace Owens and Byron Warner, both of Fillmore, also settled on Corn Creek that year. Others followed, and in 1861 Apostle George A. Smith visited the settlement and organized a branch of the Church there with Peter Robison as presiding Elder. He was succeeded in 1869 by Culbert King. In 1867 most of the people moved further up the creek, where a townsite was surveyed and named Kanosh, the previous site having been known as Petersburg, thus named in honor of Peter Robison, the first settler of the place.

At the organization of the Millard Stake in 1877, the Kanosh Ward was organized with Culbert King as Bishop. In 1878 he was succeeded by Abraham A. Kimball, who died Sept 24, 1889, and was succeeded by Jesse Hopkinson, who died Nov 3, 1897, and was succeeded by Christian F. Christensen, who was succeeded in 1901 by Abram Alonzo Kimball, jun., who was succeeded in 1922 by Ammon T. Rappeleye, who was succeeded in 1925 by Prael George, who presided Dec 31, 1930, at which time the ward had a membership of 565, including 73 children. The total population of the Kanosh Precinct in 1930 was 674.

**KANSAS** formed a part of the Louisiana and Texas concessions. The greater part was acquired by the United States in 1803. In 1854 Senator Stephen A. Douglas introduced a bill into Congress providing for the organization of the Kansas and Nebraska territories. The existence of slavery was left to the decision of the people when admitted, which clause caused intense political excitement. Emigrants from Arkansas and Missouri immediately began to move into the territory to hold it for the pro-slavery party. On the other hand, the Massachusetts Emigrant Aid Society sent out colonists to keep slavery out of the future state. The so-called "Kansas Struggle" then began and lasted for several years, but finally in 1859 a Constitutional Convention at Wyand-

dotte adopted a constitution prohibiting slavery, which was ratified Oct. 4, 1859. Kansas was organized as a territory in 1854 taken from Missouri and admitted into the Union as a state Jan 28, 1861.

The area of Kansas is 81,774 square miles, the population was 107,206 in 1860; 364,399 in 1870; 996,096 in 1880; 1,428,108 in 1890; 1,470,495 in 1900; 1,690,949 in 1910; 1,769,257 in 1920, and 1,880,999 in 1930.

In 1831, one year after the organization of the Church, Oliver Cowdery and Parley P Pratt, on a special mission to the Lamanites, visited the Shawnee and Delaware tribes of Indians in what is now the state of Kansas. The great chief, or sachem, of the Delawares received them with great hospitality and the brethren had the opportunity to lay before him and a number of other leading men of the tribe (called a solemn council) the glad tidings of the coming forth of the Book of Mormon.

In 1846 the famous Mormon Battalion, en route from the Missouri River to the Pacific Coast, reported at Fort Leavenworth, where they received clothing, provisions and equipage for their long march. In 1847 a number of these brethren, having received an honorable discharge in California, were given a special order to act as an escort to Gen Stephen W Kearney from Los Angeles to Fort Leavenworth.

The L D S emigration of 1854, leaving Westport, Mo, passed through eastern Kansas in a northwesterly direction, following the so-called Dragon Trail, and in 1855 Mormon Grove, three miles west of Atchison, was chosen as the outfitting place for Mormon emigrants crossing the plains that year. At Mormon Grove, the saints farmed 100 acres of land, which is on record as having been as well cultivated as any to be found in the state of Kansas. The little cemetery at Mormon Grove contains the graves of about fifty saints who in 1855 died in the camps of the saints in that locality.

In 1874 William Bickerton, one of

the apostates who claimed to be called to act as president of the Church, took with him a few followers and settled in a location now known as St. John, Kansas, but then called Zion's Valley.

Kansas is not mentioned as a L D S missionary field until 1882. In January of that year Elder Joseph F Doxford reported that he and Elders Marcus L Shepherd and James Mellor had been laboring in Dickens, Clay, Ottawa and Salina counties, Kansas, trying to introduce the restored gospel. In May, 1882, they organized the Meridian Branch, located on the U S meridian between Dickinson and Salina counties, and in October of that year two families, comprising ten persons from that branch, emigrated to Utah, in company with Elder Doxford. Other emigrations from this branch followed. But success caused persecution and a mob of fifty men in Salina County ordered the brethren to leave the vicinity or become subject to lynch law.

Kansas belonged to the Southern States Mission until 1887, when Pres William M Palmer of the Northern States Mission met some Bickertonites at St John, Kansas, and began laboring with them with considerable success, but that town being outside the limits of his jurisdiction, he consulted with the presidency of the Southern States Mission with the result that Kansas was transferred to the Northern States Mission. In 1898 Kansas was transferred to the Indian Territory Mission, which shortly afterwards became the Southwestern States Mission and still later the Central States Mission, to which Kansas now belongs.

The state of Kansas constitutes an important part of the Central States Mission and is divided into two conferences, or districts, namely, the East Kansas and the West Kansas districts. There was a total Church membership in the state of Kansas Dec 31, 1930, of 2,063, including 362 children. There were also six organized branches of the Church in Kansas, namely, Blau, Kansas City, Leavenworth, St. John Topeka, and Wichita. Besides these

branches there were L. D. S. Sunday schools in Coffeyville, Columbus, Dodge City, Hutchinson and Paola.

**KANSAS CITY, JACKSON CO., MISSOURI**, which since its beginning has been more or less associated with the history of the Latter-day Saints, is situated at the confluence of the Kaw (or Kansas) River with the Missouri, bounded by the state of Kansas on the west and by the Missouri River on the north. It was first settled by James H. McGee in 1828 and was then known as Westport Landing, the town of Westport being located about five miles inland. On account of its location it became the headquarters for the Santa Fe and Southwest Overland Indian trade. At the time of the first sale of town lots April 30, 1846, it was estimated that about 300 people were living in the new town, nearly all along the river front. A charter was obtained from the state Feb. 22, 1853, and in the spring of that year a local government was organized. During the Civil War the town experienced a serious struggle and came out of the conflict with a population of less than 3,000 inhabitants, but since then Kansas City has grown with wonderful rapidity. It had 32,260 inhabitants in 1870, 55,785 in 1880; 132,716 in 1890, 163,752 in 1900, 248,381 in 1910, 324,410 in 1920, and 399,746 in 1930.

The first connection between Latter-day Saints and Kansas City was in 1854 when the Latter-day Saint emigration from Europe landed in nine vessels at New Orleans and made their voyage up the Mississippi and Missouri rivers by small steamers to the Westport Landing (see Westport), whence the emigrants were taken inland to a point immediately west of Westport, whence the journey to the mountains was commenced that year by about nine companies of Latter-day Saints.

When the missionaries of the Church commenced their labors of propaganda anew in the state of Missouri, Kansas City, together with Independence, received special attention. A number of

converts were made, others moved in from other parts of the country and a branch of the Church was organized in Kansas City which still exists. Meetings are still held in hired halls, and some of the brethren belonging to the Church are engaged in profitable business in Kansas City.

**KAOLIN BRANCH, Moapa Stake, Clark Co., Nevada**, is a little hamlet situated in the Moapa Valley between Overton and St. Thomas, and contains some farming land not of the best quality. The village of Kaolin is three miles south of Overton, and four miles northwest of St. Thomas. Kaolin Branch was an outgrowth of Overton and consisted originally of a few families of Armenian saints who were organized into a branch of the Overton Ward. In 1910 the Church bought some land in the central part of Moapa Valley with the intention of locating there some Armenian saints who were seeking homes in a country where the climate was warm and pleasant. Ferdinand F. Hintze, who had labored as a missionary in Turkey, mostly among the Armenians, was placed in charge of the project, which, however, did not prove a success. After two years experience the Armenians all left, but a few other families of saints remained on the premises and conducted farming under the direction of Samuel H. Wells. On Oct. 11, 1914, the Kaolin Branch was transferred from the Overton Ward to the St. Thomas Ward and Athamer Sprague presided over the branch in 1919-1920. In 1930 there were eight families of saints (30 people) residing on the old townsite. A frame meeting house erected by the Church at the time of the Armenian occupation is still standing, and a Relief Society organization still functioned at Kaolin Dec. 31, 1930.

**KARACHI**, in India, is the capital of the province of Sind, situated about 600 miles northwest of Bombay, on the Arabian Sea. It is one of the five principal seaports of India and has about 120,000 inhabitants.

When Nathaniel V. Jones and his company of Elders from Zion arrived in India in May, 1853, Elders A. Milton Musser and Truman Leonard were appointed to labor in the province of Sind. Brother Musser made his headquarters at Karachi, while Elder Leonard labored in Hydrobad, the old capital of Sind. Bro Musser, who has the distinction of having traveled around the world without purse and script, erected a small meeting house at Karachi and delivered a number of lectures. It is not recorded, however, that he baptized any converts or organized a branch there, as he met with considerable opposition from both civil and military officers. Elder Leonard distributed literature in Hydrobad, and one of the books or pamphlets fell into the hands of Robert Marshall, then a young man, who showed friendship to Elder Leonard. Among the literature received by Mr Marshall was the "Pearl of Great Price," which contained the so-called revelation on war given to Joseph Smith in 1832, and published in Liverpool by Franklin D Richards in 1851. Mr Marshall paid but little attention to Mormonism until the Civil War broke out in America between the North and the South in 1861. In this he saw the fulfillment of the prophecy mentioned and became a convert to Mormonism. The books he now valued almost above anything else were constantly read by him, including the sermons contained in the "Journal of Discourses." His sons and daughters were also converted and the family engaged in regular family prayers. They remained as a household of unbaptized Mormons for many years. Nearly half a century passed after Elders Musser and Leonard had sowed the seeds of the gospel at Sind. Mr Marshall lived to be three score and ten years. He had lost the sight of his eyes and longed for baptism before passing to the Great Beyond. His son subsequently addressed a letter to Pres Francis M. Lyman of the European Mission in 1903, and was informed that there was an Elder of the

Church—John H. Cooper—in India. The sequel was that Elder Cooper, who was located in Calcutta, about 1800 miles from Karachi, just preparing to sail for Zion, was invited to "come over to Macedonia and help us." Elder Cooper arrived in Karachi June 26, 1903, and soon afterwards baptized 13 persons (8 males and 5 females), all adults, six of whom he ordained Elders and organized the Karachi Branch Sept 24, 1903. Of these 13 persons, six belonged to Mr Marshall's household, so that the branch was virtually the growth of the seed sown half a century previously. Thus in the establishment of the Karachi Branch was once again the experience repeated of "Paul sowing, Apollos watering and God giving the increase." Elder Cooper left for Zion, via Bombay and Liverpool, Sept 24, 1903. After that the members of the branch waited anxiously for years for other L. D. S. missionaries to visit India, but this hope does not seem to have been realized. Yet the local members were not entirely inactive. Some of the members being more or less educated, the branch collected a good library of Church works and distributed tracts and leaflets among their neighbors. They also caused copies of the Book of Mormon to be sold in the book stores. According to the statement of Henry J. Lilley, a member of the Karachi Branch, written in 1909, the members at that time were scattered far and wide throughout India, some of them had "fallen away," one had died, and there only remained at that time Pres Robert Marshall and one son, together with Henry J. Lilley and wife, who were the only members of the branch left at Karachi. (See "Improvement Era," Vol 12, pp. 423-434.)

**KARLSRUHE CONFERENCE**, or District, of the Swiss-German Mission, consists of the Latter-day Saints residing in Karlsruhe, in the province of Baden, Germany, with headquarters in the city of Karlsruhe, with 145,000 inhabitants, which is situated near the river Rhine, about 60 miles northeast



of Strasburg. The total membership of the Karlsruhe Conference in 1930 was 386, including 30 children. The conference contains seven branches, namely, Bruchsal, Buhl, Durlach, Karlsruhe, Mannheim, Pforzheim and Saarbrücken.

**KASSEL CONFERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in Kassel and surrounding country, Germany. Kassel is a city of 175,000 inhabitants, situated about 130 miles west of Leipzig and 100 miles north-east of Cologne. This conference had 81 members of the Church in 1930, including 11 children. There are five branches of the Church in the Kassel Conference, namely, Eisenach, Gotha, Göttingen, Kassel and Nodtheim.

**KAUAI CONFERENCE**, or District, of the Hawaiian Mission, consists of the Latter-day Saints residing on the island of Kauai, the northwesternmost island of the Hawaiian group. Kauai, the fourth in size of the eight principal islands, is known as the "garden island." Within its 547 square miles of mountain and canyons, plateaus and sea shore are encompassed so much sheer beauty of verdure, in gorgeous outlook and exquisite colorings that visitors to Hawaii make the island of Kauai one of their chief objectives. Sugar and pineapples are largely exported. The conference contains eight organized branches of the Church.

John Dixon and William Farrier, two of the first L. D. S. missionaries to labor on the Hawaiian Islands, went to Kauai to preach soon after their arrival in 1850, but not meeting with much success, they returned to Oahu, the mission headquarters. Early in 1853 a native, holding the position of a judge in Kauai, was baptized in Honolulu. Full of enthusiasm, he returned home, after being ordained an Elder, and soon reported that he had made several converts and needed help. Hence, in July of that year (1853), Elder Philip S. Lewis, president of the Hawaiian Mission, accompanied by a

native Elder, went to Kauai to do missionary work and before the end of August nearly four hundred converts had been baptized on the island. On July 24, 1855, the Kauai Conference (comprising all the members of the Church on Kauai) consisted of 17 branches with a total membership of 777. Kauai is still a prosperous missionary field, and there are several good L. D. S. chapels on the island, those at Haena and Hulaia having recently been erected. In most of the branches L. D. S. Church auxiliary organizations are functioning successfully.

**KAYSVILLE WARD**, North Davis Stake, consists of Latter-day Saints residing in the town of Kaysville, Davis Co., Utah, and vicinity. The center of the ward is about 21 miles north of the Temple Block in Salt Lake City and 16 miles south of the center of Ogden. The ward extends eastward to the mountains and westward to the Great Salt Lake. Within the limits of the ward grain, fruits and garden produce are raised successfully for exportation.

Samuel O. Holmes, in the spring of 1849, located on what is still known as Holmes Creek, about 1½ mile west-southwest of Kaysville. The following spring (1850) Wm. Kay, Edward Phillips and John H. Green settled on what later became known as Kay's Creek, at a point about 2¼ miles northwest of the present center of Kaysville. They both raised good crops of grain and built log cabins there that season. During the same year John Weinell, Henry Woolley, James Bennett, Wm. B. Smith, Joseph Egbert, Wm. L. Payne, Benjamin Hawkins and James Bevan, and perhaps others, came into the district and more followed, many of them with their families. In 1851 Pres. Brigham Young and Heber C. Kimball visited the little settlement and appointed Wm. Kay to preside as Bishop over the saints in the district. Soon afterwards a log school house was erected which was used for school and all public purposes for several years. In 1856, when a call was made for teams and wagons

to go to the assistance of the belated handcart companies, every horse team in Kaysville was placed at the disposal of the bishopric of the ward for that purpose. After the "move south" in 1858, on account of the approach of Johnston's Army, many of the Kaysville saints scattered into different parts of Utah County. Upon returning to their homes in Kaysville in July following they found that quite a crop of grain had matured during their absence, which gave great satisfaction. An attempt was made about this time to change the name of the settlement to "Freedom" but by advice of Pres. Brigham Young, the old name was retained. When the Deseret Telegraph Line was built through Davis County in 1866, Kaysville made a contribution of poles for about six miles of the line.

Kaysville was the first incorporated city in Davis County, being granted a charter by the Territorial Legislature of Utah in February, 1868.

A Relief Society was organized in Kaysville in 1868, which has had a continued existence ever since.

It is claimed that lucern was introduced into the territory of Utah by Christopher Layton of Kaysville. As a member of the famous Mormon Battalion he had seen it grow in California in 1847, and is said to have procured samples of the seed which he planted. In course of time the farmers of Kaysville, who had formerly purchased hay, produced lucern in abundance and shipped the seed to distant points at remunerative prices.

In 1863 an adobe meeting house was finished and dedicated in Kaysville which served the saints until 1914, when an imposing edifice, known as the Kaysville Tabernacle, was erected at a cost of \$52,000. The old building was then remodeled to serve as an amusement hall. Kaysville belonged to the Davis Stake of Zion until 1915, when that stake was divided and organized as the North Davis and the South Davis stakes respectively, Kays-

ville then became part of the North Davis Stake.

Bishop Wm Kay was succeeded in 1856 by Allen Taylor, who was succeeded in 1862 by Christopher Layton, who, being called to act in the presidency of Davis Stake, was succeeded in 1877 by Peter Barton, who was succeeded in 1907 by Henry H. Blood, who, being called to preside over the newly organized North Davis Stake, was succeeded in 1915 by Frank Hyde, who presided over the ward Dec. 31, 1930. On that date the ward had 1,499 members, including 231 children. The total population of the Kaysville Precinct was 1,544 in 1930, of these 992 resided in the town of Kaysville.

**KELLY BRANCH**, Idaho Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of upper Portneuf Valley lying southwest of Chesterfield on the west side of the Portneuf River. Nearly all the members of the branch are farmers, who live in a scattered condition on their respective farms. Grain is raised on irrigated land, as well as on dry farms, and water for irrigation purposes is obtained from Toponce and King creeks. The new modern L. D. S. meeting house recently erected stands in a beautiful little valley, about a mile southwest of Portneuf River and seven miles southwest of Chesterfield. It is also 11 miles northwest of Bancroft, the headquarters of the Idaho Stake.

Edward F. Kelly, a son of the late president, Charles Kelly, of the Box Elder Stake, was the first settler in that district of country now (1930) included in the Kelly Ward. He bought out a squatter's claim in 1903. Other settlers followed. A Sunday school was organized and a school house built. On Aug. 1, 1915, the west part of the Chesterfield Ward was organized as the Kelly Ward, thus named in honor of the late president Kelly, with Michael W. Whitworth as Bishop. He was succeeded in 1924 by Carl August Sanders, who in 1927 was succeeded by Asa F. Hatch, who acted as presiding

Elder, the ward being organized as an independent branch. He presided Dec. 31, 1930, on which date the Church membership of the Kelly Branch was 102, including 21 children. The total population of the Kelly Precinct was 216 in 1930.

**KELSEY, Texas** Realizing the benefit to be derived by members of the Church in locating together in compact bodies, Elder James G. Duffin, president of the Southwestern States Mission, brought the attention of the presidency of the Church to the importance of colonizing the members of the Church in the mission, instead of encouraging them to emigrate to the settlements of the saints in the West. The plan was approved by the First Presidency and this branch of practical mission activities was commenced during the latter part of 1901. From this time until the release of Pres. Duffin from the presidency of the mission in November, 1906, this work of colonization continued to grow. Branches of the Church were organized in Kansas, Missouri and Texas and other states and a number of comfortable houses of worship were erected, and this without cost to the Church. Thus two church buildings were erected in the state of Kansas, two in Indian Territory, three in Texas, two in Louisiana and two in Arkansas. Seven of these buildings were constructed after the year 1901. Real estate for the use of the Church had been secured in Kansas, Missouri and Texas, but the most important colony established was at Kelsey, Upshur Co., Texas. During the fall of 1901 nine families of saints located six miles west of Gilmer, the county seat of Upshur County, as a beginning of the colony. In November, 1902, when Apostle Abraham O. Woodruff visited the mission, a townsite was selected and laid off by Elders Woodruff and Duffin, on land belonging to James Edgar, a member of the Church. Through an arrangement made with Bro. Edgar, the colonists were allowed to purchase city lots for \$30 each. All streets in this new townsite run north

and south and east and west, intercepting at right angles. Two main streets, six rods in width, run through the center of the town, one running east and west and the other north and south. All other streets are four rods wide. An alley two rods wide runs through each block, and each block contains five acres, divided into four lots of  $1\frac{1}{4}$  acre each. This gives each family a corner lot for building purposes, and all outbuildings can be located on the inside of the lot with an outlet through the alley. By this arrangement all outbuildings are taken off the main streets. A post office was established in 1902 and given the name of Kelsey.

As soon as the colony was established, a building was erected for school and Church purposes. The principal of the school was furnished by the mission, free of charge, to the colonists, but the assistant teacher was paid by the colonists. When Pres. Duffin was released in November, 1906, the membership of the colony had increased to about 70 families, or 400 souls, and a very nice building had been erected by the Relief Society for the use of its members. A tract of five acres, covered with a fine growth of native timber, had been secured for a park at the Kelsey colony adjoining the town.

**KEMMERER WARD, Woodruff Stake, Lincoln Co., Wyoming**, consists of the Latter-day Saints residing in the mining town of Kemmerer and also in the smaller towns of Sublette, Fossil, Lago, Frontier, Hams Fork and on several ranches, etc. Kemmerer is the county seat of Lincoln County, and is an important station on the Oregon Short Line Railroad. The town is situated on Hams Fork, near the top of the mountains, 40 miles northwest of Granger and 75 miles southeast of Montpelier, Bear Lake Co., Idaho. It is also 45 miles in an air line, or 53 miles by nearest road northeast of Evanston, the headquarters of the Woodruff Stake. The saints own a fine brick chapel built in 1930 at a cost of

about \$27,000; it has a seating capacity for 300 people.

The coal mines north of Kemmerer were opened in 1897 and among the miners employed were a number of Latter-day Saints David McMillan, who arrived in Kemmerer in August, 1898, found a number of saints residing at Frontier, one mile north of Kemmerer, and states that the brethren who presided over the Diamondville Branch held cottage meetings occasionally at Frontier. On April 26, 1900, the saints at Kemmerer and Frontier were organized as a branch of the Church with Daniel Clark as presiding Elder. At the time of its organization the branch had a membership of 107. Elder Clark presided until Feb. 2, 1902, when the Kemmerer Branch was organized as a ward with David McMillan as Bishop. He was succeeded in 1907 by Charles H. Wright, who in 1912 was succeeded by Reginald Evans, who in 1918 was succeeded by Gilbert Taysom, who in 1919 was succeeded by Harold R. Harrison, who in 1921 was succeeded by William Jolley Jensen, who in 1924 was succeeded by John R. McPhie, who in 1926 was succeeded by Adelbert E. Wilde, who presided Dec. 31, 1930. On that date the Kemmerer Ward had 429 members, including 99 children. The total population of the Kemmerer town was 1,884 in 1930.

**KENILWORTH BRANCH,** Carbon Stake, Carbon Co., Utah, consists of Latter-day Saints residing in a coal-mining camp of that name situated on the side of a mountain, about five miles east of Helper and ten miles by wagon road north of Price.

Coal was first discovered near the locality, which later became Kenilworth, in 1908, and among the first employees at the mines were a number of Latter-day Saints who were organized into a branch of the Church May 29, 1921, with Clarence Henry Clair as presiding Elder. Pres. Clair's successors are the following: Aaron H. Cheney, 1922-1923; Joseph LeRoy Thayne, 1923-1924; James M. McPhie, 1924-1928; Walter Leonhardt, 1928-

1929, and Norman O. Nielsen, 1929-1930. The Church membership of the Kenilworth Branch Dec. 31, 1930, was 218, including 69 children. The total population of Kenilworth Precinct was 858 in 1930.

**KENT CONFERENCE,** British Mission, consisted of the Latter-day Saints residing in the county of Kent, England, and vicinity. The conference commenced to function Jan. 1, 1852, but on May 30, 1871, the Kent Conference was dissolved and its territory added to the London Conference.

**KENTUCKY** was originally a part of Virginia, but was admitted into the Union as a separate state June 1, 1792. The area of the state is 40,181 square miles. The population of Kentucky was 607,917 in 1830; 779,828 in 1840; 982,405 in 1850; 1,155,684 in 1860; 1,321,011 in 1870; 1,648,690 in 1880; 1,959,635 in 1890; 2,147,174 in 1900; 2,289,905 in 1910; 2,416,630 in 1920, and 2,614,589 in 1930.

The first Latter-day Saint Elders known to have visited the state of Kentucky as missionaries were Samuel H. Smith (a brother of the Prophet Joseph Smith), and Reynolds Cahoon, who, en route from Kirtland, Ohio, to Missouri, in the summer of 1831, passed through the northern part of that state. The Prophet Joseph Smith and a number of brethren, about the same time (also en route from Kirtland to Missouri), traveling by steamer, landed at Louisville, Ky., where they were detained three days. In 1832 the Prophet again stopped at Louisville.

Robert Culbertson, a convert from Indiana, moved to Kentucky in 1834 and raised up a small branch of the Church on Licking River, about seven miles south of Cincinnati, Ohio. In 1835 this branch was visited by Elders Orson Pratt and Lorenzo D. Barnes, who, while there, baptized seven persons.

In 1835 Elders Wilford Woodruff and Warren Parrish labored as missionaries in Kentucky and Tennessee, and, after the departure of Elder Parrish,

Brother Woodruff had charge of missionary work in those two states. Among those baptized at this time by Elder Parrish was Abraham O. Smoot, a native of Kentucky, and later prominent in the Church. Elder Woodruff soon afterwards ordained Abraham O. Smoot an Elder and chose him as his missionary companion. About this time, also, Apostle David W. Patten (who soon afterwards suffered martyrdom at the hands of an infuriated mob in Missouri) labored in Kentucky as a missionary with great success. These missionaries extended their labors from north to south and a branch of the Church was organized in 1835 on Blood River, Calloway Co., Ky., called the Terrapin Branch. Meetings were held at the home of Lewis Clapp, father of Benjamin L. Clapp, who later became one of the First Seven Presidents of Seventy.

Brothers Lewis and Benjamin L. Clapp with their families were among the first company of saints to emigrate to Far West, Missouri, from Kentucky. This company left Terrapin, Ky., Sept. 19, 1836. From that time forward Kentucky became a fruitful missionary field, but when a permanent home was established for the saints in the Rocky Mountains in 1847, most of the Kentucky saints migrated westward and on account of unsettled conditions in the Southern States, due to the Civil War, no missionary work was done in Kentucky for several years. In September, 1868, Jesse W. Crosby, jun., and Owen Dix labored as missionaries in Kentucky with some success. Other missionaries followed, and in 1876 Kentucky became a part of the Southern States Mission and so remained until the fall of 1928, when the Southern States Mission was divided, and Kentucky then became a part of the newly organized East Central States Mission, to which it still belongs. In 1900 there were 1,170 members of the Church in Kentucky, and when transferred to the East Central States Mission in 1928, 2,800 saints were reported in the Kentucky Conference

Kentucky as a L. D. S. missionary field comprised two conferences, or districts, of the East Central States Mission, namely, Kentucky and East Kentucky. These two conferences on Dec. 31, 1930, had a total Church membership of 2,879, including 496 children. In six of the branches of the Church in Kentucky Dec. 31, 1930, the saints owned their chapels, namely, at Grant's Leek (Campbell Co.), Kentenia (Hailan Co.), Martin (Floyd Co.), Owingsville (Bath Co.), Louisville (Jefferson Co.) and Larkin (Christian Co.).

**KENTUCKY DISTRICT**, or Conference, of the East Central States Mission, comprises the west part of the state of Kentucky. At the close of 1930 it had a total membership of 1,363, including 216 children.

**KEOKUK** is a town situated in Lee County, Iowa, in the extreme southeast corner of that state, at the foot of the lower rapids of the Mississippi River. Until the great government dam was built in the river, Keokuk (thus named after an Indian chief) was a very flourishing town, it being the head of navigation for the larger class of river steamers. When the saints were expelled from Missouri in 1839, a number of them located temporarily at Keokuk, where they found employment and secured lands, and at one time there was quite a large branch of the Church there. In 1853 Keokuk was selected as an outfitting place for the saints who crossed the plains to the Rocky Mountains that year. About 2,600 emigrating saints were brought across the Atlantic that season in the ships "Forest Monarch," "Ellen Maria," "Golconda," "Jersey," "Elvira Owen," "International," "Falcon," and "Camillus," and from New Orleans they made their way in river steamers to Keokuk. At least 13 companies of emigrating saints commenced the long journey across the plains from Keokuk to Salt Lake City in 1853. In 1850 Keokuk had 2,475 inhabitants. The population of the city of Keokuk in 1930 was 15,106.

**KILGORE WARD**, Yellowstone Stake, Clark Co., Idaho, consisted of Latter-day Saints engaged in farming and ranching in a district of the country lying south of that range of mountains which separates Idaho from Montana. The village or hamlet of Kilgore, where there are a post office and some business houses, is situated on Camas Creek, a stream rising in the mountains on the north and running thence southwesterly until it sinks in the so-called Mud Lake, about 12 miles northwest of Market Lake. Kilgore post office is about 16 miles northeast of Spencer, a station on the Oregon Short Line Railroad, 35 miles northwest of St. Anthony, and 64 miles by rail and nearest road northeast of Idaho Falls.

Among the early settlers who located in the Kilgore district for ranching and agricultural purposes were a few Latter-day Saint families who were organized into a branch of the Parker Ward as early as 1892 with John T. Brower as presiding Elder. The branch, known as the Camas Meadows Branch, was organized into a regular bishop's ward, named Kilgore, July 1, 1906, with John B. Crapo as Bishop. He was succeeded in 1907 by Marlborough Smith, who in 1917 was succeeded by Delos C. Waters, who in 1921 was succeeded by Aaron F. Rasmussen, who presided until 1924, when he and most of the other members of the branch moved away, and the branch was disorganized. The few remaining families who continued to reside in that part of the country were organized into the Idmon Branch. This change took place July 6, 1924.

**KILMARNOCK CONFERENCE**, in Scotland, British Mission, was organized Dec. 11, 1852, from parts of the Glasgow Conference, the branches of Kilmarnock, Irvine, Ayr, Saltcoats, Maybole, Girvin, Craigmark, Galston and Stewarton being transferred to the new conference, over which Joseph Booth was called to preside. The conference existed until 1857, when its branches became part of the Glasgow Conference again.

**KIMBALL WARD**, Alberta Stake, Alberta, Canada, consists of the Latter-day Saints residing in a prairie country lying 12 miles south of Cardston. The center of the ward is on the right or east bank of St. Mary's River, and five miles north of the boundary line between Canada and the United States. The townsite is in Sec. 31, Township 1, Range 24, west of the fourth Meridian.

Kimball Ward is an outgrowth of Aetna Ward, originally known as East Aetna, because it was located on the east side of St. Mary's River. The first settlers in that part of the country were Elias Pilling and family and others. Some of these early settlers located on the so-called Kimball Flat. As early as December, 1897, James Kearl was appointed presiding Elder in that part of the country now included in the Kimball Ward, but later the East Aetna Branch became more independent, and was organized as the Kimball Ward May 21, 1900, with John M. Dunn as Bishop. His successors in that position were William R. Sloan, 1903-1908; Daniel A. Thompson, 1908-1909; Thomas S. Gregson, 1909-1913; James E. Nielsen, 1913-1918; Thomas S. Low, 1918-1923; John H. Bennett, 1923-1927; James R. Frodsham, 1927-1928, and John C. Peterson, who presided as Bishop of the Kimball Ward Dec. 31, 1930. On that date the ward had 160 members, including 39 children.

**KIMBALL WARD**, St. Joseph Stake, Graham Co., Arizona, consists of Latter-day Saints residing in a farming district situated in Graham County, the center of the ward being about four miles north of Thatcher, on the north side of the Gila River. The Kimball Ward embraces an area of country formerly included in the Graham and Hubbard wards. These two wards were amalgamated March 13, 1927, and organized into a new ward named Kimball, in honor of Pres. Andrew Kimball, who had presided over the St. Joseph Stake 28 years. Emery B. Hubbard was sustained as Bishop of the

new ward. On Dec 11, 1927, he was succeeded by James Ammon Peterson, who presided Dec. 31, 1930. On that date the Kimball Ward had 161 members, including 48 children.

**KIMBALL WARD**, Shelley Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in that part of Snake River Valley which lies south of Basalt Ward. Snake River forms its western boundary, and the ward extends north and south about four miles, and west about five miles, Sand Creek being its eastern boundary. The saints residing in this locality are farmers, who live in a scattered condition upon their respective farms. The center of the ward, where the meeting house, a frame building, stands immediately east of the Oregon Short Line Railroad track, is about a mile from Snake River, four miles southwest of Basalt, nine miles southwest of Shelley, the stake headquarters, and about eight miles northwest of Blackfoot.

Prior to the building of the Oregon Short Line Railroad through the Snake River Valley, there was a stage station on Snake River about a mile west of the present Kimball meeting house. Jens Nielsen from Ovid, Bear Lake Co., Idaho, was among the first L. D. S. settlers in that part of the Snake River Valley, which is now included in Kimball Ward. He settled there in 1892. Other families of saints arrived afterwards, who at first belonged to the Basalt Ward. When the railroad was built through the country, a small station on the line was named Howard and the saints in the neighborhood were organized in 1902 as the Howard Branch, which consisted of saints who in part had belonged to the Blackfoot Ward and partly to the Basalt Ward of the Bingham Stake. John L. Wheeler was chosen as presiding Elder. A school house was built in 1904, when 72 families resided in that district of country, half of whom were Latter-day Saints. The Howard Branch was organized as a ward Jan 19, 1905, named Kimball, in honor of Elias Kimball, the first president of the Blackfoot Stake,

with Moroni Mechem as Bishop. He was succeeded in 1909 by Christopher A. Merkley, who in 1910 was succeeded by William B. Taylor, who in 1930 was succeeded by John C. Stutznegger, who presided Dec 31, 1930, on which date the ward had 136 members, including 34 children. The total population of the Kimball Precinct was 197 in 1930.

**KIMBERLEY CONFERENCE**, 01 District, of the South African Mission, consists of the Latter-day Saints residing in the north central part of the so-called Union of South Africa, comprising the southern portion of the continent of Africa. The city of Kimberley is about five hundred miles inland northeast of Cape Town and has about 45,000 inhabitants. It is the center of the famous South African Diamond Fields.

The Church membership in the conference on Dec 31, 1930, was 65, including 1 Priest, 2 Teachers, 50 lay members and 12 children.

**KIMBERLEY DISTRICT**, Nevada Stake, consisted of a small area of country connected with and adjacent to the Kimberley mines in White Pine County, Nevada. Among the employees at Kimberley there are always a few Latter-day Saints, and for the benefit of these, special missionaries are frequently sent to the Kimberley mining camp to hold meetings. Efforts have been made to establish a regular Sunday school there, but owing to the transient population of the district, with no success. The members of the Church at Kimberley generally attend meetings at Ely.

**KIMBERLY WARD**, Twin Falls Stake, Twin Falls Co., Idaho, consists of the Latter-day Saints residing in the town of Kimberly and vicinity. This town is situated on the Minidoka-Buhl branch of the Oregon Short Line Railroad, three miles south of Snake River, six miles east of Twin Falls and 32 miles west of Burley. It is the center of a fine irrigation district under the Twin Falls Irrigation Project, and has an excellent site for a beet sugar

factory, flouring mill, etc., it being within five miles of the great Shoshone Falls, and within five miles of Twin Falls. Most of the saints belonging to the Kimberly Ward are farmers and live in a scattered condition on their respective farms surrounding the town of Kimberly. Some of the brethren are employees of the railroad company. The saints own a neat little meeting house, a frame building, with an auditorium seating 200 people. The farmers of Kimberly make the raising of potatoes a specialty.

When the lands under the Minidoka Reclamation Project were first brought into the market, a number of Latter-day Saints, seeking homes, were among the first settlers in that part of the country. As they increased in number, a town-site was surveyed in 1905 and the town lots placed on the market for sale Aug. 8, 1905. The first L. D. S. meetings were held in the private residence of Albert Franklin McEwan, but soon afterwards a meeting house was built.

On May 28, 1905, the saints in the Kimberly district were organized as a branch of the Marion Ward by the Cassia Stake presidency, with Magnus P. Swann as presiding Elder. He was succeeded in 1908 by Etson B. Wilkins, who presided until May 10, 1909, when the Kimberly Branch was organized as a regular bishop's ward with Etson B. Wilkins as Bishop. He was succeeded in 1915 by Joseph H. Sudweeks, who in 1921 was succeeded by Roy Wood, who in 1926 was succeeded by Niels A. Olsen, who presided Dec. 31, 1930. On that date the Kimberly Ward had 275 members, including 59 children. The total population of Kimberly Precinct was 1,948 in 1930; of these 648 resided in the town of Kimberly.

**KINGSTON WARD**, Garfield Stake, Piute Co., Utah, consists of the Latter-day Saints residing in the town of Kingston and surrounding upland. Kingston is situated on the left bank, or south side, of the east fork of the Sevier River, three miles southeast of Junction, the county seat of Piute

County, and seven miles northeast of Cuccleville. The south fork of the Sevier River forms the boundary line between the two wards, Kingston and Junction. Nearly threefourths of the people in the Kingston Ward live in the village and the rest are scattered on ranches extending up and down the east fork of the Sevier River for several miles. The meeting house, a fine brick building, occupies a central position in the village and nearby is a Relief Society hall, a small brick building.

In the fall of 1876 Thomas R. King of Fillmore, Millard Co., Utah, commenced to move his large family into Circle Valley, together with a number of his sons and their families, with a view of establishing themselves in a family United Order, a few of them moved over at once, while the remainder of the family did not arrive until 1877. They founded a settlement on the east side of the Sevier River, about two miles from the site of the original Cuccleville, built by the pioneers of Circle Valley in 1864. When the King families came into the valley there were a few non-Mormon settlers in that and the adjoining Junction Valley, besides several families of saints who had located at different points on the Sevier River and its branches and had commenced farming and ranching. The saints, who had located in the new settlement, called Kingston, were organized as a branch of the Church by Stake Pres. Albert K. Thurber, May 6, 1877. Wm. King was chosen as the Bishop of the settlement; he was subsequently ordained to that position when the Kingston Ward was more fully organized Aug. 5, 1877. The United Order, which had been started in the spring of 1877 with Thomas R. King as president, contained some thirty families of saints when first organized, and farming and stock-raising were carried on quite successfully after that for about six years. During the time the brethren belonged to the Order they built a grist mill, a woollen factory and a tannery at the mouth of East Fork Canyon, half a mile east of the present



site of Kingston They also built a saw mill on City Creek, about six miles above the present junction, up in City Creek Canyon. The place was called Kingston from the beginning in honor of Thomas R King After the town of Kingston was surveyed the houses were built in fort style with the dining hall in the central building Most of the houses were built around a ten-acre block The activities of the United Order proved quite successful and farming was carried on somewhat extensively Also large flocks and herds were taken care of in the Order, part of the cattle and horses being herded up the East Fork of the Sevier River and on Otter Creek The large dining hall in which the people ate together for a couple of years or more was 70 feet long Gradually, however, some of the people became dissatisfied and withdrew from the Order Prior to the year 1877, as stated, there were only a few people in Circle Valley, most of these being outsiders or half-hearted Mormons Thomas R King died Feb 3, 1879, at Kingston

In 1883, by the advice of visiting Apostles, the United Order was discontinued, after which most of the people who had belonged to the Order moved away from Circle Valley and scattered to different parts of the country

In dissolving the Order, the factory, tannery and mill at the mouth of East Fork Canyon became the property of the King family, hence William and Thomas E King moved down to that place and took charge of these industries They transferred the name of the old settlement to the new place, and for a number of years the settlement on the east side of the Sevier River, near the mouth of East Fork Canyon, was called alternately Kingston and East Junction But the name Kingston finally prevailed, until the Junction Ward was organized in 1887 with Rufus A. Allen as Bishop.

When old Kingston was broken up, Isaac Riddle built a grist mill at East Junction, and a log school house was

erected there as early as 1880. East Junction was finally absorbed in Kingston On Jan 6, 1895, Rufus A. Allen, formerly Bishop of the Junction Ward, was chosen as Bishop of the new Kingston Ward, then organized. This was the beginning of the present Kingston Ward. Bishop Allen was succeeded in 1917 by Marion Devalson Allen, who presided as Bishop Dec. 31, 1930. On that date the membership of the Kingston Ward was 129, including 19 children The total population of the Kingston Precinct was 240 in 1930.

KIRTLAND, Ohio, has been connected with Church history since the autumn of 1830, when Oliver Cowdery, Pauley P Pratt, Peter Whitmer, jun. and Richard Ziba Peterson arrived at Kirtland from the East and as missionaries commenced at once a successful missionary labor Among their converts were Sidney Rigdon and others who subsequently became prominent in the Church Early in 1831 Joseph Smith the Prophet and his family arrived in Kirtland and made his temporary home in the house of Newel K Whitney, afterwards a presiding Bishop of the Church The branch organized in Kirtland by the four missionaries mentioned soon grew in number by the arrival of saints from the state of New York and other places and steps were taken to build a town which was named Kirtland in the immediate vicinity where the Kirtland Mills had previously been erected With the exception of a short period when the Prophet Joseph Smith and Sidney Rigdon resided at Hiram, Portage Co, Ohio, Kirtland was the headquarters of the Church from January, 1831, to the spring of 1838 In the latter year Joseph Smith the Prophet moved to Missouri A temple was commenced in Kirtland in 1833, and finished in 1836 (See Kirtland Temple) Kirtland has a long and interesting history. Here the School of the Prophets was first started and the Elders received many blessings

Hundreds of Elders were sent out from Kirtland to preach the gospel in the United States, Canada and Great

Britain and the town at the time of its greatest prosperity (1833-1838) had about 2,000 inhabitants. After the dedication of the Kirtland Temple a great apostasy took place in Kirtland, during which several of the Twelve Apostles and others who had been active and prominent in the Church rebelled against the Prophet Joseph Smith, who, in consequence, was obliged to leave Kirtland and go to Missouri, where the headquarters of the Church were then located. Brigham Young and others of the faithful Elders of the Church were likewise compelled to flee from their enemies in Kirtland.

Those of the saints who remained in Kirtland were subsequently reorganized into a stake of Zion under the presidency of Almon W. Babbitt, but after most of the saints had left the states and located in the Rocky Mountains, Kirtland was deserted by nearly all the faithful members of the Church and since that time there has been no organization in Kirtland representing the true Church of Jesus Christ of Latter-day Saints. The temple was left without any legitimate owner and was fast going into ruins, when the Reorganized Church (or so-called Josephites) obtained possession of the building by legal process, and they are still the custodians of the building which, however, naturally belongs to the Latter-day Saints who have their headquarters in Utah. (For a more complete history of Kirtland see "Historical Record", Vol 5, pp 62-71 and Church histories in general.)

According to the U. S. census there were 1,598 inhabitants in Kirtland in 1850, 1,029 in 1870, 984 in 1880, 1,134 in 1900, and 1,602 in 1930.

**KIRTLAND CAMP.** After the glorious manifestation in Kirtland in 1836 followed a great apostasy which affected every quorum in the Church, and which became so general and bitter in 1837 that the lives and property of those who remained faithful were exposed to the greatest danger. Consequently many of the leading men, in-

cluding Joseph Smith, Sidney Rigdon and Brigham Young, found it necessary to leave Kirtland quietly and journey to Missouri, where the saints at that time were building up Far West and other settlements which had been designated as gathering places for the saints. After the departure of the Prophet, the desire to migrate to Missouri became general among those who had kept the faith in Kirtland, and on the 6th of March, 1838, the Seventies assembled in the temple for the purpose of devising means of removing their quorum thither according to a revelation which had been given on the subject. At that time there were only two quorums of Seventy in the Church, numbering about 150 men. On March 10, 1838, it was made manifest by vision and prophecy that the Seventies should go to Missouri in a camp, pitching their tents by the way. On the 13th they with others, adopted a constitution and laws to govern them on their journey, which was signed by 175 of the brethren. The privilege was given to anyone to go even if they did not belong to the Seventies, provided they would abide by the constitution. Elders James Foster, Zea Pulsipher, Joseph Young, Henry Harriman, Josiah Butterfield, Benjamin Wilber and Elias Smith were appointed to act as commissioners to lead the camp, which was divided into companies of tens with a captain over each. Elias Smith was chosen clerk and historian and Jonathan H. Hale treasurer. On Thursday, July 5th, the company met about a quarter of a mile south of the temple and pitched their tents in the form of a hollow square. On Saturday, July 6, 1838, at noon, the brethren struck their tents and began to move toward the south, and in thirty minutes the entire camp was in motion. It consisted of 515 souls, namely, 249 males and 266 females. They had 27 tents, 59 wagons, 97 horses, 22 oxen, 69 cows and one bull. Jonathan Dunham acted as engineer. Continuing the journey the camp traveled via Aurora (Portage Co.), Talmadge, Akorn, Chippawa

(Wayne Co ), Mohecan (Ashland Co.), Mifflin, Springfield, Mansfield (Richland Co ), Grand Prairie, Burlington, Dayton, Montgomery and Eton, all in Ohio; Richmond, Centerville, Jacksonburg, Germantown, Cambridge, Dublin, Lewisville, Ogden, Graysville, Knightstown, Charlottesville, Portland, Jackson, Greenfield, Indianapolis, Bridgeport, Plainfield, Guilport, Belleville, Stylesville, Mount Vernon, Mount Meridian, Putnamsville, Manhattan, Pleasant Garden, and Terre Haute, all in Indiana, Pilot Grove, Independence, Springfield, Jacksonville, Brussels (Phillips Ferry), in Illinois, and across Illinois and the Mississippi River into Louisiana, Pike Co, Mo Thence they traveled via Paris, Huntsville (Randolph Co ), Keytesville (Chariton Co ), and Chilicothes to Far West, where they arrived Oct 2, 1838. Here they encamped on the public square directly south and close by the excavation of the Lord's House, and here friends greeted friends in the name of the Lord Isaac Morley, Patriarch in Far West, furnished food for the camp The next day (Oct 3rd) the camp continued its journey to Ambrosia Creek, and the next day (Oct 4th) arrived in Adam-ondi-Ahman, Daviess Co., Missouri, their destination They at once pitched their tents about sunset when one of the brethren living in the place proclaimed with a loud voice. "Brethren, your long and tedious journey is now ended You are on the public square of Adam-ondi-Ahman, where Adam blessed his posterity when they rose up and called him Michael, the Prince, the Archangel, and he being filled with the Holy Ghost predicted what should befall his posterity to the latest generation" The Kirtland Camp arrived when persecution was raging against the saints in Missouri, and a month later the saints at Adam-ondi-Ahman and other places were forced to leave the vicinity and seek refuge in Far West ("Historical Record," Vol 7, pp 593 to 603 )

**KIRTLAND TEMPLE** (The) was the first temple erected by the Lat-

ter-day Saints It is centrally located in the town of Kirtland, Ohio

In a revelation from the Lord received by the Prophet Joseph Smith Dec 27, 1832, (Doc. & Cov. Sec 88) the Latter-day Saints were commanded to erect a house unto the Lord in which "those whom he had chosen might be endowed with power from on high" (Doc & Cov Sec 95) The cornerstones of such an edifice, called the Kirtland Temple, were laid July 23, 1833, and the building was dedicated by the Prophet Joseph Smith March 27, 1836 The dimensions of the temple, a rock building, erected on high ground, are 80x59 feet The main walls are 50 feet high and the tower over the front, or east entrance, has a total height of 110 feet The temple consists of two main stories and an attic story The cost of erection is estimated between \$60,000 and \$70,000, largely voluntary donations of money, materials and labor

At the time of the dedication of the Kirtland Temple, and afterwards, glorious manifestations were witnessed (Doc and Cov Sec 110 ) Two years after the completion of this temple, on account of persecution, nearly all the saints left Kirtland and located in Missouri, after which the building fell into the hands of apostates It still stands, and is in a fair state of preservation (For further details see "The House of the Lord," by James E. Talmage, and "Historical Record," by Andrew Jenson, Vol 5, pages 74-80 )

**KLINE WARD**, Young Stake, La Plata Co., Colorado, consists of the Latter-day Saints residing on the so-called Fort Lewis Mesa, or bench, on the east side of the La Plata River The center of the ward, or the place where the meeting house stands, is six miles northeast of the center of Red-mesa Ward, 18 miles southwest of Durango, 40 miles north of Burnham, in New Mexico, and 30 miles, by nearest road, southeast of Mancos, Colo The people of the Kline Ward live in a scattered condition on their respective farms, but a few of the families have

already built houses on the surveyed townsite. All kinds of cereals and vegetables are raised in the Kline Ward, and the smaller fruits also mature, although the elevation is about 7,000 feet above sea level.

When the Fort Lewis Mesa was still a part of the Ute Indian Reservation, Henry Slade, Wm F. Slade and others (former residents of Eagar, Arizona), visited that tract of country now included in the Kline Ward which they deemed desirable for the locating of a settlement of saints, and after the reservation was thrown open for white settlers, Henry Slade and others from Eagar took up quarter sections of land on the Redmesa, they made a ditch tapping the La Plata River four miles below Fort Lewis and raised their first crop of wheat and garden vegetables in 1901. Four families spent the winter of 1901-1902 on the Fort Lewis Mesa. Other settlers arrived in 1902, a Sunday school was organized in 1903, and in August, 1903, Pres. William Hall of the San Juan Stake presidency organized the saints in the Kline district as a branch of the Church named the Richland Branch, with Henry L. Butler as presiding Elder. In 1904 the settlers built a log meeting house, and as the membership of the Church increased, the Richland Branch was organized as a ward July 28, 1907, called the Kline Ward, with Henry L. Butler as Bishop. He presided until 1913, when he was succeeded by Thomas D. Harris, who in 1920 was succeeded by Jesse Henry Stolworthy, who in 1923 was succeeded by Abraham B. Slade, who in 1926 was succeeded by George Henry Zufeldt, who in 1928 was succeeded by Thomas G. Harris, who on Aug. 10, 1930, was succeeded by Niels Evansen, who presided Dec. 31, 1930. On that date the ward had 222 members, including 85 children. The total population of the Kline Precinct was 301 in 1930.

**KNIGHT ACADEMY,** Raymond, Alberta, Canada, was one of the twenty-two high schools established by the Church.

On Jan. 22, 1909, under authority

from the First Presidency of the Church, the "Taylor Academy Educational District" was organized, made up of the Taylor and Alberta stakes of Zion, and the Taylor Academy was located at Raymond, the opening of which to students occurred Oct. 17, 1910. In 1911 the name of the academy was changed to "The Knight Academy," named in honor of the Knight family, so well known for their generous benefactions to Church school work. A fine school building was erected at a cost of \$45,000, the departments well equipped, and the building heated throughout with steam. The school functioned successfully until 1921, when it was closed on account of other schools in the district, maintained by the provincial government, giving such excellent educational facilities that a duplication of work maintained at the expense of the Church appeared unnecessary.

Ernest Bramwell, B. A., presided over the academy from 1909 to 1915. He was succeeded by Thomas C. Romney, B. A., 1915-1919, and Asael Palmer, 1919-1921.

**KNIGHTSVILLE WARD,** Tintic Stake, Utah Co., Utah, consisted of the Latter-day Saints residing in a once flourishing mining camp situated on the summit of the mountains which separate Tintic Valley from Utah Valley, about a mile east of Eureka and some 15 miles west of Goshen. There was nothing left in Knightsville in 1930 except the ruins of some of the old buildings.

Jesse Knight, of Provo, after prospecting for many years in the mountains surrounding Tintic Valley, was led by instinctive inspiration to hunt for precious metals at the very place where he later found them. After commencing to develop the mine, he employed quite a number of the brethren to work his claims. They soon commenced to hold meetings, and built a meeting and school house in 1897. Bro. Knight dug a village well for the accommodation of the laborers employed by him and also for mining purposes.

From this well, which was operated by a steam pump, Bro. Knight permitted all who so desired to take water free of charge. John P. Boyle and family who hailed from Payson, Utah, were the first people who moved on to the Knightsville townsite. At a special meeting held Oct 3, 1897, the saints, who were employed by Jesse Knight in and about the "Uncle Sam" and the "Humbug" mines, were organized into a branch of the Church named the Knightsville Branch, in honor of Jesse Knight, with William A. McCullough as president. At this time the branch belonged to the Utah Stake, but when the Nebo Stake of Zion was organized Jan. 13, 1901, it became a part of that stake, and the branch was organized as the Knightsville Ward with John Roundy as Bishop. He was succeeded in 1909 by Perry B. Fuller, who in 1915 was succeeded by George H. Taylor, who in 1917 was succeeded by Joseph A. Gagon, who presided until Aug 18, 1924, when the Knightsville Ward was disorganized, most of the members having moved away. Those who remained became a part of the Eureka Ward. When the Tintic Stake was organized April 22, 1917, Knightsville became a part of that stake.

**KOHALA CONFERENCE**, or District, of the Hawaiian Mission, embraces North Kohala, on the extreme north point of the island of Hawaii. It had three organized branches in 1930, namely, Niuli, Honomakau and Kokoiki, besides a number of scattered members residing in the vicinity. As early as 1858 missionaries were laboring in Kohala Conference, which in 1887 had a Church membership of 607. The Kohala Conference became part of the North Hawaii Conference in 1894 and so remained until about 1907, when the Kohala conference again became a separate conference.

**KOLOB STAKE OF ZION** consists of Latter-day Saints residing in Springville, Utah Co., Utah, the adjacent settlement of Mapleton and the saints residing in Spanish Fork and Clear Creek canyons up to the summit

of the Wasatch Mountains. The stake embraces the Springville 1st, 2nd, 3rd and 4th wards, the Mapleton Ward and the branches of Soldier Summit and Thistle. Springville is the headquarters of the stake.

At a quarterly conference of the Utah Stake of Zion held in Provo Nov 23, 1924, attended by Apostles Rudger Clawson and Joseph Fielding Smith, the Utah Stake of Zion was divided, and the four Springville wards, the Mapleton Ward, and the Thistle and Soldier Summit branches were separated from the Utah Stake and organized as the Kolob Stake of Zion, with George R. Maycock (formerly Bishop of the Springville 4th Ward) as president, J. Frank Bringham (formerly Bishop of the Springville 2nd Ward) as first counselor and Edwin M. Snow as second counselor. On the same occasion the Palmyra Stake was organized from the four Spanish Fork wards and adjacent settlements. The organization of the Kolob Stake caused a number of changes in the bishoprics of some of the wards. Second Counselor Edwin M. Snow died Dec 11, 1928, and on Jan 13, 1929, Clarence R. Jones was chosen as second counselor in his stead. Stake President George R. Maycock died Nov 16, 1930, and J. Emmett Bird was chosen to succeed him, with J. Frank Bringham as first and Hilton A. Robertson as second counselor. Claude G. Salisbury acted as stake clerk from the beginning. On Dec 31, 1930, the Kolob Stake had 4,206 members, including 715 children.

**KÖNIGSBERG CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the town of Königsberg, about 75 miles northeast of Berlin, Germany. The conference also includes several smaller towns and villages in the vicinity, and on Dec 31, 1930, had a total Church membership of 610, including 91 children. The conference has six branches, namely, Danzig, Elbing, Central Königsberg, Königsberg-Haberberg, Königsberg-Steindamm and Pillau.

**KOOSHAREM WARD**, Sevier Stake, Utah, consists of the Latter-day Saints residing in the Koosharem and Burrville precincts of Sevier County and the Greenwich Precinct in Piute County, or in the upper or north end of Grass Valley. From the north end of said valley the ward extends southward about 17 miles to what is locally called the Narrows, a place where the lower hills come together from both sides of the valley and form a kind of canyon through which the road passes to the lower Grass Valley. Farming and stock-raising are the principal industries of the people of the Koosharem Ward. The town or village of Koosharem is 36 miles by the main traveled road southeast of Richfield, 30 miles southeast of Glenwood, 40 miles northeast of Junction, the county seat of Piute County, and 20 miles west of Loa in Fremont Valley (Wayne County). It is also eight miles southwest of Fish Lake. Water is plentiful at Koosharem for culinary and irrigation purposes and wood or fuel is easy of access.

Grass Valley was originally used for grazing purposes, especially by the people of Ephraim, Sanpete County, as a herd ground for their cows, a dairy having been located in the valley. Later some ranchmen located at different points in the valley. In July, 1873, Albert K. Thuermer was called by Pres. Brigham Young to move to Grass Valley to use his influence for peace with the Indians, who had become hostile in consequence of Gentile ranchmen killing some Navajo Indians in the south end of the valley that year.

In the summer of 1874 Grass Valley was surveyed by U. S. surveyors and that year Peter Rasmussen and others from Salina were called by Pres. Joseph A. Young to settle in Grass Valley. This was done in the latter part of 1874, and three men and three women were the only white people who spent the winter of 1874-75 in that part of Grass Valley where

Koosharem now stands, and they all lived in one house. Other settlers followed in 1875, and Peter Rasmussen was appointed by Joseph A. Young to take charge of the colony. Peter Rasmussen presided in the new settlement until the Sevier Stake was reorganized in July, 1877, when the saints in Grass Valley were organized into a regular bishop's ward with Joseph Henry Wright as Bishop. His successors were the following: Charles Jensen, 1886-1890; George A. Hatch, 1890-1891, Edward A. Bagley, 1891-1904, Parley Anderson, 1904-1907; Andrew Anderson, 1907-1911; Joseph F. De Lange, 1911-1920, and Edward C. Bagley, 1920-1930. On Dec. 31, 1930, the Koosharem Ward, including a few saints in Burrville, had 515 members, including 120 children. The total population of the Koosharem Precinct was 331 in 1930, of these 319 resided in the town of Koosharem. The population of Burrville Precinct was 63 and that of Greenwich Precinct 139.

**KUNA WARD**, Boise Stake, Ada Co., Idaho, consists of the Latter-day Saints residing in a farming district with the town of Kuna as the center, but most of the saints live on farms in the surrounding country. Kuna is a station on the Oregon Short Line Railroad, ten miles southeast of Nampa, and 15 miles southwest of Boise. The saints at Kuna own a small meeting house, a frame building, situated about five miles southwest of Kuna.

In 1918 a few families of saints, who had settled in Kuna and vicinity, were organized into a branch of the Nampa Ward, with George H. Fuhrman as presiding Elder. This branch became an independent branch Aug. 10, 1919, and George H. Fuhrman was continued as president. On Oct. 31, 1920, the Kuna Branch was organized as a ward with George H. Fuhrman as Bishop. Bishop Fuhrman died in August, 1925, and on Nov. 8, 1925, Henry B. Kloepper was chosen as Bishop of the Kuna Ward. He presided Dec. 31, 1930. On that date the Church membership of the Kuna Ward

was 188 souls, including 34 children; the total population of Kuna Precinct was 1,547 in 1930

## L

**LA BELLE WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing on the east half of Poole's Island, in Snake River. The ward has a fine meeting house, and two school houses. Nearly all the inhabitants within the limits of the ward are Latter-day Saints. The center of the ward, or the village of La Belle, is situated on Poole's Island about eight miles northeast of Rigby, the stake headquarters, and 20 miles northeast of Idaho Falls.

The early history of the La Belle Ward is identical with that of Menan, to which it originally belonged. That part of Poole's Island now included in La Belle Ward was first settled in the fall of 1883 by William R. Scott and John G. Morgan. Other settlers followed and these first L D S settlers at La Belle were organized as a branch of the Church belonging to the Menan Ward June 14, 1885, with Winslow F. Walker as presiding Elder. This branch was organized into a regular bishop's ward May 21, 1886, with Winslow F. Walker as Bishop. He was succeeded in 1898 by John G. Morgan, who in 1908 was succeeded by George H. Romrell, who in 1913 was succeeded by James C. Allen, who in 1915 was succeeded by John W. Clinger, who in 1922 was succeeded by Joshua B. Morgan, who in 1928 was succeeded by Joseph A. Lundquist, who presided Dec 31, 1930. On that date the La Belle Ward had 203 members, including 50 children. The total population of the La Belle Precinct was 371 in 1930.

**LAGO WARD** (formerly Trout Creek Ward), Bannock Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing somewhat centrally in Gentile Valley on the east side of Bear River. The ward extends

north to the Bench Ward, east to the mountains, south to Mound Valley Ward and west to Bear River, which separates it from the Thatcher Ward. The center of the Lago Ward is the L D S meeting house (a fine frame building) erected in 1894, which stands on the south side of Trout Creek, and is four miles north of Thatcher, ten miles south of Grace, and 18 miles southwest of Soda Springs. Within the limits of the ward there is some fine and productive farming land, though somewhat hilly.

The ward, which changed its name from Trout Creek to Lago in 1926, is an outgrowth of Mound Valley Ward and was organized as a branch of the Church in 1888 with John Gibbs as presiding Elder, and as a ward in 1891 with William McGee Harris as Bishop. He was succeeded in 1915 by Nephi Peterson, who in 1919 was succeeded by Michael Mickelsen, who in 1920 was succeeded by Howard E. Thatcher (presiding Elder), who in 1921 was succeeded by Guy Harris as Bishop, who in 1926 was succeeded by John C. Sorensen, who on March 9, 1930, was succeeded by Michael Mickelsen, who presided Dec 31, 1930. On that date the ward had 148 members, including 31 children, as against a total population of 236 in the Lago Precinct.

**LA GRANDE**, Union Stake, Union Co., Oregon, consists of the Latter-day Saints residing in the city of La Grande and vicinity. La Grande is an important station on the Oregon Short Line Railroad and the business center of a great part of eastern Oregon. The town is situated at the base of the Blue Mountains, 290 miles east of Portland, Oregon, 201 miles northwest of Boise City, Idaho, and 606 miles by rail northwest of Salt Lake City. La Grande is also the headquarters of the Union Stake of Zion and the saints residing there are organized into two bishop's wards.

La Grande is the oldest and largest town in Union County, Oregon. It was founded in 1861, and in 1884 the Oregon - Washington Railroad and

Navigation Company built a railroad through the Grand Ronde Valley, and La Grande became an important station on said road from the beginning. The Elders who labored as L. D. S. missionaries in the Northwestern States in 1896 found no Latter-day Saints in the town at that time; but when the sugar factory was built at La Grande in 1897, quite a number of L D S families, who to a greater or less extent became interested in the sugar industry, located at La Grande and were organized into a branch of the Church in the Northwestern States Mission. Besides those who found employment in the sugar factory, other L D S families went there as farmers and mechanics.

The sugar factory was built in 1897 by the Oregon Sugar Company of which David Eccles was president, Charles W. Nibley vice-president and Joseph A. West secretary. The La Grande Sugar Factory was the tenth factory of its kind built in the United States. The factory buildings are located a short distance northeast of the town and near the Grand Ronde River. The saints at La Grande were organized by Mission President Franklin S. Brianwell into a branch of the Church called the La Grande Branch on June 17, 1900, with James England as presiding Elder. About that time the headquarters of the Northwestern States Mission were moved from Baker to La Grande. In 1901 a L D S meeting house, a frame building, 34 by 60 feet, was erected at a cost of about \$2,100.

When the Union Stake of Zion was organized June 9, 1901, the La Grande Branch was organized as a bishop's ward, with James England as Bishop. He was succeeded in 1902 by George E. Stoddard, who in 1907 was succeeded by Charles J. Black, who in 1921 was succeeded by David I. Stoddard, who in 1922 was succeeded by George R. Lyman, who presided until Dec 14, 1924, when the La Grande Ward was divided into two wards, viz., the La Grande 1st and the La

Grande 2nd Ward. The total membership of these two wards Dec. 31, 1930, was 686, including 118 children. The total population of La Grande City was 8,050 in 1930.

**LA GRANDE 1ST WARD**, Union Stake, Union Co., Oregon, consists of the Latter-day Saints residing in that part of the city of La Grande which lies southwest of the Oregon Short Line Railroad track. The saints of that ward worship in the basement of the La Grande Stake tabernacle.

The La Grande 1st Ward came into existence Dec 14, 1924, when the La Grande Ward was divided into two wards, namely, the La Grande 1st and the La Grande 2nd wards. George R. Lyman, who had presided over the La Grande Ward, was chosen as Bishop of the La Grande 1st Ward. He was succeeded in 1925 by A. Lester Stoddard, who presided Dec 31, 1930. On that date the La Grande 1st Ward had 425 members, including 66 children.

**LA GRANDE 2ND WARD**, Union Stake, Union Co., Oregon, consists of the Latter-day Saints residing in that part of the city of La Grande which is situated on the northeast side of the Oregon Short Line Railroad tracks.

The La Grande 2nd Ward dates back to Dec 14, 1924, when the La Grande Ward was divided into the La Grande 1st and the La Grande 2nd wards and Lewis Adams was chosen as Bishop of the La Grande 2nd Ward. He was succeeded in 1925 by William Grant Bean, who on June 15, 1930, was succeeded by Willie J. Briggs, who presided Dec 31, 1930. On that date the ward had 261 members, including 52 children.

**LA HARPE**, a town in Hancock County, Illinois, is situated in the northwest corner of said county, 23 miles east of Nauvoo. A flourishing branch of the Church was raised up there in 1841, principally through the labors of Zenos H. Gurley. A number of saints continued to reside in that vicinity until the general exodus of the saints in 1846. In 1930 La Harpe



was listed as a township in the northeast part of Hancock County, on the stage route from Macomb, Ill., to Burlington, Iowa, and had a population of 1,728

**LAKE CITY.** See American Fork, Alpine Stake, Utah

**LAKE COUNTY,** Ohio, was formed March 6, 1840, from Geauga and Cuyahoga counties and named Lake, owing to its bordering on Lake Erie. With the organization of Lake County, Kirtland became a part of said county. The surface of Lake County consists of a rolling country in which the soil is good, consisting generally of a clay loam interspersed with ridges of sand and gravel. The county is peculiar for the quality and quantity of its fruit such as apples, pears, peaches, plums and grapes. The area of the county is 215 square miles. Kirtland township had a population of 1,777 in 1840, but only 984 in 1888.

**LAKE DISTRICT,** or Conference, of the North Central States Mission, consists of Latter-day Saints residing in the east part of Minnesota bordering on Lake Superior, and on Dec 31, 1930, had a membership of 178, including 36 children.

**LAKE FORK.** See Upalco Ward, Duchesne Stake.

**LAKE POINT** was the name of a bathing resort located on the east shore of the Great Salt Lake, near its southern limit. In 1874 Dr. Jeter Clinton erected a hotel there (a large, three-story building), some bath-houses and other attractions, and when a year later the Utah and Nevada Railroad established a station in the vicinity, Lake Point became a favorite resort for pleasure seekers and tourists, who desired to see and to bathe in the famous Salt Lake. But when Saltair was opened in 1893, the small bathing resorts, unable to stand the competition, were forced to close. The hotel soon afterwards fell into ruins.

The pioneer settlement known as

E T City, a mile and a half south of the resort, is now known as Lake Point.

**LAKE POINT WARD,** Tooele Stake, Tooele Co., Utah, consists of Latter-day Saints residing in the extreme northeast part of Tooele Valley, bordering on the Great Salt Lake on the north, the Oquirrh Mountains on the east, Batesville (Eida) Ward on the south, and Grantsville on the west. The inhabitants are nearly all farmers, most of whom reside in the village of Lake Point (originally called E T City) and vicinity, which contains a limited amount of good farming land. The ward has a modern meeting house (a rock building), a good school house and some comfortable private residences. It is a scattered settlement of farmers. The Richville Flouring Mill and the Utah Woolpulling Company's plant are within the limits of the ward, three miles southwest of Lake Point center.

E T City (now Lake Point) was first settled in the spring of 1854 by Peter Maughan and others, who located about a mile southwest of where the present Lake Point meeting house stands. But finding the water there brackish, Brother Maughan went northeast and commenced farming, raising a crop the first year. In 1855 a number of other settlers located in the same locality and thus a little village, or sort of string town, came into existence under the name of E T City, so named in honor of Apostle Ezra T. Benson. In 1858 the little settlement was vacated for a short time when the people participated in the general "Move" south. After the departure of Peter Maughan for Cache Valley in 1856, George W. Bryan became presiding Elder at E T City. He was succeeded in 1872 by William F. Moss, who presided in that capacity until June 24, 1877, when the Tooele Stake of Zion was organized, and the saints at E T City were organized as a regular bishop's ward with William F. Moss as Bishop. He was succeeded in 1901 by Emil Feller, who in 1907 was

succeeded by Samuel Paget, who in 1909 was succeeded by James Maxwell Yates, who on Jan. 5, 1930, was succeeded by William George Yates, who presided Dec 31, 1930. On that date the Lake Point Ward had 235 members, including 54 children. The total population of the Lake Point Precinct was 299 in 1930. In August, 1923, the name of E T City Ward was changed to Lake Point.

**LAKE SHORE WARD**, Palmyra Stake, consists of the Latter-day Saints residing in the Lake Shore Precinct and school district in Utah County, Utah. It is a farming district bordered by the Utah Lake on the west and north, the Spanish Fork River on the east, and the Benjamin Ward on the south. There are within the boundaries of the ward a meeting house and a school house. The ward meeting house stands about two miles from the nearest point on the Utah Lake, one and a half mile west of the Spanish Fork River, five miles northwest of Spanish Fork and 17 miles, by nearest road, southwest of Provo.

Lake Shore Ward is an outgrowth of the city of Spanish Fork, and soon after the founding of that city settlers located farms in different directions from the main town center, among these were some who located in what is now the Lake Shore Ward, and about 25 of these families of saints living in that district of country were organized as the Lake Shore Branch May 9, 1880. The lands now in the Lake Shore Ward were then within the Indian reservation.

The Lake Shore Branch was organized into a regular bishop's ward June 12, 1886, with Lorenzo Argyle (who had presided over the branch) as Bishop. Brother Argyle acted as Bishop until 1913 when he was succeeded by John P. Youd, who in 1920 was succeeded by William George Foster, who in 1924 was succeeded by Thomas M. Anderson, who presided Dec 31, 1930. On that date the ward had 464 members, including 111 children. Lake

Shore Precinct had 390 inhabitants in 1890, and 482 in 1930.

**LAKE VIEW WARD**, Sharon Stake, consists of the Latter-day Saints residing in a farming district lying west of Provo, Utah Co., Utah, including a strip of country extending north and south about four miles, and east and west about two miles. Northward the ward extends to the Vineyard Ward, east to the Timpanogos and Grand View wards, south to the Provo River, and west to the Utah Lake. The Denver and Rio Grande Western Railroad and the Los Angeles and Salt Lake Railroad pass through the ward from northwest to southeast and the Salt Lake and Utah Railroad from north to south. Nearly all the inhabitants are Latter-day Saints and live in a scattered condition on their respective farms. LDS meetings are held in a fine brick meeting house located about  $3\frac{1}{2}$  miles northwest of the Provo Tabernacle and eight miles south of Pleasant Grove. The name Lake View was undoubtedly suggested by the fact that a most excellent view is had from the higher lands in the ward over the Utah Lake and a large portion of the beautiful Utah Valley.

The first settler in that part of Utah Valley now included in the Lake View Ward was Peter Madsen, a fisherman, and a native of Denmark, who settled at the mouth of Provo River in the summer of 1855, and established himself as a fisherman. During the grasshopper period in 1855-1856, when the grasshoppers destroyed the crops, Brother Madsen fed hundreds of people who visited him, besides sending scores of barrels of fish to the neighboring settlements to be distributed among the poor. During the time of the "Move" in 1858, hundreds of people encamped on or near the banks of the Provo River northward, pitching their tents and camping on the sand ridges. There are traces of their dug-outs to this day. In due course of time other settlers located in that part of the country and a school district was created in 1876.

When the Utah Stake of Zion was re-organized in June, 1877, the saints who had settled in that part of Utah Valley now included in the Lake View Ward were organized as the Provo 5th Ward (later changed to Lake View Ward) with Peter Madsen as Bishop. He was succeeded in that capacity in 1892 by John Johnson, who in 1915 was succeeded by William W. Taylor, who in 1928 was succeeded by Spencer Madsen, who acted as Bishop of the Lake View Ward Dec. 31, 1930. On that date the ward had 372 members, including 88 children. Lakeview Precinct had 376 inhabitants in 1890 and 465 in 1930.

**LAKE VIEW WARD, Tooele Stake, Tooele Co., Utah,** consists of the Latter-day Saints residing in the east part of Tooele Valley, constituting a farming community. The location commands a fine view of Tooele Valley and the Great Salt Lake. The center of the ward is  $1\frac{1}{2}$  mile west or below the mouth of Pine Canyon, four miles by road northeast of Tooele City, and 33 miles by nearest road southwest of Salt Lake City. The ward owns a convenient meeting house, a modern brick building. The lands and gardens of the ward are irrigated from water issuing from Pine Canyon and Middle Canyon. It is claimed that better fruit is raised at Lake View than in any other part of Tooele Valley.

That part of Tooele Valley now included in the Lake View Ward was settled in 1850 by Lemuel Dudley and other Latter-day Saints. During the following years other settlers located in the same neighborhood, and about 1861 these settlers were organized into a branch called Pine Canyon Branch with Robert Shields as presiding Elder. This organization formed a part of the Tooele Ward. Brother Shields presided until about 1875, when he was succeeded by Moses Martin, who acted until June 24, 1877, when the saints of the Pine Canyon Branch were organized as a regular bishop's ward with Moses Martin as Bishop. He was suc-

ceeded in 1888 by John G. Shields, who in 1919 was succeeded by Robert B. Sagers, who in 1925 was succeeded by Francis M. Shields, who acted Dec. 31, 1930. On that date the Lake View Ward had 159 members, including 41 children. The total population of the Lake View Precinct was 334 in 1930, including people engaged in the smelters.

**LAKESIDE WARD, Snowflake Stake, Navajo Co., Arizona,** consists of Latter-day Saints residing in the timber regions adjacent to Showlow Creek on the slopes of the Mogollon Mountains.

Lakeside Ward, an outgrowth of Showlow Ward, was organized June 24, 1912, to comprise all the ranches situated south of the top of the Ellsworth Hill. A. P. Larson was chosen as Bishop. He acted until 1918 when he was succeeded by Leo Ellsworth, who was succeeded in 1920 by John L. Fish, who acted Dec. 31, 1930. Lakeside Ward has also been known as Woodland and Fairview. On Dec. 31, 1930, the Lakeside Ward had 336 members, including 78 children.

**LAKETOWN WARD, Bear Lake Stake, Rich Co., Utah,** consists of the Latter-day Saints residing in the village of Laketown and surrounding country as well as a few families located in Round Valley. The village of Laketown is beautifully situated in the extreme south end of Bear Lake Valley, on Laketown Creek at the mouth of Laketown Canyon and  $1\frac{1}{2}$  mile south of the south end of Bear Lake. It is about 30 miles south of Paris.

Laketown, as an ecclesiastical organization, may be considered a continuation of Round Valley Ward and was settled principally by former inhabitants of that valley in the spring of 1867. John Oldfield was the first presiding Elder in the new settlement, he was succeeded in 1869 by Ira Nebeker, who presided until Aug. 26, 1877, when the Laketown Branch was or-

ganized as a regular bishop's ward with Ira Nebeker as Bishop. Brother Nebeker acted as Bishop until about 1902, after which Joseph Irwin took temporary charge of the ward until 1905, when George H. Robinson was appointed Bishop of the Laketown Ward; he still held that position in 1930. The total Church population in Laketown on Dec. 31, 1930, was 334 souls, including 62 children.

**LANARK WARD**, Bear Lake Stake, Bear Lake Co., Idaho, is an outgrowth of Paris and consists of a farming district lying between Paris and Liberty. The Lanark Ward was organized Aug. 31, 1893, with Joseph Peter Beck as Bishop, he was succeeded in 1897 by Ebenezer Crouch, who was succeeded in 1902 by James F. Bunn, who was succeeded in 1904 by James Hymas, who was succeeded in 1908 by Fred W. Passey, who was succeeded in 1921 by Ernest D. Hymas, who acted as Bishop of the Lanark Ward in 1930. The Church population of the Lanark Ward Dec. 31, 1930, was 180, including 50 children.

**LAND'S END CONFERENCE**, British Mission, consisted of the Latter-day Saints residing at Land's End, the extreme southwest point of England. It also included the county of Cornwall and part of Devonshire. The conference commenced to function Jan. 1, 1852, and continued until June 20, 1868, when it was dissolved and annexed to the Bristol Conference.

**LANKERSHIM WARD**, Hollywood Stake, Los Angeles Co., California, consists of Latter-day Saints residing in that part of the city of Los Angeles known as North Hollywood, in San Fernando Valley, about 12 miles northwest of the center of Los Angeles. Lankershim is the industrial center of moving pictures. The saints of this ward worship in their own chapel built of California stucco, on the corner of Cleon and Collins streets, dedicated in 1927.

The Latter-day Saints who had lo-

cated in that part of Los Angeles which constituted the district of Lankershim were organized as a branch June 13, 1924, with Edmund R. Paul as presiding Elder. The branch was organized as a regular bishop's ward in 1927 with Edmund R. Paul as Bishop. He was succeeded in 1928 by Heber W. Norton, who later in 1928 was succeeded by Joseph W. Covington, who in 1929 was succeeded by Mathoni W. Pratt, who in 1930 was succeeded by Jesse L. Mortensen, who presided Dec. 31, 1930. On that date the membership of the Lankershim Ward was 216, including 50 children.

**LA PLATA BRANCH**, Young Stake, San Juan Co., New Mexico, consisted of Latter-day Saints residing on the west side of La Plata River, the center of the branch being about five miles above the junction of that stream with the San Juan River. The center of the district was eight miles by road northwest of Farmington, the nearest post office, and 14 miles in a northwesterly direction from Bingham, to which ward it belonged. La Plata consisted of a small hamlet clustered around the L. D. S. meeting house, while the rest of the saints resided on their ranches in a very scattered condition. The gardens and farming land were irrigated from canals which tapped the La Plata River in different places. Years ago the La Plata and Animas country was full of desperados of the worst character, who annoyed the respectable settlers to such an extent that the citizens had to arm themselves and wage a regular warfare against these outlaws and land-jumpers. In 1883 the first L. D. S. settlers located on the La Plata. Other families arrived in 1884 and following years. These first Mormon settlers were threatened by the desperados and annoyed by non-Mormons, and at once it came to open hostilities in which two of the outlaws were killed.

The first presiding Elder at La Plata was Henson Walker, who presided as early as the spring of 1886, but was

succeeded later the same year by David Alma Stevens, who in 1887 was succeeded by Charles Clawson, who in 1888 was succeeded by Joseph Stanford Smith, who was succeeded in 1889 by Jesse P. Steel, who was succeeded in 1891 by Franklin A. Young, who was succeeded in 1893 by George F. Burnham, who presided until the settlement was broken up in 1899

**LAPOINT WARD**, Uintah Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in a farming settlement scattered along Deep Creek, a tributary of the Uintah River. The meeting house, a brick structure erected in 1930, is about 18 miles southwest of Vernal, the stake headquarters, ten miles southeast of the White Rock Indian Agency, and ten miles north east of Fort Duchesne. From every part of the Lapoint Ward the Uintah Mountains are in plain view.

Lapoint, thus named from the southernmost point of a spur of the Uintah Range, was founded as one of the settlements on the Uintah Indian Reservation when that section of country was opened for settlers in 1905. A number of Latter-day Saints were among those who took advantage of the opportunity to file claims, William Sprouse and Harmon Mullins of Vernal being among the first, and they and their families were the first settlers at Lapoint. Harmon Mullins shortly afterwards became one of the incorporators of the White Rock Irrigation Company, and William Sprouse made a ditch two miles long to connect Lapoint with the government ditch.

Other Latter-day Saint settlers followed and good crops of grain and alfalfa were raised by them. They became part of the Liberty Ward which included the later Lapoint, Moffat and Randlett wards. The Lapoint townsite was surveyed in 1914. On Sept. 10, 1916, the Lapoint Ward was organized from a part of the Liberty Ward with James M. Shaffer as Bishop. He was succeeded in 1916 by Roy Taylor, who was succeeded in 1925 by

Jacob Rasmussen, who was succeeded in 1926 by William Calvin Marshal, who was succeeded in 1927 by James Clair Hacking, who presided Dec. 31, 1930, at which time the ward had 366 members, including 89 children. The total population of the Lapoint Precinct in 1930 was 579.

**LARK BRANCH**, West Jordan Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in the mining town of Lark, situated near the mouth of Butterfield Canyon, four miles west of Herriman, and about one mile north of Butterfield Creek. A number of the Latter-day Saints residing in the town are employed in the mines. A tunnel three miles long, bored through the mountain, connects Lark with Bingham. Most of the buildings in Lark are lumber houses, but there is a good and substantial brick school house. The town is principally sustained by people employed in the Dalton and Lark mines and also by the Ohio Copper Company. The L. D. S. meeting house, a frame building erected at a cost of \$2,500 in 1925, is centrally located. An amusement hall, also a frame building, was built near the meeting house in 1928. The exact location of Lark is at the foot of the Oquirrh Mountains in Sec. 29, Twp. 3 south, Range 2 west, Salt Lake Meridian. The tunnel mentioned opens at the townsite.

The first Latter-day Saints at Lark were people who found employment in the mines. They belonged originally to the Herriman Ward, as a branch of said ward, but on June 23, 1918, the saints at Lark were organized as a ward of the Jordan Stake with James H. Wight as Bishop. Prior to the organization of the ward Ernest H. Arnold had acted as president of the branch, under the direction of the Herriman bishopric. Bishop Wight was succeeded in 1923 by Dorus A. Thomas as presiding Elder. He presided Dec. 31, 1930; on that date the branch had 234 members, including 55 children.

**LA SAL WARD**, San Juan Stake, San Juan Co., Utah, consisted of the Latter-day Saints residing in an open country lying southwest of La Sal Mountains. It consisted of a farming settlement. The inhabitants irrigated their lands and gardens from La Sal Creek, but owing to the scarcity of water the settlement has never been prosperous. Among the people who sought to establish homes in that part of the country were a few Latter-day Saints who began to take up land in 1912 on the so-called La Sal Flat. Among these settlers (most of them having formerly resided at Moab) were Fletcher H. Hammond and George McConkie. These first Latter-day Saint settlers were organized as a branch of the Church Aug. 2, 1915, called the La Sal Branch, with Walter Dilworth Hammond as presiding Elder. Like most similar colonies established in the wilderness, that of La Sal experienced many difficulties and privations, but the settlers, with courage and determination, set to work with zeal to subdue the soil, erect homes, and make the desert blossom. They made a ditch about 12 miles long from the La Sal Creek. Walter D. Hammond took charge as presiding Elder until Oct. 21, 1917, when the La Sal Branch was organized as the La Sal Ward with Walter D. Hammond as Bishop. He was succeeded in 1921 by Alexander Jameson, who presided until the ward was discontinued in that year. Most of the settlers moved away in 1921, being discouraged because of the lack of water.

The La Sal meeting house, a small lumber building, which was erected in 1918, is centrally located on Coyote Flat, 32 miles southeast of Moab, and 36 miles north of Monticello. The townsite is about four miles south of the south base of the La Sal Mountains.

**LAS VEGAS WARD**, Moapa Stake, Clark Co., Nevada, consists of the Latter-day Saints residing in the railroad town of Las Vegas on the Los Angeles and Salt Lake Railroad, 66

miles southwest of Overton, the headquarters of the Moapa Stake, 450 miles southwest of Salt Lake City and 301 miles northeast of Los Angeles, California. Las Vegas is a Spanish name meaning "The Meadows". Some of the brethren at Las Vegas are employed by the railroad company, while others are engaged in business, farming, and stock-raising. The saints in 1930 owned a small meeting house in Las Vegas which was not at that time large enough to accommodate the membership of the ward.

Las Vegas Springs was an important camping place on the so-called Spanish Trail before the advent of Latter-day Saints into the Rocky Mountain country. Capt. Jefferson Hunt, of Mormon Battalion fame, and a few companions, were the first Latter-day Saints to travel over that trail from Salt Lake City to California in 1847. Much traveling over said trail by Latter-day Saints was continued for many years, until the building of the Los Angeles and Salt Lake Railroad. Many caravans and teams of all kinds, freighting between southern California and what in early days was termed "The Lake," meaning Salt Lake City, took place.

In 1855 a L. D. S. colony was founded at Las Vegas, under the advice of Pres. Brigham Young, which colony prospered and was a most important outpost of L. D. S. settlements until the Johnston Army troubles in 1858 caused the saints to vacate the place. (See Mss. history of Las Vegas Mission.) Ruins of buildings erected by the saints during the time of the Mormon occupancy can still be seen in Las Vegas. When the Los Angeles and Salt Lake Railroad (originally called the San Pedro Los Angeles and Salt Lake Railroad) was built through the desert in 1900-1905, Las Vegas became an important railroad town and the end of a division. Among the railroad employees were a number of Latter-day Saints (some with families) including Charles P. Ronnow, formerly a resident of Panaca, Nevada. As the town grew, the L. D. S. population also

increased in number and a L. D. S. branch organization was effected in 1915 as a part of the Bunkerville Ward. This continued until April 30, 1922, when the saints at Las Vegas were organized into an independent branch with Ira J. Earl as presiding Elder. On June 1, 1924, the Las Vegas Branch was organized into a regular bishop's ward, with Ira J. Earl as Bishop. He was succeeded by Bryan L. Bunker in 1929, who presided Dec. 31, 1930. On that date the Las Vegas Ward had a membership of 410, including 101 children. The total population of Las Vegas Precinct was 5,922 in 1930, of which 5,165 were residents of Las Vegas City.

**LATTER-DAY SAINTS CHURCH OFFICES**, a structure of imposing proportions and striking architectural design, was erected from 1914 to 1917 on the north side of East South Temple St. just west of the Lion House and east of the Hotel Utah. The style is known as Grecian Ionic and the building is rectangular in form, measuring 101 feet 11 inches on the front side and 165 feet 3 inches in depth, with a total height, above grade, of 80 feet. It is erected on a steel frame skeleton of the most modern pattern.

The building is constructed of Utah granite, the total weight of the stone being 6,205 tons. Surrounding the building are 24 fluted columns 48 ft. in height with a diameter of 5 feet at the base, these columns forming a colonnade on each side between heavy masses of masonry at each corner.

In the interior of the building Utah marble is used extensively, the reception hall on the main floor having 16 fluted monoliths, 14 feet in height, and the marble staircases present a majestic appearance.

This building constitutes the administrative headquarters of the Church. On the main floor are the general business offices, the offices of the First Presidency, a handsome committee room and two large reception halls. The second floor contains the private

offices of several of the Apostles and Presidents of the First Council of Seventy and a large well furnished council room for each of these quorums. The third floor is given entirely to the Church Historian and staff. The fourth floor is occupied by the Church Board of Education, a lecture hall and several private offices. The fifth floor is a stock room for records and files.

The cost of the edifice and furniture is estimated at one million dollars.

**LATTER-DAY SAINTS COLLEGE**, Salt Lake City, Utah, was founded in 1886. Sessions were commenced on Nov. 15, 1886, in the basement of the Social Hall, with Willard Done as principal. Eighty students were enrolled. Later the school was moved to Pres. Brigham Young's old school house, just east of the Eagle Gate. Still later the school was housed in the Ellerbeck Building in the 17th Ward, the site now occupied by the West Junior High School. The Templeton Building, on the southeast corner of South Temple and Main streets, was next used and the school continued to function there until 1900, when a valuable piece of land on North Main St., opposite the Salt Lake Temple, was secured upon which the building, later known as the Business College, was erected in 1901. This was followed in 1902 by the Barratt Hall, erected by Mrs. Matilda M. Barratt in memory of her son, Samuel M. Barratt. About this time mechanic arts, domestic science and domestic arts courses were introduced and the historic Lion House was fitted up as a laboratory for these classes. Later the old tithing office was used for the mechanic arts department. In 1903 the Brigham Young Memorial Building was erected on the south side of the campus and in 1919 a similar edifice, called the Joseph Smith Memorial Building, was erected on the north side of the campus, these four majestic structures, standing in a semi-circle, make an imposing and impressive spectacle. In connection with the college in 1910, one of the finest

and best equipped gymnasiums in the west was erected, facing on College Avenue. When first opened in 1886 the L. D. S. College was little more than a grade school, designed to give the students good scholastic training in addition to religious instruction. Later the needs of adolescent youth were catered to and the school became a first class high school, while still featuring religious instruction. In 1924 the school offered junior college, high school and business college training and graduates received full credit from the state institutions. In 1930, in conformity with the policy of the Church to discontinue high school and junior college training in districts where the state institutions offered exceptional facilities along these lines, the question of continuing only the Business College was discussed and soon afterwards the other departments were closed.

The L. D. S. Business College, which in 1907 absorbed the Salt Lake Business College, is unequaled in facilities and equipment within a wide area. Domestic science was taught in the Lion House in connection with the Business College and a cafeteria operated for the benefit of students and to use the well cooked foods prepared by the cooking school, in charge of competent dietitians.

Following are the names of the presidents of the L. D. S. College from the time of its foundation: Willard Done, 1886-1888, Dr. James E. Talmage, 1888-1892, Willard Done (2nd term), 1892-1899, Dr. Joshua H. Paul, 1899-1905, Willard Young, 1905-1916, Guy C. Wilson, 1916-1926, and Fera-morz Y. Fox, 1926-1930.

**LAVA HOT SPRINGS WARD,** Portneuf Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing on the Portneuf River about twelve miles east of McCammon, and extending from Topaz up said river to a point  $3\frac{1}{2}$  miles above where Fish Creek empties into the river. The center of the ward is Lava Hot Springs on the Ore-

gon Short Line Railroad, where the saints own a small meeting house. Lava Hot Springs is a sanitarium, where thousands of people annually visit to enjoy bathing and treatments beneficial to health at the springs which are gaining in popularity.

Lava Hot Springs owes its existence to the hot springs, which even in the days of the trappers were well known and occasionally utilized in the interest of health, and when the Oregon Short Line Railroad was built through Portneuf Canyon these springs became easy of access to many people who camped occasionally by them to enjoy the benefits to be obtained from their healing qualities. Yet, as late as 1914, there were only two or three houses where the town of Lava Hot Springs now stands. Edwin Morgan Gittins, a Latter-day Saint, kept a store there. A regular sanitarium was opened at the Springs in 1914, and in 1917 a first-class hotel was built at a cost of \$40,000. It contains 30 rooms for guests, and many patients have been cured from the effects of rheumatism and other diseases. In 1908, when Augustus F. Blaser was made Bishop of the Dempsey Ward, the lower part of that ward was organized as a separate ward named Topaz with Arthur M. Fullmer as Bishop. When the town of Lava Hot Springs was founded and later grew in importance, the headquarters of the Topaz Ward were established there, and the name of the ward changed from Topaz to Lava Hot Springs. Bishop Fullmer, who left the ward in 1915, was succeeded as Bishop by Fred M. Campbell, who in 1916 was succeeded by George H. Maughan, who in 1917 was succeeded by William R. Godfrey, who in 1919 was succeeded by James C. Allen, who in 1920 was succeeded by Theodore M. Monroe, who in 1927 was succeeded by Arthur R. Rowsell, who presided Dec. 31, 1930. On that date the Lava Hot Springs Ward had 407 members, including 98 children. The total population of the Lava Hot Springs Precinct was 1,068 in 1930.



**LAVA WARD**, Portneuf Stake, Bannock Co., Idaho, consists of the Latter-day Saints living in a scattered condition up and down Portneuf Creek in Portneuf Canyon for a distance of seven miles. Some of the farms are irrigated, but most of them are dry farms. Considerable wild hay grows in patches on the river bottom. There is some good fertile land, most of which is rolling. The center of the ward, or the place where the Lava school house is located on the left bank, or east side, of Portneuf Creek, is 17 miles east of McCammon, and 32 miles northeast of Downey, the headquarters of the Portneuf Stake. It is also four miles above, or north of the Lava Hot Springs, or 14 miles by main traveled road southwest of Bancroft, in Portneuf Valley. The Dempsey, or Lava, school house stands about half a mile east of where Dempsey Creek empties into the Portneuf River. Dempsey Ward (now Lava Ward) originally embraced all that part of the country which afterwards became Lava, Lava Hot Springs and Topaz wards. Lava Hot Springs in 1930 occupied the original center of Dempsey Ward, Lava the upper or northeast part and Topaz the lower or southwest part of the original Dempsey Ward.

Dempsey was thus named in honor of Bob Dempsey, a trapper or mountaineer, who built a little rock dugout in the lava rock, near the point where Dempsey Creek empties into the Portneuf River. Among the early Mormon settlers who located in that part of the country later included in the Dempsey Ward were Charles F. Potter (who came about 1881) and Noah Reese. They located at different points along the Portneuf River and its tributaries, between the years 1888 and 1891. These first settlers were organized into a branch of the Church called the Dempsey Branch as a part of the Garden Creek Ward Oct. 18, 1890, with Charles F. Potter as presiding Elder. On Nov. 19, 1891, the Dempsey Branch was organized as the Dempsey Ward, with Charles F. Potter as Bishop. He was

succeeded in 1897 by Washington McClellan, who in 1909 was succeeded by Augustus F. Blaser, who in 1914 was succeeded by Charles M. Byington, who presided in the Lava Ward Dec. 31, 1930. On that date the ward had 37 members, including 11 children. The name of the ward was changed from Dempsey to Lava in 1909.

**LA VERKIN WARD**, Zion Park Stake, Washington Co., Utah, consists of Latter-day Saints residing in the snug little town of La Verkin, which is situated on the north side of the Rio Virgen, opposite Hurricane. It is a town with pleasant homes, situated about two miles northeast of Hurricane, nine miles southeast of Toquerville and 20 miles, by nearest road, northeast of St. George. Like its neighbor (Hurricane), La Verkin is known for its beautiful location, its splendid orchards and shade trees, and its fine private residences. It has a new modern L. D. S. meeting house, a school house, stores, etc. La Verkin is near the Cedar-Zion Canyon highway, its fields joining said road. The La Verkin Hot Springs, a popular bathing resort, is situated in the Rio Virgen Canyon, immediately south of the town. The temperature of the healthy mineral water in these springs is about 108 degrees Fahrenheit. La Verkin obtains water for culinary purposes from springs situated about ten miles away, a short distance above Toquerville, from which source the water is piped to the La Verkin townsite, where it is practically taken into every house in the town.

In November, 1888, Thomas Judd and Thomas P. Cottam, both of St. George, Utah, considered the feasibility of getting water from the Rio Virgen onto the La Verkin Bench. A satisfactory survey of a canal needed for that purpose was made and work on the canal commenced in 1889. In June, 1889, the La Verkin Fruit and Nursery Company was incorporated with Thomas Judd as president, and work on the canal and the tunnel at the head was

pushed through at a cost of about \$25,000 and completed in April, 1891. In the spring of 1891 orchards and vineyards were planted and during the following year the company continued their cooperative labors, making many improvements. A townsite was surveyed about 1898, and the first families moved onto it in 1900.

As the population of the settlement increased they were organized into a bishop's ward June 23, 1904, with Morris Wilson, jun., as Bishop. Meetings were held in a bowery and in private houses, but a rock meeting house with a belfry on the west end was built in 1907, which served for all meeting, school and social purposes until a new meeting house was erected in 1925-1926. Morris Wilson, jun., acted as Bishop of the La Verkin Ward until 1928, when he was succeeded by Ovan-do Gubler, who presided Dec. 31, 1930. On that date the La Verkin Ward had 231 members, including 63 children. The total population of the La Verkin town was 236 in 1930.

**LAWRENCE BRANCH,** Emery Stake, Emery Co., Utah, consists of a few families of Latter-day Saints residing in the village of Lawrence, which is located on a flat about five miles southeast of Huntington, and eight miles northeast of Castle Dale. Owing to the scarcity of water and for other causes the village of Lawrence, which years ago was a prosperous ward, has dwindled down to a small branch.

That part of Emery County now included in the Lawrence Branch was first settled in 1879 by Simeon Drolinger and others. In 1885 a precinct was created at Lawrence, and soon afterwards a school district. In 1886 Calvin W. Moore was appointed to preside over the saints at Lawrence, and on Aug. 10, 1889, the Lawrence Branch was organized as a bishop's ward, with Calvin W. Moore as Bishop. His successors were the following: Christian M. Miller, 1900-1912; Ole N. Tuft, 1912-1917, and Ira Nelson Day, 1917-

1921. On Feb. 13, 1921, the ward organization was discontinued, and the remaining members were amalgamated with the Huntington Ward, but later the same year, Reuben Brasher was appointed to take local charge of meetings at Lawrence, and in May, 1922, a branch organization was effected there. Reuben Brasher acted as presiding Elder until Dec. 7, 1930, when he was succeeded by Edward Brinkerhoff, who presided Dec. 31, 1930. The church membership on that date was 113, including 32 children. The total population of Lawrence Precinct was 161 in 1930.

**LAYTON WARD,** North Davis Stake, consists of Latter-day Saints residing in the town of Layton and vicinity, in Davis County, Utah. The center of the ward is about 25 miles north of the Temple Block, Salt Lake City, and about 12 miles south from the center of Ogden.

Layton Ward, an outgrowth of Kaysville Ward, was organized Sept. 1, 1889, and named in honor of Christopher Layton, one of the pioneers of Davis County. Daniel B. Harris was appointed Bishop. One of the first settlers in that part of Kaysville Ward now included in Layton Ward was Elias Adams, sen., who settled on what is known as Holmes' Creek (also called Adams Creek) in the fall of 1850. He was followed by John Thornley, Enoch M. and Thomas King, Thomas Finley and John and James Forbes and some others. John Thornley was among the first men in Utah who raised a crop of grain without irrigation. As early as 1869 he raised both corn and wheat on his land without irrigation and obtained good crops, although he was told that he would not raise enough grain to feed a goose. Being successful, however, others followed his example, and the dry land on the "Sand Ridge" was homesteaded. Among those who took up land there was George D. Watt, the first man baptized in England. Bro. Watt also is claimed to have been one of the first men in

Utah to raise lucern on his farm. Layton, which has running through it three railways, namely, the Oregon Short Line, the Denver and Rio Grande Western and the Bamberger Electric, is a favorite point for the exportation of fruits and vegetables raised and canned in Davis County.

As the population in the north part of Kaysville increased, it was found necessary, as early as 1870, to build a school house. In this building also Sunday school sessions were commenced in 1877, with Alexander Dawson as superintendent. The Layton Ward was organized in 1889 with Daniel B. Harris as Bishop. Immediately after the organization of the ward steps were taken towards the erection of a meeting house, and this enterprise was pushed with such vigor that meetings were commenced in it at Christmas the same year. In 1908 this building was replaced by a more modern chapel and amusement hall. Layton Ward belonged to the Davis Stake of Zion until 1915, when that stake was divided into the North Davis and the South Davis stakes and Layton Ward then became part of the North Davis Stake.

Bishop Daniel B. Harris was succeeded in 1910 by Marion F. Adams, who was succeeded in 1915 by James E. Ellison, who presided over the ward Dec. 31, 1930. On that date the ward had 982 members, including 204 children. The total population of the Layton Precinct was 2,037 in 1930, of these 597 resided in the town of Layton.

**LAYTON WARD**, St Joseph Stake, Graham Co., Arizona, consists of the Latter-day Saints residing at Layton, including the older town of Safford, about three miles southeast of Thatcher, five miles west of Solomonville and 40 miles from the Bowie station on the Southern Pacific Railroad. Safford is now the commercial center or chief town in the Gila Valley. It has many fine public buildings and beautiful residences, and can boast of its fine orchards and fertile fields. The popula-

tion is a mixture of Mormons and non-Mormons.

Layton as a settlement dates back to Jan. 13, 1883, when the first Latter-day Saints located in that part of the Gila Valley now included in the Layton Ward, or within the municipality of Safford. As the settlers increased, these early saints in Arizona were organized as a branch of the Church March 2, 1884, named Layton, in honor of Christopher Layton, the first president of the St Joseph Stake. John Welker was the first Bishop of the Layton Ward, which was organized Nov. 4, 1884. He was succeeded in 1898 by James R. Welker, who in 1917 was succeeded by Joseph W. Greenhalgh, who in 1928 was succeeded by Thomas Clarence Naylor, who presided Dec. 31, 1930, on which date the ward had 1,025 members, including 291 children. The members of the Layton Ward constitute a part of the Safford Precinct, which in 1930 had a total population of 2,951; of these 1,706 resided in the town of Safford.

**LEAMINGTON WARD**, Deseret Stake, Millard Co., Utah, consists of the Latter-day Saints residing in the town of Leamington and surroundings. Leamington, an important station on the Salt Lake and Los Angeles Railroad, is the business center of the surrounding country districts, and consists of an enterprising farming population. There is a fine meeting house in Leamington and a number of comfortable private dwellings. Leamington is 21 miles northeast of Delta and 40 miles southwest of Nephi, Juab Co. About half the people of Leamington live on the townsite and the rest on their farms in a scattered condition along the Sevier River.

As early as the fall of 1871 a number of the citizens of Oak Creek made improvements on the present site of Leamington and built a small dam across the river, which, however, was soon washed away. The following year (1872) another dam was built in the river by people who subsequently be-

came permanent settlers at Leamington. But these early settlers lost their dams nearly every year for several seasons. The actual settlement of Leamington took place in 1873, when Thomas Morgan and others made their homes in that part of the country. A log meeting house was built by these early settlers in 1880. As early as 1876 a branch organization was effected at Leamington, which was named after the city of Leamington in England, with Thomas Morgan as presiding Elder. He was succeeded by Lars Nielsen (Christiansen) about 1878, who in 1900 was succeeded by Rodney B. Ashby, who presided over the settlement 28 years, and was succeeded in 1928 by Spencer J. Nielsen, who acted as Bishop Dec. 31, 1930. At that time the Church membership of the Leamington Ward was 344, including 73 children. The total population of the Leamington Precinct was 356 in 1930.

**LEAVITT WARD, Alberta Stake,** Alberta, Canada, consists of the Latter-day Saints residing in a district of country lying about six miles west of Cardston, of which the Leavitt Ward is an outgrowth.

The ward, including the well-known Buffalo Flat, was first settled in 1893. The few families of Latter-day Saints who had settled there were organized as a branch of the Church June 6, 1896, and as a bishop's ward Nov. 23, 1896, with Frank Leavitt as Bishop. In 1897 a heavy emigration set in, quite a number of families from Utah and elsewhere locating in Alberta, some of them within the limits of the Leavitt Ward, which at the close of the year had a membership of 171. Frank Leavitt was succeeded in 1908 by Willard G. Smith, who in 1921 was succeeded by George Edward Cahoon, who presided as Bishop over the Leavitt Ward Dec. 31, 1930. On that date Leavitt Ward had 226 members, including 53 children.

**LEBANON BRANCH, Saint Joseph Stake, Graham Co., Arizona,** consists

of the Latter-day Saints residing in a scattered condition in a farming district lying southeast of Thatcher, near the base of the Graham Mountains, in Graham County. Near the center of the ward is the meeting house, erected in 1916 at a cost of about \$600.

A few families of Latter-day Saints, who had settled in the Lebanon district, were organized as a branch of the Church in 1901 with Thomas G. Alger as presiding Elder. This branch was organized as a ward March 18, 1906, with Thomas G. Alger as Bishop. He was succeeded in 1912 by John A. Lee, who presided until 1923, when the ward organization was discontinued and a branch organized instead, with William Frank Lee, jun., as presiding Elder. Bro. Lee was succeeded in 1925 by Edmund W. Richardson, who was succeeded on Sept. 21, 1930, by Andrew Angle, who presided Dec. 31, 1930. On that date the Lebanon Branch had 154 members, including 44 children.

**LEE COUNTY, IOWA,** consists of the extreme southeast part of the state of Iowa, being separated from Hancock County, Ill., by the Mississippi River, and from Missouri by the Des Moines River. The area of the county is about 486 square miles; the population was 18,861 in 1850 and 41,268 in 1930. The surface of the county consists of undulating prairies and uplands and the soil is very fertile and productive.

From 1839 to 1846 Lee County was the home of a large number of saints who lived chiefly at Montrose, Zarahemla, Ambrosia, Augusta, Nashville and Keokuk. The population of the county in 1838 (the year before the saints came) was 2,839. At a conference held Oct. 5, 1839, at Commerce, Hancock Co., Ill., a stake of Zion was organized in Lee County with John Smith as president, called Zarahemla, but in January, 1842, this stake organization was changed to that of a branch.

Lee County was the home of many saints until the time of the exodus in

1846, when most of them left with the "Camps of Israel" for the West.

**LEE'S FERRY**, Kanab Stake, Coconino Co., Arizona, was an important place isolated on the desert at the crossing of the Colorado River. John D. Lee established his ferry on said river in 1872, first by using one of the boats which had belonged to the Powell Expedition, and later by building a raft of driftwood and cottonwood trees. Still later, a better boat was built from pine timber obtained from the Kaibab plateau, also known as the Buckskin Mountains. John D. Lee had a part of his family with him. The early missionaries called by Pres Brigham Young to settle Arizona crossed the Colorado River at Lee's Ferry, and in May, 1876, Bishop Lorenzo D. Roundy of Kanarra, Utah, was accidentally drowned at the ferry. After the execution of John D. Lee March 23, 1877, for participation in the Mountain Meadows Massacre in 1857, his widow, Emma Lee, operated the ferry for several years. She finally sold the ferry to the Church, and Warren M. Johnson from Glendale, Kane Co., Utah, was placed in charge of the ferry.

In June, 1884, a branch of the Church was organized at the ferry with Warren M. Johnson as president. Bio Johnson had charge of the ferry and branch for 20 years or more. In 1928 the cable by which the ferry was operated broke, and let the boat down the river with the result that one of the Johnson boys and another white man and a Navajo Indian were drowned in the river. After this accident there was no ferry at this crossing of the Colorado for some time. A ferry was again operated there later by the Grand Canyon Cattle Company, which afterwards sold it to Coconino County, at which time the farm at the ferry was purchased by the Johnson boys of whom Jeremiah Johnson was the oldest. He occupied the premises in 1930. The fine, modern bridge across the Colorado River, built at a cost of \$350,000, about five miles west of the

ferry, was opened for traffic June 14, 1929.

**LEEDS CONFERENCE**, or District, of the British Mission, comprises the Latter-day Saints residing in the city of Leeds, Yorkshire, and adjacent towns and villages. In 1842 a conference, called the Bradford Conference, was raised up in Yorkshire, England, and comprised two branches of the Church, one in Bradford and another in the city of York. In the early sixties, as the town of Leeds had become the headquarters of the Bradford Conference, it was frequently referred to as the Leeds Conference, and while there is no actual date on which the name of the conference was changed, the fact is that from the beginning of January, 1862, the conference was always referred to as the Leeds Conference. This conference has had a continued existence, and on Dec 31, 1930, had a total membership of 613, including 62 children.

**LEEDS WARD**, St George Stake, Washington Co., Utah, consists of Latter-day Saints residing in the villages of Leeds and Harrisburg. Leeds is pleasantly situated on the sunny side of a ledge of white rock, or rather in a narrow valley lying between two ridges. The valley extends from northeast to southwest, which is also the course of the principal street of the village, which is situated 18 miles northeast of St George and five miles west of Toquerville. Quale Creek, on which the settlement relies for water for irrigation purposes, is tapped by the settlers two miles from the settlement. The site of the once flourishing mining camp of Silver Reef is 1½ mile north of Leeds.

Leeds as a settlement dates back to 1867, when the town of Bennington (now Leeds) was surveyed three miles north of Harrisburg. Lots in the new town were given to those who moved there from Harrisburg, and the people who took land in the new field gave up their rights in the old Harrisburg

field, which had partly been washed away by floods. Richard H. Ashby built the first cabin on the new town-site in the fall of 1867, and on Dec. 1, 1867, Benjamin Stringham was set apart as acting Bishop of Harrisburg and Bennington. He made his home at Bennington (Leeds), which was named in his honor. In 1868 other settlers arrived, and a school house was built in 1869. On May 9, 1869, the name of Bennington was changed to Leeds, thus named after the town of Leeds in England, where Benjamin Stringham had labored as a missionary. About the same time that Orson B Adams was appointed to preside at Harrisburg, Solomon Angell was appointed to act as presiding Elder at Leeds, under the Toquerville bishopric. Leeds continued as a part of the Toquerville Ward until Wyllis D Fuller was made Bishop of Leeds in 1874.

Orson B Adams continued to preside at Harrisburg until Nov 25, 1891, when the organization of the branch was dissolved, nearly all the people having moved away from Harrisburg. In July, 1891, James Lewis was appointed to take charge of the Leeds Ward, including Harrisburg. At the November conference held in St George Nov 14, 1869, attended by Bishop Willis and others from Toquerville, the former organization of Harrisburg was dissolved and Orson B Adams was appointed to preside at Leeds. Bro Adams presided until March 17, 1874, when the branches of Leeds and Harrisburg, which had hitherto belonged to the Toquerville Ward, were organized as the Leeds Ward, with Wyllis Darwin Fuller as Bishop. Bro Fuller's successors were Goudy Hogan, 1876-1877; Zemirah Palmer, 1877, George H. Crosby, 1877-1886; Brigham Y. McMullen, 1886-1913; David Sterling, 1913-1928, and Ira Edward McMullin, 1928, who acted as Bishop Dec 31, 1930. On that date Leeds Ward had 187 members, including 46 children. The total population of the Leeds Precinct was 220 in 1930.

**LE GRAND WARD**, Liberty Stake, Salt Lake Co., Utah, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 9th South St. (or the Emigration Ward), east by Douglas St. and an irregular line following the brow of the hill (or Yale Ward), south by 13th South (or Emerson Ward), and west by 9th East St. (or the 31st Ward).

Le Grand Ward was organized Sept. 7, 1913, from the eastern part of the 31st Ward and named Le Grand in honor of Le Grand Young, one of the first settlers in that part of Salt Lake Valley which was known as Red Butte Hollow. When first organized, the eastern boundary of the ward extended to the mountains, but this area was considerably diminished by the organization of Yale Ward in 1924.

Immediately upon the organization of the ward, steps were taken towards the erection of a chapel at the intersection of McClelland St and Yale Avenue, and this building was sufficiently finished to be used in September, 1914. The first Bishop of the ward was Edward M. Ashton; he was succeeded in 1924 by George A. Smith, who was succeeded in 1928 by John H. Russell, who in 1930 was succeeded by Frank B. Bowers, who acted Dec. 31, 1930. On that date the ward had 1,961 members, including 348 children.

**LEHI**, Utah Co., Utah, is an incorporated city located in the midst of a fertile farming district in the north end of Utah County. The center of the town is about a mile north of Utah Lake. It is an important station on the Los Angeles and Salt Lake Railroad, the Denver and Rio Grande Western Railroad and the Salt Lake and Utah Railroad (Ogden Line). It contains a prosperous farming community and can also boast of a number of successful business houses. The town is divided into five bishop's wards, the majority of the population being Latter-day Saints. Lehi is 30 miles south of Salt Lake City and 15 miles northwest of Provo. It had a population of 831 in

1860; 1,538 in 1880; 3,531 in 1920, and 3,281 in 1930. Lehi had a Church population Dec. 31, 1930, of 2,921, including 506 children.

With the exception of Provo, Lehi ranks among the oldest settlements in Utah Valley. Like American Fork, Pleasant Grove, Springville, Spanish Fork and Payson, Lehi was first settled in 1850 by Latter-day Saints. Dry Creek, on which the settlement was originally built, became known to the earliest pioneers of Utah. Among the early settlers of Lehi were Canute Peterson, Charles Hopkins, Israel Evans, William Fotheringham, Thomas Kairen and others, who located at different points within what is now the present limits of Lehi.

The settlement was first called Evansville in honor of Bishop David Evans and was organized as a ward in the spring of 1851 with David Evans as Bishop. Bro Evans presided until 1879, when he was succeeded as Bishop by Thomas R. Cutler, who presided until Dec. 20, 1903, when the Lehi Ward was divided into four wards, viz. Lehi 1st, Lehi 2nd, Lehi 3rd and Lehi 4th wards.

Lehi was incorporated as a city in 1852. Following is a list of the mayors of the city from the beginning: Silas P. Barnes, 1853-1854; David Evans, 1854-1861; John R. Murdock, 1861-1863; Lorenzo H. Hatch, 1863-1865; Isaac Goodwin, 1865-1867; Israel Evans, 1867-1869; Wm. H. Winn, 1869-1875; Samuel R. Thurman, 1875-1877; Wm. H. Winn (second term), 1877-1879; Andrew R. Anderson, 1879-1881; Samuel R. Thurman (second term), 1881-1883; Oley Ellingson, 1883-1887; George Webb, 1887-1889; Samuel Taylor, 1889-1891; Abel John Evans, 1891-1893; Oley Ellingson (second term), 1893-1895; John Roberts, jun., 1895-1896; John S. Willes, 1896-1899; Mosiah Evans, 1899-1901; Geo. Austin, 1901-1903; John Roberts, jun., (second term), 1903-1905; Thomas Webb, 1905-1910; Edward Southwick, 1910-1911; Wm. E. Racker, 1912-1913; William F.

Gurney, 1914-1917; Sidney Gilchrist, 1918-1919; James H. Gardner, 1920-1921; Joseph Broadbent, 1922-1927, and Sidney Gilchrist, 1928-1930.

**LEHI 1ST WARD**, Lehi Stake, Utah Co., Utah, consists of the Latter-day Saints residing in the southwest part of the city of Lehi. It is separated from the Lehi 2nd Ward on the north by a line running east and west half way between 3rd and 4th North streets. On the east it is bounded by 1st West St., which separates it from Lehi 5th Ward, southward it extends to Utah Lake and westward to the mountains separating Utah Valley from Cedar Valley. The ward chapel is the old meeting house, erected at an early day in Lehi. This building has been remodeled and has an auditorium with a seating capacity of 500 people.

At a quarterly conference of the Alpine Stake held in Lehi Dec. 20, 1903, attended by Apostle George Teasdale and Stake Pres. Stephen L. Chipman, Lehi was divided into four wards, namely, the Lehi 1st Ward with Andrew Fjeld as Bishop, Lehi 2nd Ward with James H. Gardner as Bishop; Lehi 3rd Ward with Henry Lewis as Bishop, and Lehi 4th Ward with John Stoker as Bishop. Bishop Andrew Fjeld presided over the Lehi 1st Ward until 1920 when he was succeeded by Robert John Whipple, who in 1928 was succeeded by Hyrum Albert Anderson, who acted Dec. 31, 1930. On that date the ward had 728 members, including 96 children.

**LEHI 2ND WARD**, Lehi Stake, consists of the Latter-day Saints residing in the central part of Lehi, Utah. It is separated from the Lehi 3rd and 4th wards on the north by irregular boundary lines, on the east by Lehi 4th Ward, on the south by a line running east and west between 3rd and 4th North streets, and on the west by the mountains which separate Utah Valley from Cedar Valley. The meeting house is a modern brick edifice built in U shape at a cost of \$55,000, on the cor-

ner of 5th North and Center streets. This fine building has an auditorium with a seating capacity of 300, an amusement hall with stage, a bishop's room with fireproof vault, Relief Society room, prayer room, 12 class rooms, etc. In the auditorium there is a large and beautiful painting of the Hill Cumorah, which covers the wall space in the rear.

Lehi 2nd Ward came into existence Dec. 20, 1903, when the city of Lehi was divided into four wards, and James H. Gardner was chosen as Bishop of the Lehi 2nd Ward. He was succeeded in 1917 by Samuel I. Goodwin, who acted as Bishop Dec. 31, 1930. On that date the ward had 597 members, including 108 children.

**LEHI 3RD WARD**, Lehi Stake, consists of the Latter-day Saints residing in the northwest part of the city of Lehi, Utah. Northward the ward extends to the mountains; eastward to the Lehi 4th Ward, or to an irrigation canal, south to the Lehi 2nd Ward or 6th North St., and west to the mountain chain which separates Utah Valley from Cedar Valley. The Lehi 3rd Ward meeting house, facing north and west, is situated on the corner of 9th North and 4th West streets, somewhat centrally in the ward.

The Lehi 3rd Ward was organized Dec. 20, 1903, when Lehi was divided into four wards, and that part of Lehi, which for some time had existed as Lehi North Branch, was absorbed in, or became, the Lehi 3rd Ward. At the time of organization Henry Lewis was chosen as Bishop of the Lehi 3rd Ward, he was succeeded in 1923 by William Hadfield, who presided as Bishop Dec. 31, 1930. On that date the ward had 578 members, including 124 children.

**LEHI 4TH WARD**, Lehi Stake, consists of the Latter-day Saints residing in the northeast part of the city of Lehi, Utah, and extends northward to the mountains; east to the Highland and American Fork 3rd wards in the Alpine Stake; south to a line running

east and west between 3rd and 4th North streets or the Lehi 1st and 5th wards, and west to the Lehi 2nd and 3rd wards. The Lehi 4th Ward meeting house is situated on the corner of 5th East and 9th North streets, facing north and west.

Lehi 4th Ward came into existence when the city of Lehi, on Dec. 20, 1903, was divided into four wards and John Stoker was appointed to preside over the Lehi 4th Ward. Brother Stoker was succeeded in 1923 by Thomas Leonard Petersen, who in 1926 was succeeded by Joseph Ernest Smith, who presided over the Lehi 4th Ward Dec. 31, 1930. On that date the ward had 475 members, including 83 children.

**LEHI 5TH WARD**, Lehi Stake, consists of Latter-day Saints residing in that part of the city of Lehi, Utah, which is bounded on the north by the Lehi 2nd Ward, on the east by American Fork, on the south by Utah Lake, and on the west by the Lehi 1st Ward.

Meetings and Sunday school sessions were held for several years in the Lehi Memorial Hall, but a modern meeting house was built in 1928, at a cost of about \$40,000, this chapel stands on 1st North St. and 1st East St., facing south and east.

Lehi 5th Ward was organized Feb. 29, 1920, from the west part of the Lehi 1st Ward, with Andrew Fjeld as Bishop. Bro. Fjeld, who had formerly acted as Bishop of the Lehi 1st Ward, was released as Bishop of the Lehi 5th Ward in 1927 and was succeeded by Virgil Hyium Petersen, who in 1928 was succeeded by George Henry Erickson, who acted as Bishop Dec. 31, 1930. On that date the ward had a membership of 543, including 95 children.

**LEHI STAKE OF ZION** consists of Latter-day Saints residing in the northwest part of Utah County, Utah, including Cedar Valley. It extends north to the mountains which separate Utah County from Salt Lake County,



east to the Alpine Stake, south to the Utah Lake and the Tintic Stake, and west to the chain of mountains separating Cedar Valley from Rush Valley. The following wards constitute the Lehi Stake: Cedar Valley, Lehi 1st, Lehi 2nd, Lehi 3rd, Lehi 4th and Lehi 5th and the Fairfield Branch.

As the population in the north end of Utah County increased, and the Alpine Stake had a Church membership of about 9,500, it was deemed best by the Church authorities to divide said Alpine Stake into three stakes, namely, Alpine, Lehi and Timpanogos, which was done at a quarterly conference of the Alpine Stake held Sunday, July 1, 1928. The following named wards, which had formerly belonged to the Alpine Stake, were organized as the Lehi Stake, viz., Lehi 1st, Lehi 2nd, Lehi 3rd, Lehi 4th, Lehi 5th and Cedar Valley, also Fairfield Branch. Anchor Carlos Schow was chosen as president of the Lehi Stake with Virgil Hyrum Peterson as first and Rodney Chase Allred as second counselors. Abel John Evans, formerly second counselor in the Alpine Stake presidency, was made a Patriarch, and Herman Calvin Goates was appointed stake clerk.

These brethren acted as the presidency of the Lehi Stake Dec 31, 1930, on which date the stake had 3,167 members, including 567 children.

**LEHI WARD**, Maricopa Stake, Maricopa Co, Arizona, originally called Fort Utah, or Utahville, and later Jonesville, consists of Latterday Saints residing in a farming district lying northeast of Mesa. The farms and gardens, which are very fertile and productive, are irrigated from the Utah Canal, which taps Salt River about three miles above the center of the ward. The history of Lehi Ward includes the history of the beginning of Maricopa Stake. In 1880 the saints petitioned the government of Arizona for a school district, which request was granted and they set to work to erect a school house, using adobes already

made in anticipation of the erection of a meeting house. This building was also used as a meeting house until 1892, when this privilege was withdrawn by the school trustees, and the saints then erected a lumber structure to be used as a chapel. In 1929 a new church building was erected in the Lehi Ward. It is built of brick. The basement is used as a recreational center and the second floor as a chapel. The building also contains several commodious class rooms.

Daniel W. Jones presided over the settlement as presiding Elder from 1877 to 1878 when he was succeeded by Jesse N Perkins. When the Maricopa Stake of Zion was organized Dec 10, 1882, Thomas E Jones was ordained a High Priest and Bishop and set apart to preside over the Jonesville Ward by Apostle Erastus Snow. In November, 1883, on the occasion of a visit to Jonesville by Apostle Brigham Young, Jr, the settlement of Jonesville, which had also been called Fort Utah, was named Lehi, on the suggestion of Elder Young, as the people were applying by a petition for a post office which was granted under the name of Lehi. Bro Jones acted in that capacity until 1894, when he was succeeded by Søren Christian Sørensen, who was succeeded in 1905 by Hyrum G Davis, who was succeeded in 1908 by Wright P. Shill, who was succeeded in 1914 by Isaac H. Rogers, who was succeeded in 1919 by John W. Jones, who presided Dec 31, 1930. On that date the Lehi Ward had 265 members, including 46 children. The total population of Lehi Precinct was 1,184 in 1930.

**LEICESTERSHIRE CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in Leicestershire, England, and vicinity. The conference was organized April 8, 1844, but became part of the Nottingham Conference in 1871.

**LEIPZIG CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the city of Leipzig and

vicinity Leipzig is located in the northwest part of Saxony. This conference on Dec. 31, 1930, had a total Church membership of 377, including 32 children. The conference has five branches, namely, Central Leipzig, West Leipzig, Halle, Naumburg and Weissenfels.

**LELAND WARD**, Palmyra Stake, is an outgrowth of Spanish Fork and consists of Latter-day Saints residing in a farming district lying southwest of Spanish Fork in Utah County, Utah. The center of the ward is the Leland school house, which is located on the county road, about half a mile south of the Spanish Fork River, or  $2\frac{1}{2}$  miles by nearest road southwest of the Spanish Fork center. The ward contains an area of about four miles square.

As the population spread out into the country surrounding Spanish Fork, it was deemed expedient to organize a new ward southwest of the city, which was done April 29, 1900, when that part of the Spanish Fork 2nd Ward, described elsewhere, was organized as the Leland Ward with Wm Don Carlos Markham as Bishop. For several years the locality was known as the South Branch of the Spanish Fork 2nd Ward, and later as the Riverside Branch. The name of Leland was suggested in thought of the Leland Stanford University in California, where a number of Utahns had studied. Bishop Markham died May 9, 1908, and was succeeded as Bishop of the Leland Ward in the same year by John H. Koyle, who in 1913 was succeeded by Lars Peter Larsen, who in 1921 was succeeded by Stephen D. Markham, who presided as Bishop Dec 31, 1930. On that date the ward had 218 members, including 21 children.

**LEOTA WARD**, Roosevelt Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in a farming district lying southeast of Roosevelt. The center of the ward is a small

cluster of houses where there is a Latter-day Saint meeting house (a frame building), a school house, post office, two or three stores, etc. This village is about 25 miles southeast of Roosevelt, the headquarters of the stake, 12 miles east of Randlett, and eight miles north of Ouray. Most of the inhabitants are members of the Church.

Leota is an outgrowth of the Randlett Ward. In 1917 a Sunday school was organized in the Leota district with James L. Hutchings as superintendent, and in 1918 Bro. Hutchings was set apart as presiding Teacher in the district to take charge of ecclesiastical affairs generally. The saints at Leota were organized as a branch of the Randlett Ward Nov. 14, 1920, with John G. Ekker, sen., as presiding Elder. This branch became the Leota Ward Sept. 13, 1925, with Lester E. Eklund (formerly Bishop of the Mountain Home Ward) as Bishop. He presided Dec. 31, 1930, on which date the ward had a membership of 218, including 72 children.

"**LE REFLECTEUR**" was a monthly periodical published in the interest of the Church in the French language at Lausanne, Switzerland. The first number was dated January, 1853, and the last number (No. 12) December, 1853. The volume consisted of 12 numbers, each number containing 16 pages, making a volume of 192 octavo pages, including the title-page.

The subscription price was 20 centimes per number. The paper was printed by Corbaz et Robeliz & Co., Escalier-du-Marche, 20 Lausanne, but edited by Thomas B. H. Stenhouse at Cours de Rive, 42, Geneva. It was printed with large type (one column pages), and contained the usual essays on the doctrines of the Church partly translated from English Church literature.

(Des News of March 26, 1932. Church Sec. p. 8.)

**LESLIE WARD**, Lost River Stake, Custer Co., Idaho, consists of the Latter-day Saints residing in a farming district lying between Darlington on the south and Mackay on the north. The center of the ward is the village of Leslie, which is a station on the Mackay branch of the Oregon Short Line Railroad, eight miles southeast of Mackay, 18 miles northwest of Moore, the headquarters of the stake, and 77 miles northwest of Blackfoot. The saints in the Leslie Ward own a meeting house located somewhat centrally in the village of Leslie.

A branch of the Church called Leslie Branch was raised up by the Elders of the Northwestern States Mission, and when the Lost River Stake of Zion was organized Aug. 18, 1919, the Leslie Branch was organized as a ward with Franklin Walker as Bishop. He was succeeded in 1922 by Edwin C. Cook, who in 1926 was succeeded by Eleazer Asay, who presided Dec. 31, 1930, on which date the Leslie Ward had a membership of 104, including 22 children.

#### **LETHBRIDGE STAKE OF ZION.**

Alberta, Canada, consists of the Latter-day Saints residing in the south central part of the Province of Alberta with headquarters at Lethbridge, where there is a fine tabernacle which affords accommodations for both stake and ward meetings. The Lethbridge Stake consists of 10 organized wards, namely, Barnwell, Calgary, Claresholm, Diamond, Frankburg, Lethbridge, Orton, Starline, Stavely and Taber, and three independent branches, namely, Burdett, Champion and Rosemary. Nearly all the Latter-day Saints in Lethbridge Stake are farmers and stock-raisers. Among the farmers are several who own thousands of acres of some of the best land in Alberta. The wards or settlements of the saints are scattered over a great area of country and much of the farming is done without irrigation.

The Lethbridge Stake was organized Nov. 10, 1921, at a meeting attended

by Apostle Rudger Clawson, Heber C. Iverson, president of the Northwestern States Mission, and the presidencies of the Alberta and Taylor stakes. On this occasion a new stake of Zion was organized in Canada by taking the Barnwell, Burdett, Lethbridge and Taber wards from the Taylor Stake and Claresholm, Frankburg, Orton, Pine Coulee (Stavely) and Starline wards and Calgary, Champion, Gleichen and Rosemary branches from the Alberta Stake and organizing these wards and branches into a new stake which was named Lethbridge. This stake was to include all Latter-day Saints residing in Alberta, Canada, north of the boundaries of the Alberta and Taylor stakes. Hugh B. Brown was chosen as president of the new stake with George W. Green (formerly Bishop of the Lethbridge Ward) as first and Asael E. Palmer as second counselor. Pres. Brown moved to Salt Lake City, Utah, and on Oct. 31, 1926, he was honorably released, together with his counselors, and Asael E. Palmer, who had acted as second counselor to Pres. Brown, was chosen as president of the Lethbridge Stake with George W. Green as first and Peter Drew Clarke as second counselor. This presidency stood intact Dec. 31, 1930. John H. F. Green was the first clerk of the Lethbridge Stake. He was succeeded in 1924 by Peter Drew Clarke, who in 1928 was succeeded by John F. H. Green (serving a second term), who acted at the close of 1930. On Dec. 31, 1930, the Lethbridge Stake had a total membership of 2,729, including 679 children.

**LETHBRIDGE WARD**, Lethbridge Stake, Alberta, Canada, consists of the Latter-day Saints residing in or near the city of Lethbridge, which is located in the midst of a flourishing farming district on Old Man River, about 66 miles north of the boundary line between the United States and Canada.

Lethbridge, the headquarters of the Lethbridge Stake of Zion, was only a small village when the saints first

settled in Alberta in 1887, but it is now a flourishing city containing about 12,000 inhabitants, of whom 445 are Latter-day Saints. The Lethbridge Ward was first organized May 19, 1912, and the first Bishop was Brigham Spencer Young, who in 1914 was succeeded by George W. Green, who in 1921 was succeeded by Hyrum Smith, who was succeeded in August, 1930, by Octave W. Uisenbach. The numerical strength of Lethbridge Ward Dec 31, 1930, was 494, including 111 children.

**LEVAN WARD**, Juab Stake, Juab Co., Utah, consists of the Latter-day Saints residing in the town of Levan, which is situated on Chicken Creek, near the west base of the Wasatch Mountains, and is a prosperous farming community, principally inhabited by saints of Scandinavian origin. The old Chicken Creek settlement being considered unfit for the special cultivation of fruit trees, and the place being otherwise unfavorably situated for a town, James Wilson and other settlers of the old Chicken Creek settlement petitioned the Church authorities for permission to change their location and move nearer to the source of Chicken Creek. Their request was granted, and hence the founding of Levan, where a townsite was surveyed to which most of the inhabitants of Chicken Creek moved in 1868. Later other settlers moved in from other localities. William Morgan and James Wilson were appointed by Apostle Erastus Snow to take the lead in public affairs at Levan at the beginning, but in 1869 Samuel Lee was called from Tooele to Levan to take charge of ecclesiastical affairs in that settlement. Brother Lee returned to Tooele and in the fall of 1869 Samuel Pitchforth of Nephi was appointed president of the Levan Branch. He was succeeded as presiding Elder at Levan in 1872 by Elmer Taylor, who in 1876 was succeeded by Christian Christiansen, who presided until July 1, 1877, when the Levan Branch was organized into a regular bishop's ward

with Niels Jensen Aagaard as Bishop. He was succeeded in 1892 by Niels P. Rasmussen, who in 1901 was succeeded by James E. Taylor, who presided 22 years, or until 1923, when he was succeeded by Erastus P. Petersen, who acted as Bishop on Dec 31, 1930. On that date the Church membership of the Levan Ward was 626, including 117 children. The total population of the Levan Precinct in 1930 was 644.

**LEWISTON WARD**, Benson Stake, Cache Co., Utah, consisted of the Latter-day Saints residing in that level, fertile country lying between Bear River on the west and Cub River on the east. Northward the ward extended to the boundary line between Utah and Idaho, and its southern boundary followed the two streams mentioned. The Lewiston flat comprises some of the best agricultural land in Utah, and the locality is specially known for its successful sub-irrigation. Lewiston center is about 1½ mile south of the Utah-Idaho boundary line and six miles northwest of Richmond, the headquarters of the Benson Stake.

There are three school houses in Lewiston, and a sugar factory, belonging to the Amalgamated Sugar Company, is situated on Cub River. Lewiston contains three bishop's wards.

For a number of years after the founding of Franklin and Richmond in 1860 the tract of country lying between Bear River and Cub River was utilized as a grazing country and used as such by the people of these settlements. The first effort to found a settlement in that locality proved unsuccessful through the failure of bringing water for irrigation upon some 25,000 acres of land which had been surveyed, but a second attempt, made in 1870, proved successful, when water for irrigation purposes was brought in from Worm Creek and later, also, through a long canal, tapping Cub River. The locality was, in the beginning, referred to as "Starvation Corner," "Poverty Flat," "Hardscrab-

ble" and other such pet names, but Lewiston finally became one of the best grain-growing districts in the valleys of the Rocky Mountains, notwithstanding the loss of crops by grasshoppers, and other drawbacks. The raising of sugar beets and potatoes is one of the chief industries.

As the settlers increased in numbers, they were organized as a branch of the Church in 1873, named Lewiston, in honor of Wilham H. Lewis, one of the first settlers and the first presiding officer of the settlement. He was made a Bishop in 1877, when Lewiston was organized as a ward, and presided as such until 1901, when he was chosen as the first president of the Benson Stake of Zion. He was succeeded as Bishop of Lewiston by William Waddoups, who in 1906 was succeeded by Andrew L. Hyer, who presided until 1907, when Lewiston was divided into two wards, namely, the Lewiston 1st Ward and the Lewiston 2nd Ward. In 1909 Lewiston 3rd Ward was created by the division of Lewiston 1st Ward. On Dec. 31, 1930, the Church population of the three Lewiston wards was 1,690, including 370 children, out of a total population in the precinct of 1,783. Lewiston belonged to Cache Stake up to 1901, since which it has been an important part of the Benson Stake.

**LEWISTON 1ST WARD**, Benson Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the northeast part of Lewiston Precinct. The ward extends northward to the boundary line between Utah and Idaho, east and south to Cub River, and west to Lewiston 2nd and 3rd wards. The old Lewiston meeting house, erected in 1884 and used for many years by the Lewiston Ward, is still utilized as a house of worship by the saints of the Lewiston 1st Ward. It is located near the business center of Lewiston and is six miles by road northwest of Richmond and 16 miles north of Logan.

All the saints in the Lewiston Precinct belonged to the Lewiston Ward

until 1907, when the Lewiston Ward was divided into the Lewiston 1st and the Lewiston 2nd wards. Andrew L. Hyer, who had acted as Bishop of the Lewiston Ward, was chosen as Bishop of the Lewiston 1st Ward. He was succeeded in 1918 by Goudy A. Hogan, who in 1921 was succeeded by Andrew W. Hyer, who in 1926 was succeeded by Saul E. Hyer, who acted in 1930. The Church membership of the Lewiston 1st Ward Dec. 31, 1930, was 1,040, including 206 children.

**LEWISTON 2ND WARD**, Benson Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the southwest part of the Lewiston Precinct. The ward extends north to Lewiston 3rd Ward, east to Lewiston 1st Ward, and south and west to Bear River.

The Lewiston 2nd Ward dates back to May 12, 1907, when the old Lewiston Ward was divided into two wards, namely, the Lewiston 1st and the Lewiston 2nd Ward, the Lewiston 2nd Ward to embrace the southwest part of the former Lewiston Ward. Herman H. Danielsen was appointed Bishop of the Lewiston 2nd Ward. He presided until 1921, when he was succeeded by Joseph Bergesen, who in 1929 was succeeded by Hazen M. Spackman, who presided Dec. 31, 1930. On that date the Church membership of the ward was 280, including 69 children.

**LEWISTON 3RD WARD**, Benson Stake, Cache Co., Utah, consists of the Latter-day Saints residing in a beautiful level tract of farming country bounded on the north by the Utah-Idaho boundary line, east by the Lewiston 1st Ward, south by the Lewiston 2nd Ward, and west by Bear River. The meeting house is situated on the south side of the main thoroughfare running through Lewiston from east to west, or on the corner of said street and another street running on the Salt Lake Meridian north and south through Lewiston. It is two miles west of the Lewiston town center.

The Lewiston 3rd Ward was organized April 17, 1909, from parts of the Lewiston 1st Ward. Thomas S. Karren was ordained a Bishop by Apostle George F. Richards and set apart to preside over the new ward. He was succeeded in 1928 by Loren W. Marler, who acted at the close of 1930. The membership of the ward Dec. 31, 1930, was 370, including 95 children.

**LEWISVILLE WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing in the town of Lewisville and vicinity. North the ward extends to the old river bed of Snake River, east to the Bybee Ward, south to the Grant Ward, and west to Snake River. The townsite of Lewisville contains 320 acres of land. It is situated about four miles east of Snake River, 15 miles north of Idaho Falls, 20 miles by nearest road southwest of Rexburg, and six miles west of Rigby, the nearest railroad station and the headquarters of the Rigby Stake. The town is surrounded by some excellent farming land, and most of the inhabitants are Latter-day Saints.

Lewisville is one of the original L. D. S. settlements in the Snake River Valley. It was founded in 1882 by Richard Franklin Jardine, Edmund Ellsworth, Brigham Henry Ellsworth and others. A townsite was surveyed that year, canal-digging followed soon afterwards, and on June 29, 1883, Richard F. Jardine was appointed to preside over the settlement. On Oct. 25, 1883, the saints were organized as a branch of the Church called the Lewisville Branch of the Bannock Ward of the Cache Stake of Zion, the name Lewisville honoring Meriwether Lewis of the Lewis and Clark Expedition.

The branch was organized as a bishop's ward Aug. 17, 1885, with Richard F. Jardine as Bishop. He was succeeded in 1905 by David Kinghorn, who in 1913 was succeeded by Peter B. Green, who in 1923 was succeeded by Pehr A. Agren, who died Dec. 22, 1928, and was succeeded by William Seth

Erickson, who presided Dec. 31, 1930. On that date the Lewisville Ward had a membership of 459, including 119 children. The total population of the Lewisville Precinct was 890 in 1930; of these 285 resided in the Lewisville village.

**"LIAHONA"** (The) was a weekly periodical published in the interest of the Church at Independence, Jackson Co., Mo., especially in the interest of the Central States Mission. The first number, issued in quarto size, was dated April 6, 1907. After 11 numbers had been published, it was considered wise on the part of the Church authorities to amalgamate the "Liahona" with the "Elders' Journal", a periodical published in the interest of the Southern States Mission, at Chattanooga, Tenn., which was done. Hence the last number of the "Liahona" was dated June 15, 1907. The name "Liahona" was chosen with reference to a ball, or director, or compass, which Father Lehi found when he, with his family, traveled through the desert of Arabia on their journey from Palestine to the sea eastward, their final destination being "the promised land."

**"LIAHONA, THE ELDERS' JOURNAL"** is a periodical published in magazine form in the interest of all the missions in the United States, Canada and Mexico. It was commenced with the amalgamation of the "Elders' Journal," published at Chattanooga, Tennessee, in the interest of the Southern States Mission, and the "Liahona," published at Independence, Missouri, in the interest of the Central States Mission. The first number of the amalgamated paper, entitled "Liahona, The Elders' Journal" was issued at Independence, Missouri, June 22, 1907, and has had a continued existence ever since.

The first volume is numbered Volume 5, it being considered a continuation of the former "Elders' Journal," of which 4 volumes had been published

at Chattanooga, Tenn., in the interest of the Southern States Mission.

"*Liahona, The Elders' Journal*" serves as a historical record for the missions of the Church in the United States, Canada and Mexico, and one of its other main features is its publication of discourses delivered by the authorities of the Church and others. From 1907 to 1919 the periodical was published as a weekly and since 1919 as a bi-weekly paper, each number containing 24 pages, printed on large octavo sheets. In 1930 the periodical was running in its twenty-eighth year.

Benjamin F. Cummings, jun., who was called by the Church authorities to edit the "*Liahona*" in Jackson County, Mo., was continued as editor of the "*Liahona, The Elders' Journal*" until 1909, when he was succeeded by D. H. Fowler, who in 1910 was succeeded by Nephi Anderson, who was succeeded later the same year by Joseph A. McRae, who was succeeded in 1914 by Joseph E. Cardon, who was succeeded in 1916 by Hugh Ireland (editor in 1930). All these brethren labored under the immediate direction of the president of the Central States Mission, and the business details of the periodical have always been handled at the Central States Mission headquarters at Independence, Mo.

**LIBERTY**, the county seat of Clay County, Missouri, was the home of a number of Latter-day Saints after their expulsion by mob violence from Jackson County, Mo., in 1833. The people of Clay County for a time received the exiles with hospitality and permitted them to take possession of vacant cabins and other shelters. Many of these refugees also found employment on farms in the vicinity, the women, in many instances, acting as domestics or school teachers. Bishop Edward Partridge, Elders Wm. W. Phelps, Isaac Morley, John Corril, John Whitmer and other leading brethren lived at or near Liberty for a time and Algernon Sidney Gilbert had a

store there. From Liberty, as headquarters, these brethren addressed letters to Gov. Daniel Dunkley and other officials of Missouri and even to the president of the United States, pleading for a restitution of their property and rights in Jackson County.

When the famous organization known as "Zion's Camp" in 1834 traveled from Kirtland, Ohio, to Missouri to assist their persecuted co-religionists, the camp traveled to within six miles of Liberty, Clay County, when cholera broke out and, by revelation from the Lord, the camp was disbanded.

The Prophet Joseph Smith, his brother Hyrum, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin spent five months (from November, 1838, to April, 1839) in the jail at Liberty. For many years afterwards the ruins of that old Liberty Jail were an important point of interest. The site is now private property, and only some slabs of stone which formed the floor of the jail and the pavement outside are to be seen.

**LIBERTY STAKE OF ZION**, Salt Lake Co., Utah, consists (1930) of the Latter-day Saints residing in the southeast part of Salt Lake City, the boundaries extending north to 31d South St (or Ensign Stake), east to the mountains, south to 13th South St (or Granite and Grant stakes), and west to Main St (or Pioneer Stake). Liberty Stake contains the following wards: Salt Lake City 1st, 2nd, 31d, 8th, 9th, 10th, 31st, and 33rd wards, and Emigration, LeGrand, Liberty and Yale wards. Liberty Park is within the limits of the stake, from which fact the stake was named.

The headquarters of the Liberty Stake of Zion are in the Deseret Gymnasium, east of the Bishops' Building, on College Avenue, Salt Lake City. Stake conferences are held in the Assembly Hall and in the Tabernacle.

Liberty Stake was organized Feb 26, 1904, from part of the Salt Lake

Stake. At that time it included only the Salt Lake City 1st, 2nd, 3rd, 8th, 9th, 10th, 31st, and 33rd wards. On Dec. 22, 1907, the south part of the 2nd Ward was organized as Liberty Ward; on Jan. 13, 1909, the east part of the 1st Ward was organized as Emigration Ward; on Sept. 7, 1913, the east part of the 31st Ward was organized as the Le Grand Ward, and on Feb. 17, 1924, the east portion of LeGrand Ward was organized as Yale Ward, thus adding four new wards to the stake.

The first president of Liberty Stake was Hugh J Cannon, who, being called to preside over the German Mission, was succeeded in 1925 by Bryant S Hinckley, who still presides. Following is a list of counselors in Liberty Stake. First counselors Arnold H. Schulthess, 1904-1919, Bryant S Hinckley, 1919-1925, and Fred M. Michelsen, 1925-1930. Second counselors. Philip S Maycock, 1904 to his death, March 21, 1907, Bryant S Hinckley, 1907-1919; Fred M Michelsen, 1919-1925; Wilson McCarthy, 1925-1930, and Stringham A Stevens, 1930. Stake clerks. Walter Scott Weiler, 1904-1914, and D Ray Shuthoff, 1914-1930.

The total membership of the Liberty Stake Dec. 31, 1930, was 15,622, including 4 Patriarchs, 560 High Priests, 551 Seventies, 1,299 Elders, 608 Priests, 654 Teachers, 767 Deacons, 8,602 lay members, and 2,577 children.

**LIBERTY WARD**, Bear Lake Stake, Bear Lake Co, Idaho, consists of Latter-day Saints residing in and near the village of Liberty, which is situated at the forks of Liberty Creek and North Creek, about eight miles northwest of Paris and  $3\frac{1}{2}$  miles northwest of Ovid.

Liberty was first settled in 1864 and Levi Hammond was the first presiding Elder of the new colony. He was succeeded in 1866 by Edwin N. Austin, who took charge until Aug. 26, 1877, when the Liberty Branch was organized as a ward with Edwin N Austin as Bishop. Bro. Austin was succeeded

in 1911 by Wilham R. Morgan, who in 1929 was succeeded by Torry A. Austin, who acted as Bishop in 1930. The Church membership of the Liberty Ward on Dec. 31, 1930, was 234, including 48 children; the total population of the Liberty Precinct in 1930 was 248.

**LIBERTY WARD**, Liberty Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by 9th South St (or the 31d and 2nd wards), east by Liberty Park, south by 13th South St. (or the Waterloo and Whittier wards), and west by State St. (or the 3rd Ward).

Liberty Ward, organized Dec. 22, 1907, is an outgrowth of the 2nd and 3rd wards and was named on account of its proximity to Liberty Park. A chapel was erected by the saints of the ward on the corner of Denver St. and Harvard Avenue, at a cost of \$25,000 in 1910. To this was added in 1924, at a cost of \$40,000, a two-story brick building containing an amusement hall and eight class rooms.

Hyrum J. Smith, the first Bishop, was succeeded in 1915 by Hyrum G Olson, who was succeeded in 1919 by William T Cannon, who was succeeded in 1920 by Arthur Welling, who was succeeded in 1926 by Henry Stringham, who acted Dec. 31, 1930. On this date the ward had 2,123 members, including 366 children.

**LIBERTY WARD**, Ogden Stake, Weber Co, Utah, consists of the Latter-day Saints residing in the upper, or northwest, end of Ogden Valley. The L. D. S. meeting house, which may be considered the center of the ward, is  $9\frac{1}{4}$  miles northwest of Huntsville, five miles, over the mountains, from North Ogden, 18 miles northeast of Ogden, and 18 miles by mountain road south of Paradise in Cache Valley. Nearly all the inhabitants are farmers and stock raisers, and most of them are Latter-day Saints.

Liberty Ward is an outgrowth of Eden Ward and was organized as a



separate ward in 1892, with Joshua B. Judkins as Bishop. His successors were Joseph E. Ward, 1905-1906; James Henry Ward (presiding Elder), 1906-1907; Charles Franklin Wade, 1907-1909; Arthur Moroni Ferrin, 1909-1918; James Lemon Shaw, 1918-1925; James Edmond Shaw, 1925-1929, and Parley James Clark, 1929-1930. On Dec. 31, 1930, the ward had 294 members, including 74 children. Liberty Precinct had 274 inhabitants in 1900 and 281 in 1930.

The Liberty Ward chapel is a brick building, 28 by 80 feet, built in 1910 at a cost of \$4,000.

**LIBERTY WARD.** See Tridell, Uintah Stake, Utah.

**LIMA**, situated in Lima township, Adams Co., Illinois, is just over the south line of Hancock County, and about 25 miles in a straight line south of Nauvoo. Lima was a neighborhood in which quite a number of saints resided from 1839 to 1846; most of them, however, located northeast of Lima in the extreme south end of Hancock County in what is now (1930) Walker Township, on and around a townsite which had been surveyed and named Yelrome. This little town, situated  $2\frac{1}{2}$  miles northeast of Lima, was also called Morley's Settlement, thus named in honor of Isaac Morley, the presiding Church officer in the locality. A stake organization embracing the saints in Lima and vicinity (both in Adams and Hancock counties) was organized Oct. 22, 1840, with Isaac Morley as president and Gardner Snow as Bishop. At a conference held at Lima, Oct. 23, 1842, the branch was represented with 424 members. Yelrome, or Morley's Settlement, was nearly all burned out by the mobocrats in the fall of 1845, and the saints were all compelled to leave the following year. In 1855 a new town called Tioga was laid out on the old townsite, which in 1930 consisted of an unimportant village. The north part of the Lima Stake or Morley Settlement, which lies within the

boundaries of Hancock County, Illinois, was also known as the Bear Creek Settlement by the saints in 1845.

**LINCOLNSHIRE CONFERENCE**, British Mission, organized in 1842, consisted of the Latter-day Saints in Lincolnshire, England, and vicinity. In 1867 the Lincolnshire Conference became part of the Nottingham Conference.

**LINCOLN WARD**, Granite Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by Ramona and Hollywood avenues (or Richards Ward), east by 11th East St. (or Sugarhouse Ward), south by the Park City branch of the Denver & Rio Grande Railroad (or Forest Dale and Highland Park wards), and west by 7th East St. (or Wells Ward). In 1929 a massive building, erected at a cost of \$225,000, was constructed on 9th East St., between Hollywood Ave. and 21st South St., to serve as a chapel for the Lincoln Ward and also as the Granite Stake tabernacle. This is one of the finest houses of worship in the Church.

Lincoln Ward is an outgrowth of the Richards Ward and was named in honor of the late Pres. Abraham Lincoln, a school district of that name having previously been established in that part of Salt Lake City. The ward was organized Dec. 9, 1928, with Charles Rich Snelgrove as Bishop. He acted Dec. 31, 1930, on which date the Lincoln Ward had 1,349 members, including 232 children.

**LINCOLN WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing in a tract of country lying east of Idaho Falls. The center of the ward is the Utah-Idaho Sugar Company's Idaho Falls factory, and the ward meeting house is  $4\frac{1}{2}$  miles northeast of Idaho Falls,  $3\frac{1}{2}$  miles southwest of the Iona center, three miles north of Ammon, and six miles by nearest road southwest of the Willow Creek (Ucon) meeting house. Many of the residents of

the Ammon Ward are employed in the sugar factory and reside principally in a beautiful town consisting of a plat-ted townsite containing 40 acres. It is a sort of a string town built along both sides of a road running east and west. The village referred to contains many modern residences nestling in pretty groves of poplars, which give the place a most homelike and attractive appearance. With these shade trees on both sides of the street, and other kindied ornamentalations, the town or vil-lage of Lincoln can be classed as one of the finest locations in the Snake River Valley. The majority of the people within the limits of the Lincoln Ward are Latter-day Saints and about one-third of the population live on their farms. The village contains a fine two-story brick school house, a brick meet-ing house, a store and many substan-tial brick and frame residences, nearly every house is surrounded by a fine garden. The town has a water system, electric lights, telephone and other conveniences.

A number of Latter-day Saints who had located southwest of Iona built a school house in their district in 1899 or 1900, as they had found it difficult to send their children to school on ac-count of distances. The locality was originally called the Centerville dis-trict, but later changed to Lincoln. In 1903 the Utah Sugar Company bought a section of land on which a sugar factory was built under the direction of Mark and Heber C. Austin, and a number of comfortable frame dwell-ings were also erected by the sugar company for the occupancy of the employees of the factory. Heber C. Austin planted trees all along the roads and around the company's ground, and, as the population increas-ed, a branch of the Church was organ-ized as a part of the Iona Ward in 1904, with Joseph S. Hansen as presi-dent. This branch was organized as the Lincoln Ward April 30, 1905, with Heber C. Austin as Bishop. His suc-cessors were the following. Moses

Wright, 1908-1912; Albert Edward Stanger, 1912-1919; Fred A. Caine, 1919-1920; Eli J. Webb, 1920-1922; Oscar W. Steele, 1922; John W. Tel-ford, 1922-1926; Carlyle Chaffin, 1926-1930, and Hans F. Jensen, 1930. The Lincoln Ward, Dec. 31, 1930, had a membership of 418, including 113 chil-dren. The total population of the Lincoln Precinct was 503 in 1930.

A meeting house, a stone and brick edifice, was begun June 30, 1906, and completed in 90 days at a cost of \$5,-900. The building, free of debt, was dedicated by Apostle Francis M. Ly-man Feb. 3, 1907.

**LINDEN BRANCH,** Snowflake Stake, Navajo Co., Arizona, consists of about a dozen families of saints (50 souls), residing on the edge of the timber on the north slope of the Mogollon Mountains, about 18 miles south of Snowflake, the headquarters of the stake. The Linden Branch is a continuation of Juniper, and con-tains an area of country lying about half way between Showlow Ward on the east and Pinedale on the south-west. Linden is a branch of the Snow-flake Ward.

A few families of saints who were looking for homes settled on the north slopes of the Mogollon Mountains 25 miles southwest of Snowflake, about 1909, among whom were Theodore Turley, Zachariah B. Decker, Joel W. Flake and others. A Sunday school was organized prior to 1916, and a branch of the Snowflake Ward was organized in 1918, with Theodore W. Turley as presiding Elder. He was succeed-ed by Louis A. Decker, who in turn was succeeded by Fred A. Turley, who later was succeeded by L. Barr Tur-ley, who acted as presiding Elder of the branch Dec. 31, 1930, under the direction of the Snowflake Ward bishopric. The post office name is Alpine and the branch is now also called Aripine.

**LINDON WARD,** Timpanogos Stake, Utah Co., Utah, consists of the Latter-day Saints residing in a farm-

ing district lying immediately south of Pleasant Grove. It extends southward to the Windsor Ward, westward to Utah Lake and American Fork, northward to the Pleasant Grove 3rd Ward, and east to the mountains. The center of the ward, where the meeting house stands on elevated ground, is about three miles southeast of the center of Pleasant Grove.

Lindon Ward is an outgrowth of Pleasant Grove and was originally known as Stringtown. Among the first settlers in that district of country now included in the Lindon Ward was Louis Robison, who in 1850 took up a land claim measuring 80 rods in width from north to south and extending from the mountains on the east to what is locally known as the Big Slough on the west. The late Daniel H. Wells took up a similar strip of country lying immediately north of the Robison claim. Other settlers moved into that part of Pleasant Grove, and when the Provo River Canal was finished the ward extended its farms to the Provo Bench. For the accommodation of the settlers who had located on said bench, a school house was built west of the state road in 1877, and a Sunday school organized. At a conference held at Pleasant Grove April 20, 1890, the Pleasant Grove Ward was divided into three wards, the south part of the same being organized as the Pleasant Grove 2nd Ward (later Lindon), and the north part organized as the Pleasant Grove 3rd Ward (now Manila). The central part was named the Pleasant Grove 1st Ward. James Cobbley was chosen as Bishop of the Pleasant Grove 2nd Ward at the time of its organization. He was succeeded in 1904 by Albert L. Cullimore, who in 1928 was succeeded by David B. Thorne, who acted as Bishop of the Lindon Ward Dec 31, 1930, on which date the ward had 445 members, including 76 children.

**LINROSE WARD**, Franklin Stake, Franklin Co., Idaho, consists of the

Latter-day Saints residing in a farming district lying southwest of Preston, on the west side of the Bear River. The center of the ward, or the place where the meeting house and school house stand, is about five miles southeast of Dayton, six miles by nearest road southwest of Preston, and about four miles northeast of Weston. The meeting house is a remodeled school house, originally purchased by the members of the ward from the school trustees.

The Linrose Ward is an outgrowth of Dayton and Weston, and is a combination of Lincoln and Roosevelt, two school districts in Franklin County, Idaho. The "Lin" stands for Lincoln and the "Rose" for Roosevelt. The saints in that locality were organized into a regular bishop's ward Sept 17, 1922, with Heber Raymond Bingham as Bishop. He presided Dec 31, 1930, and on that date the Church membership of the Linrose Ward was 128, including 37 children.

**LION HOUSE** (The) was erected in 1855 as a residence for Pres. Brigham Young, then governor of the territory of Utah. It is called the Lion House on account of a crouching lion in stone set on top of the front portico. The three-storied building is constructed of adobes and has very thick walls. The dimensions of the house are 40x116 feet and it is located on East South Temple St., a little west of the Beehive House. A feature of the edifice is a row of ten gabled windows on both sides of the upper story, and the steep, sloping roof, broken only by these sharp gables, and the chimneys projecting from the roof give a quaint appearance to the structure. It was designed by Pres. Brigham Young, and Truman O. Angell was the architect. It contained twenty-five rooms, those on the lower floor being the dining room, kitchen and laundry. On the second floor were the living rooms, the large one, in front of the house, being known as the prayer room, for there

it was the custom of the family to meet night and morning for devotional exercises. On the upper floor were the bedrooms.

Some time after the demise of Pres. Young the property was purchased by the Church and used as a laboratory for the Latter-day Saints College. More recently it has become a Social Center for the Young Women's Mutual Improvement Association, where classes are held, lectures given and various social functions are featured. The building is renovated when needed, but the main features of the structure are carefully preserved and a handsome brass plaque affixed to the front of the house gives historical data in regard to its erection.

**LITTLE COLORADO STAKE OF ZION, Arizona**, consisted of a few small temporary settlements founded by Latter-day Saints on and near the Little Colorado River in Navajo County, Arizona. The main settlements were Brigham City and Sunset, situated on the river bottom near the present Winslow, Arizona, and St Joseph, Obid and Taylor further up the river and also the temporary saw mill settlements of Heber and Wilford in the Mongollon Mountains, besides Moencoppy or Tuba City. Through the constant overflow of the Little Colorado River and the washing away of the dams erected in the river for irrigation purposes, the settlements all proved a failure with the exception of St Joseph, originally known as Allen's Camp, which in 1930 belonged to the Snowflake Stake. During the short existence of the Little Colorado Stake, nearly all the people who constituted its membership lived in the United Order. The headquarters of the stake were at Brigham City, Arizona.

That part of the United States now constituting the state of Arizona became known to the Latter-day Saints in 1846 when the famous Mormon Battalion traveled through the country on their westward march from Fort

Leavenworth, Kansas, to southern California. But no attempt was made to establish settlements of saints in Arizona until 1865, when the small settlement of Beaver Dam (now Littlefield) was founded in the extreme northeast part of Arizona. In 1873 a number of families were called from Utah to establish L. D. S. colonies in Arizona. These settlers traveled by way of Kanab, Utah, crossed the Colorado River at Lee's Ferry and arrived on the Little Colorado River in 1873, but finding conditions for making settlements unfavorable, they returned to Utah without accomplishing their object, except leaving a family or two at Moencoppy. In 1876 the second attempt on the part of the Latter-day Saints to colonize Arizona was made through another call from the authorities of the Church. A number of families left Utah in the beginning of that year, traveling in different companies under the direction of Lot Smith and Daniel W. Jones until they reached the Little Colorado River. Determined to carry out the instructions of the presidency of the Church, these settlers founded four settlements on the Little Colorado River, namely, Sunset, Brigham City, Obid and St Joseph. Sunset was originally known as Lot Smith's Camp, Brigham City as Ballenger's Camp, Obid as George Lake's Camp, and St Joseph as Allen's Camp. These four infant settlements were organized by John W. Young Jan 27, 1878, as the Little Colorado Stake of Zion, with Lot Smith as president, Jacob Hamblin as first and Lorenzo H. Hatch as second counselor. The United Order was introduced into these settlements from the beginning, and the people of Sunset and Brigham City worked in unison and carried on their work successfully through the united and determined effort of these sturdy pioneers, although they found it almost impossible to control the water of the treacherous Little Colorado on which they had settled.

In 1879 the Little Colorado Stake was divided and the eastern part organized as the Eastern Arizona Stake. These two stakes existed until 1887, when the Eastern Arizona Stake was divided into two stakes, named respectively the St Johns Stake and the Snowflake Stake. The Snowflake Stake absorbed the few remaining saints in the Little Colorado Stake, who on Feb. 25, 1887, were reported to number 604 members, including 176 children.

Lot Smith presided over the Little Colorado Stake during its entire existence. First Counselor Jacob Hamblin was succeeded in 1879 by William C. Allen, who was succeeded in 1884 by John Bushman. Second Counselor Lorenzo H. Hatch was succeeded in 1879 by John Bushman, who was succeeded in 1884 by Thomas Brockbank. Joseph H. Richards, Bishop of St. Joseph's Ward (Joseph City), acted as president of the stake, pro tem, in 1885-1887, under the direction of Apostle Erastus Snow as Lot Smith, with his counselors, were in exile on account of polygamy.

**LITTLEFIELD**, Moapa Stake, Mohave Co. (formerly Beaver Dams), Arizona, consists of Latter-day Saints residing in Littlefield, a small settlement on the Rio Virgen in the extreme northwest corner of Arizona. It consists of a small farming community, and is situated seven miles south of the boundary line between Utah and Arizona, and ten miles east of the boundary line between Arizona and Nevada. The climate is warm and cotton as well as all kinds of fruits are raised successfully, the elevation being about 750 feet lower than St. George, or about 1400 feet above sea level. Littlefield is about 15 miles northeast of Bunkerville, 58 miles northeast of Overton, the headquarters of the Moapa Stake, and 38 miles by nearest mountain road southwest of St. George.

Beaver Dams was first settled by Henry W. Miller and other Latter-day

Saints in 1865. These first settlers located at the junction of the Beaver Dams Wash (or creek) with the Rio Virgen. In the beginning of 1866 there were nine men at Beaver Dams. Henry W. Miller was the first presiding Elder. He presided until the settlement was vacated in 1866 because of Indian troubles. About the year 1875 a Mr. Marshall, a non-Mormon, located a ranch near the place where the Beaver Dams settlement once stood. In Dec., 1878, three young men (Latter-day Saints) from Santa Clara took up land claims near Beaver Dams, where the village of Littlefield is now located. About 1880 John Alger located on the old Beaver Dams site. In the fall of 1885 the few families of saints at Littlefield (Beaver Dams) were organized as a branch of the Bunkerville Ward, with Albert Frehner as presiding Elder. He was succeeded about 1900 by Henry Frehner, who in 1916 was succeeded by Joseph Frehner, who in 1921 was succeeded by Joseph Hyrum Reber, who in 1926 was succeeded by Harold Joseph Reber, who presided until Jan. 30, 1927, when the Littlefield Branch was organized as a ward with Harold J. Reber as Bishop. He presided Dec. 31, 1930, on which date the Littlefield Ward had a membership of 100, including 27 children.

**LITTLETON**, Morgan Stake, Morgan Co., Utah, is a small settlement situated on Deep Creek. Thos. Jefferson Thurston was the first white settler in that part of Morgan County known as Littleton. In company with Pres. Jedediah M. Grant and Jesse C. Little, he took up land on the south side of the Weber River in 1856; a townsit was soon afterwards surveyed by Jesse W. Fox and named Littleton in honor of Jesse C. Little. Here Bro. Thurston and his family resided for a time, and other settlers came to the location. When Morgan County was organized in 1866, Littleton was named as the county seat, but the overflowing of Deep Creek discouraged the settlers,

and in 1868 the judicial offices were moved to Morgan City, and Littleton was practically deserted. Thos. J. Thurston presided over the settlement from the beginning, or until 1865, when Willard G. Smith was called to act as Bishop of Littleton and the adjacent settlements. Littleton later became part of the Milton Ward.

**LIVERPOOL CONFERENCE**, or District, of the British Mission, comprises the Latter-day Saints residing in parts of Lancashire and Cheshire, England, and also includes the Isle of Man. Liverpool Conference, which dates back to 1841, at one time included the northern part of Wales and also Ireland. The conference has had a continued existence and on Dec. 31, 1930, it had a Church membership of 660, including 54 children.

**LLANELLY CONFERENCE**, Wales, British Mission, consisted of the Latter-day Saints residing in the south part of Carmarthenshire, Wales. The conference was organized June 4, 1852, but was discontinued in 1862 to become a part of the Carmarthenshire Conference.

**LOA WARD**, Wayne Stake, Wayne Co., Utah, consists of the Latter-day Saints residing in the town of Loa and vicinity. Loa is the largest and most important settlement in Fremont Valley, being the county seat of Wayne County and the headquarters of the Wayne Stake of Zion. It is situated on elevated ground near the east base of that range of mountains which separate Fremont Valley from Grass Valley. The townsite of Loa is regularly surveyed into five and six-acre blocks, with streets six rods wide. Loa is 22 miles southeast of Koosharem, in Grass Valley, Sevier Co., Utah, 51 miles southeast of Richfield, and about 226 miles by nearest wagon road and railroad southeast of Salt Lake City. It is also 16 miles by nearest road southeast of Fish Lake, and about 110 miles by nearest road northwest of Hall's Crossing on the Colorado River. Its ele-

vation is 7,530 feet above sea level. The townsite of Loa was chosen and dedicated in 1885. The name Loa was suggested by Franklin W. Young, who from his mission in Hawaii became interested in Mauna Loa, the loftiest mountain in Hawaii.

Loa as a settlement first belonged to the Rabbit Valley Ward, but became a separate ward May 29, 1890, when Willis E. Robison was chosen Bishop of the ward. Following is a list of his successors: Benjamin F. Brown, 1893-1898; Thomas Blackburn, 1898-1899; William H. Morrell, 1899-1908; Benjamin F. Brown (serving a second term), 1908-1910; Jacob S. Bastian, 1910-1912; Ephraim Dastrup, 1912-1913; George W. Okerlund, 1913-1916; Michael Hansen, 1916-1918; Wm. H. Callahan, 1918-1924; Lorenzo J. Taylor, 1924-1927; J. William Ivie, 1927-1930, and Ellis L. Bagley, Feb. 9, 1930, who presided Dec. 31, 1930. On that date the Loa Ward had 470 members, including 89 children. The total population of the Loa Precinct was 492 in 1930, of which 343 resided in the town of Loa.

**LOGAN**, Cache Co., Utah, is beautifully situated on the Logan River, at the mouth of Logan Canyon, on ground sloping gently westward. Logan City is the fourth city in Utah in point of population, and contains a spacious tabernacle erected in 1877-1878, a beautiful temple dedicated in 1884, fine school houses and other public buildings. The city of Logan is the natural business center of Cache County, Utah, and the headquarters of the Cache and Logan stakes of Zion. It contained, in 1930, 12 wards, of which the Logan 3rd, Logan 4th, Logan 5th, Logan 9th, and Logan 10th wards were in Cache Stake, while the Logan 1st, Logan 2nd, Logan 6th, Logan 7th, Logan 8th, Logan 11th, and Logan 12th wards became the Logan Stake of Zion.

There are fine Latter-day Saint chapels in eleven of the twelve Logan wards, besides the fine spacious tabernacle centrally located on the public

square on the east side of Main St. in Logan City. This edifice is also used as a house of worship by the saints of the Logan 11th Ward.

The total Church membership in the twelve bishop's wards of Logan was 8,546, including 1,411 children, on Dec. 31, 1930. The total population of the Logan Precinct was 10,061 in 1930, of which 9,979 were residents of Logan City.

**LOGAN 1ST WARD**, Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in that part of Logan City which extends north to 1st North St., east to Main St. (which separates it from the Logan 11th Ward), south to 1st South St. and Canal (which separates it from the Logan 6th Ward), and west to 4th West St. (which separates it from the Logan 2nd Ward). The ward meeting house is on the north side of 1st South St., between 2nd and 3rd West streets, facing south and east. The boundaries of the Logan 1st Ward have been changed a number of times owing to the organization of new wards.

The Logan 1st Ward dates back as a district of Logan to 1861, when it was organized with Benjamin M. Lewis as presiding Elder. He acted in that capacity until 1877, when the Logan 1st District was organized into a regular bishop's ward, with Benjamin M. Lewis as Bishop. He acted in that capacity until 1901, when he was succeeded by Joseph E. Cardon, who in 1906 was succeeded by Brigham G. Thatcher, who in 1917 was succeeded by Nathaniel W. Merkley, who in 1920 was succeeded by William Worley, who acted as Bishop of the Logan 1st Ward Dec. 31, 1930, on which date the ward had a membership of 787, including 132 children.

**LOGAN 2ND WARD**, Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the southwest part of Logan City, or that part of said city which extends north to 1st North St. (which separates it from the

Logan 3rd Ward), and on the east to 4th West St. (which separates it from Logan 1st Ward). Southward the ward extends to 2nd South St., thence the boundary runs southwesterly, following the canal through a block to 3rd West St., thence south to 4th South St., thence west to 6th West St., thence north to 1st South St., and thence west to the boundary of the city.

The Logan 2nd Ward meeting house is located on the corner of 1st South and 4th West streets, facing south and east. It is a frame building which was remodeled and veneered with brick in 1929 and changed into an amusement hall. In 1930 a meeting house was erected east of the older building, the two buildings being connected on the north by a row of class rooms. The enlarged house of worship was dedicated Nov. 23, 1930, by Pres. Heber J. Grant. About a dozen families of saints reside in the field southwest of the Oregon Short Line Railroad depot.

Logan 2nd Ward as a district dates back to 1861, when Logan was divided into four districts. On that occasion Henry Ballard was chosen as president of the Logan 2nd District. He acted in that capacity until 1877, when said district was organized into a regular bishop's ward with Henry Ballard as Bishop. He acted in that capacity until 1900, when he was succeeded by Anthon Anderson, who in 1912 was succeeded by William R. Sloan, who in 1916 was succeeded by Nathaniel W. Merkley, who in 1917 was succeeded by Charles England, who presided over the ward Dec. 31, 1930. On that date the Church membership of the Logan 2nd Ward consisted of 555, including 81 children.

**LOGAN 3RD WARD**, Cache Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the northwest part of Logan City, including adjoining farming districts. East the ward extends to 2nd West St. (which separates it from the Logan 4th Ward), south to 1st North St. (which

separates it from the Logan 1st and Logan 2nd wards of the Logan Stake), and west to the city limits. The ward contains 16 blocks, each block being 36 rods square, divided into 8 lots. The ward meeting house is located on the east side of 4th West St., between 2nd and 3rd North streets. Most of the inhabitants of the ward are Latter-day Saint farmers.

Until April 14, 1861, all the saints in Logan consisted of only one ward, but on April 14, 1861, Logan was divided into four wards or districts and John B. Thatcher was chosen as acting bishop of the Logan 3rd Ward. Later in 1861, Thomas Tarbett was chosen as presiding Elder of the ward. He died Nov. 10, 1872, and Robert Davidson then presided without counselors until May 20, 1877, when he was ordained a Bishop and set apart to preside over the Logan 3rd Ward. Bishop Davidson died Dec. 23, 1899, and was succeeded by Richard Yeates, who in 1907 was succeeded by William Evans, who presided Dec. 31, 1930, when the Church membership of Logan 3rd Ward was 676, including 1 Patriarch (James W. Hubbard) and 110 children.

**LOGAN 4TH WARD**, Cache Stake, Cache Co., Utah, consists of Latter-day Saints residing in that part of Logan which extends north to 4th North St., east to 3rd East Street (which separates it from the Logan 9th and 5th wards), south to 1st North St., and west to 2nd West St. (which separates it from the Logan 3rd Ward).

The ward meeting house, or chapel, is one of the largest and most beautiful houses of worship in northern Utah. It was built in 1928-1929 at a cost of \$76,800. Its auditorium is capable of seating 400 people, and the building contains, in addition, an amusement hall, Relief Society quarters and cloak room, and nine class rooms. The chapel is also equipped with a modern pipe organ.

The Logan 4th Ward dates back to

April 14, 1861, when Logan was divided into four districts or wards and Thomas X. Smith was chosen as president or acting Bishop of the Logan 4th Ward. He held that position, acting without counselors, until a more complete organization of the Cache Stake took place in 1877, when he was ordained a Bishop and presided in that capacity until 1906, when he was succeeded by Joseph Newbold, who in 1913 was succeeded by John H. Anderson, who in 1917 was succeeded by George Wilhelm Lindquist, who in 1920 was succeeded by Serge Ballif Benson, who in 1930 was succeeded by William H. Griffin, jun., who acted Dec. 31, 1930. The ward on that date had 1,059 members and 150 children.

**LOGAN 5TH WARD**, Cache Stake, Cache Co., Utah, consists of the Latter-day Saints residing in that part of Logan which extends north to 6th North St. (which separates it from the Logan 10th Ward), east it extends to the mountains and includes the Agricultural College, south it extends to the crest of the hill overlooking the Logan River, and west to 3rd East St. (which separates it from the Logan 4th and 9th wards). The Logan 5th Ward meeting house, a modernized frame building, is situated in Block 51, Plat C, Logan City Survey, on the corner of 5th East and 5th North streets, facing south and west.

The Logan 5th Ward is an outgrowth of the Logan 4th Ward, but has had a somewhat separate history almost from the beginning as a distinct part of the city of Logan. Bengt Wolfenstein was the first presiding Elder in that part of Logan which is now contained in the Logan 5th Ward. He was succeeded as presiding Elder in 1874 by Robert Henderson and John Jacobs, who presided conjointly until Dec. 6, 1874, when William Hyde, who had been called from Hyde Park to preside over the Logan 5th Ward, was ordained a Bishop by Brigham Young, jun. William Hyde presided over the ward 33 years, or until 1907, when he



was succeeded by John Q. Adams, who presided Dec. 31, 1930, on which date the Church membership of the Logan 5th Ward was 932, including 3 Patriarchs (Joseph R. Shepherd, Wm. Hyde and Harvey Sessions). In 56 years Logan 5th Ward has only had two Bishops.

Out of the original Logan 5th Ward have grown what are now Logan 8th Ward, Logan 10th Ward and North Logan Ward; also parts of the Logan 4th, Logan 7th and Logan 9th wards formerly belonged to Logan 5th Ward.

**LOGAN 6TH WARD**, Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the lower, or southwest, part of the city of Logan known as Logan Island, extending north to 3rd South St., east to 2nd East St (which separates it from the Logan 7th Ward), south to the Logan River and Providence Lane, and west to the Logan 2nd Ward. The meeting house is situated on the west side of Main St between 3rd and 4th South streets. It is a modern brick building with a modest tower on the east end, and contains an auditorium capable of seating 500 people. It was erected at a cost of \$19,633, and was dedicated Feb 18, 1917.

Logan 6th Ward is an outgrowth of the Logan 1st Ward, and came into existence as a branch of said ward in November, 1881, with Anthon L. Skanchy as presiding Elder. On June 5, 1884, all that part of the Logan 1st Ward lying on Logan Island was separated from the Logan 1st Ward and organized into two new wards, viz, the Logan 6th and the Logan 7th wards. Anthon L. Skanchy, who had presided over the district named, was chosen as Bishop of the Logan 6th Ward. He presided until 1910, when he was succeeded by Oscar F. Rice, who in 1920 was succeeded by Olof I. Pederson, who acted as Bishop of the Logan 6th Ward Dec. 31, 1930. On that date the Church membership of the ward was 852, including 147 children.

**LOGAN 7TH WARD**, Logan Stake, Cache Co., Utah, consists of Latter-day Saints residing in that part of Logan Island which extends north to the brow of the hill (which separates it from the Logan 5th Ward), east to the Logan 8th Ward, south to the Logan River and 3rd South St., and west to 2nd East St (which separates it from the Logan 1st and 11th wards). The Logan 7th Ward meeting house, or chapel, a white brick building, is situated on the corner of 4th East St and 1st South St., facing west and south; the main auditorium has a seating capacity of 350 persons, and the building contains 10 class rooms.

That part of the city of Logan now included in the Logan 7th Ward was originally a part of the Logan 1st Ward, but when that ward was divided June 5, 1884, the saints residing on Logan Island were separated from the parent ward and organized into the Logan 6th and 7th wards, respectively. Isaac Smith was chosen as Bishop of the Logan 7th Ward. He acted in that capacity until 1890 when he was chosen as a counselor in the Cache Stake presidency, and was then succeeded as Bishop of the Logan 7th Ward by Christian J. Larsen, who in 1907 was succeeded by Lorin A. Merrill, who in 1913 was succeeded by Hyrum E. Crockett, who in 1917 was succeeded by Joseph H. Watkins, jun., who presided Dec. 31, 1930. At that time the Church membership of the Logan 7th Ward was 977, including 137 children.

**LOGAN 8TH WARD**, Logan Stake, Cache Co., Utah, consists of Latter-day Saints residing on the east end of Logan Island. Northward the ward extends to the brow of College Hill (which separates it from the Logan 5th Ward), east the ward extends to the mountains (including a few settlers in Logan Canyon), south to the Logan River, and west to the Logan 7th Ward. The ward chapel, a fine brick building, erected in 1898, is lo-

cated on the east side of Crockett Ave., a short distance from the Logan River, or at the east end of 2nd North St. The ward population consists of farmers, tradesmen, school teachers, employees of business houses, etc.

The Logan 8th Ward is an outgrowth of the Logan 7th Ward and was organized when the Logan 7th Ward was divided May 4, 1908, and all that part of the Logan Island lying approximately east of 6th East St was organized as the Logan 8th Ward, with Niels Peter Johnson as Bishop. He was succeeded in 1918 by Joseph Gibbons, who in 1923 was succeeded by Victor E. Peterson, who acted as Bishop of the Logan 8th Ward Dec 31, 1930. The Church membership of the ward on that date was 321, including 84 children.

**LOGAN 9th WARD**, Cache Stake, Cache Co., Utah, consists of the Latter-day Saints residing in that part of Logan City which extends north to the limits of the city, east to 3rd East St (which separates it from the Logan 5th and 10th wards), south to 4th North St., (which separates it from the Logan 4th Ward), and west to 2nd West St., (which separates it from the Logan 3rd Ward). It contains a fertile farming district, in addition to that part of the ward which is within the city limits.

Logan 9th Ward is an outgrowth of the Logan 4th Ward and came into existence June 17, 1917, when the Logan 4th Ward was divided and the north part of the same organized as the Logan 9th Ward to include all that part of the former 4th Ward lying north of 4th North St., with Abraham Jorgensen as Bishop. He was succeeded in 1924 by Leslie Thomas Perry, who acted Dec. 31, 1930. On that date the Church membership of the Logan 9th Ward was 799, including 155 children.

A building project was commenced in 1921 in the Logan 9th Ward, part of which was completed and dedicated Sept. 12, 1921. The building in its

entirety was dedicated March 30, 1930. This new house of worship, which is one of the finest ward chapels in the Church, was erected in U shape, at a cost of \$68,000. It is situated on the north side of 5th North St between 1st and 2nd East streets.

**LOGAN 10TH WARD**, Cache Stake, Cache Co., Utah, consists of the Latter-day Saints residing in that part of the city of Logan which extends north to North Logan, east to the mountains, south to 6th North St. (which separates it from the Logan 5th Ward), and west to 3rd East St. (which separates it from the Logan 9th Ward). The new ward chapel which was completed and dedicated March 30, 1924, is situated on the corner of 5th East and 8th North streets, facing north and west. It is a fine two-story brick building, having an auditorium capable of seating 450 people and after additions were built to it, as an amusement hall, the whole building complete represented an outlay of about \$50,000. The residents of Logan 10th Ward are mostly farmers, artisans, professional men, etc., about 70 per cent being of Swiss and German descent.

The Logan 10th Ward was organized July 1, 1917, from that part of the Logan 5th Ward lying north of 6th North St. Karl Conrad Schaub was chosen as Bishop of the new ward. He presided in that capacity Dec 31, 1930. On that date the Church membership in the ward was 690, including 129 children.

**LOGAN 11TH WARD**, Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in that part of Logan City which extends north to 1st North St (which separates it from the Logan 4th Ward). It extends east to the brow of the hill overlooking the Logan River, thence the boundary follows the brow of the hill southwest to 2nd East St., thence south on 2nd East St to 3rd South St., thence west to 2nd West St., thence following the canal northeast to the intersection of 1st South and Main streets, thence

north on Main St. to place of beginning or 1st North St. The saints worship in the basement of the Logan Tabernacle.

The Logan 11th Ward came into existence March 7, 1920, when it was organized from a part (two blocks) of the Logan 7th Ward, and a part (5 blocks) of the Logan 6th Ward, with Hans A. Pedersen as Bishop. Bishop Pedersen was chosen as second counselor in the Logan Stake Presidency when that stake was organized June 6, 1920, and he was succeeded as Bishop of the Logan 11th Ward by James R. Thomas, who was succeeded in 1928 by David W. Cook, who was succeeded in 1930 by Orson P. Satterthwaite, who presided Dec. 31, 1930, on which date the Church membership of the Logan 11th Ward was 681, including 106 children.

**LOGAN 12TH WARD,** Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in that part of Logan which extends north to 2nd South St., east to 5th West St., south to the Logan River and west to the limits of Logan City. The 12th Ward meeting house is situated south of 4th South St., and east of South-West Street. It was dedicated June 12, 1930. This building, a brick structure, is a re-modeled school house.

Logan 12th Ward is an outgrowth of Logan 2nd Ward and was organized July 19, 1921, when said ward was divided and the southwest part of the same organized as the Logan 12th Ward with James W. Linford as Bishop; he presided over the ward Dec. 31, 1930, on which date the membership of the ward was 217, including 49 children.

**LOGAN STAKE OF ZION,** Cache Co., Utah, consists of the Latter-day Saints residing in that part of Logan and adjacent county districts lying south of 1st North St. This stake extends north to 1st North St., east to the mountains, south to a line separating Providence 2nd Ward from the Millville Ward of the Hyrum Stake,

and west to and including College Ward. The headquarters of the stake are in Logan, where the fine Logan Tabernacle is used by the stake for the holding of stake conferences and other large gatherings. The Logan Stake in 1930 consisted of the following fully organized bishop's wards, viz., College, Logan 1st, Logan 2nd, Logan 6th, Logan 7th, Logan 8th, Logan 11th, Logan 12th, Providence 1st, Providence 2nd, and River Heights.

At a meeting held in Logan June 4, 1920, attended by Apostle George F. Richards, the Cache Stake was divided and all that part of the same lying north of 1st North St., Logan City, was continued as the Cache Stake, and that part of Logan City lying south of said street was organized as a new stake, named the Logan Stake. On the same occasion College Ward was transferred from the Hyrum Stake to the Logan Stake. The wards transferred from the Cache to the new Logan Stake were the following. Logan 1st, Logan 2nd, Logan 6th, Logan 7th, Logan 8th, Logan 11th, Providence 1st, Providence 2nd, and River Heights. Oliver H. Budge was chosen as president of the new Logan Stake, with Joseph E. Quinney, jun., as first, and Hans A. Pedersen as second counselor. Second Counselor Hans A. Pedersen died Oct. 5, 1921, and on Oct. 25, 1921, Charles Martin Christensen was chosen as his successor. On April 22, 1923, First Counselor Joseph Quinney, jun. (who was called to preside over the Canadian Mission), was released, and Charles M. Christensen was promoted from second to first counselor, and Anthon E. Anderson chosen as second counselor in the stake presidency.

First Counselor Christensen died Dec. 1, 1929, and on Jan. 19, 1930, Joseph E. Quinney, jun., who had returned from his mission to Canada, was chosen as second counselor, succeeding Anthon E. Anderson, who was promoted to first counselor. Pres. Oliver H. Budge, who was called to preside over the German-Austrian Mission, was released, together with his counselors (Anthon

E. Anderson and Joseph E. Quinney, jun.), and Anthon E. Anderson was chosen as president of the Logan Stake, with Joseph E. Quinney, jun., as first, and Charles W. Dunn as second counselor. These three brethren constituted the stake presidency at the close of 1930. John E. Olson was the first clerk of the Logan Stake; he still acted in that capacity Dec. 31, 1930, on which date the Church membership of the Logan Stake consisted of 6,188, including two patriarchs (John E. Carlisle and Joseph A. Quibell), and 1,073 children.

**LOGAN TEMPLE** (The), the second temple built by the Latter-day Saints in Utah, was erected at Logan, the county seat of Cache County. The site for the Logan Temple was dedicated May 17, 1877, by Apostle Orson Pratt, in the presence of Pres. Brigham Young and other leaders of the Church. The corner stones were laid Sept. 19, 1877, and the building dedicated May 17, 1884, Pres. John Taylor offering the dedicatory prayer. The temple, which contains five full stories, constructed of limestone rock, is 171 feet long by 95 feet wide and the walls are 86 feet high. Two towers ornament the building, the one on the east end having a total height of 170 ft., and that on the west end of 165 ft. The cost of construction, largely consisting of voluntary contributions of money, materials and labor, is estimated at \$800,000. (For further details see "House of the Lord," by James E. Talmage.)

**LOGANDALE WARD**, Moapa Stake, Clark Co., Nevada, consists of the Latter-day Saints residing in a farming district surrounding a cluster of houses lying adjacent to a station of that name on the St. Thomas branch of the Los Angeles & Salt Lake Railroad, 11 miles southeast of Moapa station. Most of the inhabitants of Logandale are farmers and stock-raisers and nearly all Latter-day Saints. The ward owns a small meeting house.

Logandale Ward comprises prac-

tically the same part of the Moapa Valley which formerly was included in the St. Joseph Ward, which ward represented considerable activity from 1865 to 1870 or until the saints vacated the Muddy Valley. A few families remained at St. Joseph, hence that part of the valley has never been without Latter-day Saint settlers since 1865, when the Bowman family, former residents of Minersville, Utah, located in the Muddy Valley in 1903, the place was still known as St. Joseph, and there was at that time only one family of Latter-day Saints living within the limits of the old St. Joseph Ward, but when the St. Thomas branch of the Salt Lake and Los Angeles Railroad was built through the Moapa Valley in 1912, a station called Logan was established, and also a post office by that name. Later the name was changed to Logandale, in order not to confuse the name with Logan in Utah. In 1906 Samuel H. Wells and family (Latter-day Saints) bought property and settled near the Bowmans. Other L. D. S. settlers, who bought out non-Mormon claims, followed, and in due course of time a Sunday school and finally a branch was organized. On April 3, 1922, an independent branch was organized at Logandale with Elmer S. Bowman as presiding Elder. This branch was organized as a regular bishop's ward Jan. 25, 1925, with Elmer S. Bowman as Bishop. He presided over the ward Dec. 31, 1930, and on that date the membership of the Logandale Ward was 106, including 29 children. The total population of the Logandale Precinct was 154 in 1930.

**LOLLAND CONFERENCE**, Danish Mission, consisted of the Latter-day Saints residing on the islands of Lolland, Falster, Møen and other smaller islands. The first converts to Mormonism on these islands belonged originally to the Copenhagen Conference, but became connected with the Lolland Conference when that conference was organized Aug. 14, 1852, and remained thus until the Øernes (Islands) Confer-

ence was organized in 1864. In 1870 that part of Øernes Conference which originally constituted the Lolland Conference was added to the Copenhagen Conference, to which it still belongs as a branch known as the Lolland-Falster Branch.

**LONDON CONFERENCE**, or District, of the British Mission, comprises the Latter-day Saints residing in the great city of London and in the south-eastern counties of England. The London Conference was organized Feb. 14, 1841, with Lorenzo Snow as president, and has had a continued existence ever since, but its boundaries have been changed many times. The membership of the London District Dec. 31, 1930, was 592, including 70 children.

**LONDON CONFERENCE**, or District, of the Canadian Mission, consists of the Latter-day Saints residing in London, Ontario, Canada, and vicinity. On Dec. 31, 1930, there were branches of the Church in London, Chatham and Windsor.

**LONG BEACH DISTRICT**, of the California Mission, embraced, in 1930, a district of California lying south and east of Los Angeles with headquarters at Santa Ana, and contained the following branches: Anaheim, Huntington, Santa Ana, and Torrance, with a Church membership of 545, including 126 children. There was also a Sunday school at Waltheria.

**LONG BEACH WARD**, Los Angeles Stake, Los Angeles Co., Calif., consists of the Latter-day Saints residing in the municipality of Long Beach, which is a city containing 150,000 inhabitants, and is a popular resort situated on the shores of the Pacific Ocean, about 20 miles southeast of the center of the city of Los Angeles.

Long Beach Ward was organized May 22, 1923, with Willard Hansen as Bishop; he was succeeded in 1924 by Charles V. Pugh, who in 1927 was succeeded by Thor C. Nielsen, who presided Dec. 31, 1930, on which date the membership of the Long Beach Ward was 989, including 111 children.

**LORENZO WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing somewhat centrally on Poole's Island in Snake River. The center of the ward is the railroad station, Lorenzo (thus named in honor of Pres. Lorenzo Snow), which is situated four miles north of Rigby, the stake headquarters, and 12 miles south of Rexburg in the Fremont Stake. About half the people in Lorenzo Ward live in and adjacent to the village of Lorenzo, while the others live in a scattered condition on their respective farms. The saints of the Lorenzo Ward worship in a fine modern chapel, built of black rock, in 1927-1928.

The first settler on that part of Poole's Island which is now included in the Lorenzo Ward was David R. Carl, who, in the spring of 1880, located on the ground which is now (1930) occupied by the Lorenzo railroad station on the Yellowstone branch of the Oregon Short Line Railroad. Other settlers followed and as the Latter-day Saint population increased on Poole's Island the saints in the Lorenzo district were organized as a regular bishop's ward May 5, 1905, with Albert Beazer as Bishop. The ward included the west part of La Belle Ward and a small strip from the east part of the Annis Ward. Bishop Beazer was succeeded in 1917 by Zeta P. Terry, who in 1922 was succeeded by A. L. Thomas, who presided Dec. 31, 1930. On that date the Lorenzo Ward had a membership of 164, including 13 children. The total population of the Lorenzo Precinct was 293 in 1930.

**LOS ANGELES CONFERENCE**, of the California Mission, comprised in 1930 the city of Los Angeles and surrounding country, extending as far north as San Luis Obispo. At the close of 1930 the Los Angeles Conference or District contained the following branches of the Church: San Fernando, San Luis Obispo, Santa Barbara, Ventura and Whittier. The total Church membership in these branches was 600, including 122 children. In a number of other branches in the con-

ference the membership was enumerated in the different wards in the Los Angeles and Hollywood stakes of Zion. In the Los Angeles District there were also Sunday school organizations at Burbank, Maywood and Santa Maria.

**LOS ANGELES STAKE OF ZION,** Calif., consists of the southeast part of Los Angeles and the country lying contiguously thereto. It is divided from the Hollywood Stake on the north by 6th St. part of the way, and on the west by Vermont Avenue. The Los Angeles Stake consists of nine wards, viz.: Adams, Belvedere, Compton, Home Gardens, Huntington Park, Long Beach, Manchester, Matthews, San Pedro and Virginia. The headquarters of the stake are at Huntington Park, where a magnificent stake tabernacle is built in connection with the Huntington Ward chapel. In this building there are ample accommodations for both stake and ward purposes, including rooms for the stake presidency and the High Council.

When the Latter-day Saints first located in Salt Lake Valley in 1847, and some of the Utah Pioneers expressed a desire to continue the journey to California and locate on the Pacific Coast, it was against the policy of the Church at that time to do so, as it had been decided that the headquarters of the Church should be established in the heart of the Rocky Mountains. However, a settlement of the saints was founded in southern California called San Bernardino, which, from 1851 to 1858, existed as a stake of Zion; but when San Bernardino was broken up because of the Johnston Army troubles in 1857-58, California was not even continued as a mission field for many years. In 1892 successful missionary work was again commenced in California, and in due course of time many of the saints left Utah, Idaho and other states to make new homes on the Pacific Coast. This greatly increased the membership of the Church in California, and after a number of flourishing branches had been established belonging to the Cali-

fornia Mission, it was considered wise on the part of the Church authorities to organize a stake or stakes of Zion in California, which was subsequently done.

Thus at a special conference at Los Angeles Jan. 21, 1923, attended by Pres. Heber J. Grant and others of the General Authorities of the Church, and about 3,000 other members of the Church, the Latter-day Saints in the city of Los Angeles and vicinity were organized into a stake of Zion with George W. McCune, formerly president of the Eastern States Mission, as president, with Leo J. Muir as his first, and George F. Harding as second counselor. The new stake included all of Los Angeles County, embracing the cities of Los Angeles, Ocean Park, Long Beach, and San Pedro, and it was announced that wards would be organized in Ocean Park, Long Beach, Los Angeles proper, San Pedro, Huntington Park, Boyle Heights, and Hollywood, which was done soon afterwards. Thus at the close of 1923 there were 13 organized wards in the Los Angeles Stake, namely, Adams, organized March 11, 1923, Alhambra, organized June 10, 1923, Belvedere, organized Aug. 26, 1923, Boyle Heights, organized March 11, 1923; Florence (later Matthews), organized in 1923; Carvanza, organized June 10, 1923, Glendale, organized Nov. 11, 1923; Hollywood, organized March 4, 1923; Huntington Park, organized in 1923; Inglewood, organized Nov. 21, 1923; Long Beach, organized May 22, 1923; Ocean Park, organized in 1923, and San Pedro, organized April 22, 1923.

At an important meeting held May 22, 1927, a part of the Los Angeles Stake was organized as the Hollywood Stake, with the following wards, which had previously constituted a part of Los Angeles and vicinity: Alhambra, Belvedere, Boyle Heights, Carvanza, Glendale, Hollywood, Inglewood, Ocean Park, Lankershim, Pasadena, and Redondo. This left the following wards in the Los Angeles Stake: Adams, Florence (Matthews), Huntington

Park, Long Beach, San Pedro, and Home Gardens and the Virginia Branch. After the organization of the Los Angeles Stake, Manchester and Compton wards were organized and headquarters of the stake were established in the Iberian Building on the corner of 4th and Spring streets, Los Angeles. A stake tabernacle, which had been in course of construction for some time at 365 South Middleton St., in Huntington Park, was formally opened to the public May 27, 1928, on the occasion of a quarterly conference of the stake being held that day. The building with furnishings cost about \$100,000.

When the Hollywood Stake of Zion was organized in 1927, George W. McCune, who became a resident of the new Hollywood Stake, was released as president of the Los Angeles Stake, together with his counselors (Leo J. Mun and George F. Harding), and Leo J. Mun, who had acted as first counselor to Pres. McCune, was chosen as president of the Los Angeles Stake, with Everard L. McMurrin as first and Fred S. Hatch as second counselor. In 1928 Richard E. Caldwell succeeded Fred S. Hatch as second counselor. William G. Brown was the first clerk of the Los Angeles Stake, he was succeeded in 1927 by Octave F. Uisenbach, who acted Dec. 31, 1930. On that date Leo J. Mun acted as president of the Los Angeles Stake, with Everard L. McMurrin as first and Richard E. Caldwell as second counselor. The total membership of the Los Angeles Stake on Dec. 31, 1930, was 6,187, including 1,468 children.

**LOS CERRITOS BRANCH,** San Luis Stake, Conejos Co., Colorado, consisted of a few families of Latter-day Saints residing in the immediate vicinity of the Mexican town of Los Cerritos, situated on the Conejos River, three miles southeast of Manassa. Los Cerritos is the cradle of the San Luis Stake of Zion. A company of emigrating saints from the Southern States located near the Mexican village of Los Cerritos in 1878 on land pur-

chased through the Church for their accommodation. Soon afterwards (in 1880) the townsite of Manassa was located and most of the settlers moved there. The southern saints in Los Cerritos were joined in 1879 by a company of saints from New Mexico in charge of Elder Lawrence Marcus Peterson, who after the founding of Manassa had charge of the remaining saints at Los Cerritos. Bro. Peterson (a Dane by birth), as an emigrant boy, eleven years old, had the misfortune to lose both his parents on the voyage to America, and while waiting with the company of L. D. S. emigrants near Kansas City for an opportunity to cross the plains, he strayed away from the camp and meeting some Spanish traders went with them to New Mexico, where he became proficient in the English and Spanish languages, married a Spanish lady and became county recorder in the district where he resided. Some time later he visited Utah, having found his brother, Bishop Hans Jensen (Hals) in Manti, and joined the Church. Being ordained an Elder after his return to New Mexico, he did much quiet missionary work and translated choice selections from the Church works into the Spanish language. In 1877, having made a number of converts, he brought them to Colorado in twelve wagons and established them at Los Cerritos. Afterwards some of them were among the founders of Manassa. Later Bro. Peterson became probate judge of Conejos County, Colorado, and was helpful to the saints in their colonization enterprises. He presided at Los Cerritos for several years and was succeeded in 1886 by John H. Beecroft, who was succeeded about 1890 by Samuel Jackson, who, being called to act as Bishop of Manassa in 1896, was succeeded by James Patterson. Before the close of the century (Dec. 31, 1900) the branch at Los Cerritos had been discontinued. A temporary branch organization was effected later, but the members preferred membership in the Manassa Ward. Hence, at the close of 1930 the Los Cerritos

settlement was entirely occupied by Catholics

**LOST RIVER STAKE OF ZION**, consists (1930) of Latter-day Saints residing in Butte and Custer counties, Idaho, and embraces principally a farming and stock-raising community covering Big and Little Lost River valleys. The headquarters of the stake are at Moore, which is situated on the Mackay branch of the Oregon Short Line Railroad, and is about 70 miles northwest of Blackfoot. The stake consists of six wards, namely, Arco, Darlington, Leslie, Lost River, Mackay, and Moore.

As the Latter-day Saint population increased in numbers in Lost River Valley, and the Lost River country being so far and distinct from the other wards in the Blackfoot Stake of Zion, located in the great Snake River Valley, it was deemed wise on the part of the authorities of the Church to divide the Blackfoot Stake by separating the settlements on Big Lost River from said stake and organizing them into a new stake of Zion. This was done at a conference of the Blackfoot Stake held Aug. 18, 1919, by taking the wards of Arco and Moore from the Blackfoot Stake and the branches of Leslie, Darlington, Pass Creek (later Ballard Ward) and Chilly, from the Northwestern States Mission and organizing them into the Lost River Stake. The organization was effected by Apostles Rudger Clawson and Melvin J. Ballard. The south and east boundaries of the stake were made co-extensive with the Butte County boundary. William N. Patten was chosen as president of the new stake, with William T. Tew, jun., as first and Roy R. Duke as second counselor. In 1922 First Counselor William T. Tew, jun., was released and Roy R. Duke promoted to first counselor; Walter Anton Jensen was chosen as second counselor. In 1923 Pres. Patten was released, together with his counselors (Roy R. Duke and Walter A. Jensen), and Henry N. Mickelsen was chosen as president of the stake, with Walter A. Jensen as first and

Royal Waddoups as second counselor. Pres. Mickelsen and counselors were released April 20, 1930, and Walter A. Jensen was chosen as president of the stake, with Royal Waddoups as first and John L. Bills as second counselor. This new presidency acted in the positions named Dec. 31, 1930. John L. Bills was the first clerk of the Lost River Stake; he was succeeded in 1925 by Ralph O. Waddoups, who in 1930 was succeeded by Mark K. King, who acted Dec. 31, 1930. On that date the membership of the Lost River Stake was 1,039, including 220 children.

Big Lost River, from its head in the Copper Basin Mountains to where it sinks into the desert, is nearly one hundred miles long, and the valley through which it flows averages in width from a mere canyon to about seven miles. The valley commences in the mountains on the north and opens wide into the desert on the southeast. Big Lost River first takes an easterly course, and then flows in a southeasterly direction until it sinks into the desert. One of the main tributaries of Big Lost River is Antelope Creek coming in from the west about 20 miles below Mackay.

**LOST RIVER WARD**, Lost River Stake, Butte Co., Idaho, consists of the Latter-day Saints residing in a farming district lying between Arco on the south and Moore on the north. The center of the ward, where the meeting house stands, is in Section 9, Township 4 north, Range 26 east, Boise Meridian, five miles south of Moore.

The original Lost River Branch comprised all the saints residing in Lost River Valley, preceding the organization of the Moore Ward (see Moore Ward) but on March 27, 1920, a new ward called the Lost River Ward was organized by taking certain families of saints from the Moore Ward on the north and other families from the Arco Ward on the south and organizing them as a separate ward named Lost River Ward, with Henry N. Mickelsen as Bishop. He was succeeded in 1923 by Willard H. Sørensen, who presided



Dec 31, 1930, on which date the Lost River Ward had a membership of 128, including 24 children. The total population of the Lost River Precinct was 127 in 1930.

**LOUISIANA CONFERENCE**, of District, Central States Mission, consists of the Latter-day Saints residing in the state of Louisiana, and at the close of 1930 contained a membership of 1,538, including 99 children. It included two organized branches of the Church, namely, New Orleans and Coleyville, and many scattered members. Besides these branches there were L. D. S. Sunday schools in Britany, Baton Rouge, Natchitoches, Pride, Shreveport and Winnfield. Louisiana was acquired from France by purchase in 1803. The following year the northern part was organized as the territory of Louisiana and the southern part as the Territory of Orleans. The name of the Territory of Louisiana was changed to Missouri and in 1812 the Territory of Orleans became the state of Louisiana. The area of the state within its present boundaries is 45,109 square miles. The population of Louisiana was 215,739 in 1830, 352,111 in 1840, 517,762 in 1850, 708,002 in 1860, 1,381,625 in 1900, and 2,101,593 in 1930.

From 1811 to 1855 New Orleans, the metropolis of Louisiana, was the principal port of landing for Latter-day Saints who emigrated from Europe to the gathering places of the saints in America. (See New Orleans.)

Missionary work was done in Louisiana under the direction of the presidency of the Southern States Mission until 1900, when the Louisiana Conference was added to the Southwestern States Mission, which later became the Central States Mission, to which mission Louisiana still belongs.

**LOVELL**, a town situated on the Shoshone River in Big Horn Stake, Big Horn Co., Wyoming, is an important station on the Chicago, Burlington and Quincy Railroad, situated in the Big Horn Basin, 45 miles northwest of Basin, the seat of Big Horn County.

There was a small town called Lovell before the Latter-day Saints commenced to colonize in the Big Horn Basin, named after Mr. Lovell, an early settler. As a L. D. S. town, Lovell came into existence in 1900, when a number of L. D. S. immigrants from Utah arrived in the Big Horn Basin.

The saints in Lovell were organized as a bishop's ward in 1900 with Haskell S. Jolley as Bishop. He presided until 1910 when he was succeeded by George M. Porter, who presided until 1917, when the Lovell Ward was divided into two wards, namely, the Lovell East Ward and the Lovell West Ward. Lovell in 1930 was an important business center and contained a number of well-stocked stores, and had a population of about 2,000 people, the majority of whom were Latter-day Saints. It was the headquarters of the Big Horn Stake of Zion, although the stake office was at Cowley. The Church membership of the two Lovell wards Dec. 31, 1930, was 1,335, including 301 children. The total population of the Lovell precincts (Nos. 1, 19, 20, 21) was 2,109 in 1930, of these 1,857 were residents of the town of Lovell.

**LOVELL EAST WARD**, Big Horn Stake, Big Horn Co., Wyoming, consists of the Latter-day Saints residing in the east part of the town of Lovell. The ward came into existence in 1917, when Lovell was divided into two wards and Cyrus S. Robertson was chosen Bishop of the Lovell East Ward, which position he held at the close of 1930. Lovell East Ward is sometimes called Lovell Ward, without reference to the compass or the division of the town. The Church membership of the Lovell East Ward Dec. 31, 1930, was 659, including 151 children.

**LOVELL WEST WARD**, Big Horn Stake, Big Horn Co., Wyoming, consists of the Latter-day Saints residing in the west part of the town of Lovell. The Lovell West Ward can boast of a fine modern meeting house erected at a cost of more than \$50,000, it has an auditorium capable of seating 450 per-

sons. The ward contains the residential and most attractive part of the town of Lovell.

The Lovell West Ward was organized in 1917 when the original Lovell Ward was divided into an east and west ward and on that occasion George R Bringham was chosen as Bishop of the Lovell West Ward. He was succeeded in 1918 by Hyrum Cash Carlton, who acted as Bishop Dec 31, 1930, on which date the ward had a membership of 676, including 150 children.

**LOWER TUAMOTU CONFERENCE**, of the Society Islands Mission, consisted of the western part of the Tuamotu group of islands, including the islands of Takaroa, Fakarava, Takapoto, Arutua, Ragnoa, Apataki, Aiatiki, Karoochi, Faaite, Tahanea and Anaa.

**LUNA WARD**, St Johns Stake, Socorro Co, New Mexico, consists of the Latter-day Saints residing in Luna Valley. This valley is about 4½ miles long from east to west with an average width of about two miles. The face of the valley is partly covered with groves of trees and surrounded with timber-covered hills and mountains. The village of Luna is located on the headwaters of the San Francisco River, on ground sloping gently to the east, 14 miles southeast of Alpine and 65 miles by nearest road southeast of St Johns, the headquarters of the St Johns Stake. A reservoir from which the Luna Valley people obtain water for irrigation purposes is located in the lower end of Bush Valley, about eight miles northwest of Luna village. Both dry farming and irrigated farming are carried on successfully in the Luna Ward.

Luna Valley was first settled in 1883 by Mormons, who bought out the claims of two non-Mormon prospectors. On March 6, 1883, the saints in Luna Valley were organized into a branch of the Church with Lorenzo Watson as presiding Elder. The following day a townsite was surveyed on which most of the settlers in the valley subsequent-

ly built houses. A log fort, measuring 22x28 feet, was built in April, 1883. On Nov 15, 1883, the branch in Luna Valley was organized as a ward by Apostles Brigham Young, jun., and Heber J Grant, with George C. Williams as Bishop. Following is a list of the Bishops of the Luna Ward: George C Williams, 1883-1885, Lorenzo W Watson, 1885-1886, William Swapp, 1886-1888; Willis Copeland, 1888; Gilbert D Greer, 1888-1895, William H Reynolds, 1895-1903, Mansel H Thompson, 1903-1912, William H Reynolds (serving a second term), 1912-1919, and Amasa O Reynolds, 1919-1930. On Dec 31, 1930, Luna Ward had 136 members, including 46 children.

**LUND WARD**, Idaho Stake, Bannock Co, Idaho, consists of the Latter-day Saints residing in a scope of country about twelve miles square, consisting mostly of highlands, including the Rim of the Basin, north of Gentile Valley and south of Bancroft and Chesterfield. The center of the ward, where the school house stands, is the village of Lund, which is situated in the midst of a farming district, five miles south of Bancroft, the headquarters of the stake, 17 miles south of Chesterfield, and 16 miles west of Soda Springs.

That part of Bannock County, Idaho, which is now included in the Lund Ward, was for many years considered unfit for settlement for lack of water, but Carl Johan Lundgren and others, nevertheless, located as the first L D S settlers in that part of the country in 1892. Other settlers followed and the saints, having increased to about a dozen families, were organized for holding meetings in 1895 and organized into a regular bishop's ward in October, 1895, with Albert E Blain as Bishop. The new ward was named Lund in honor of Carl Johan Lundgren, the first settler. Bishop Blain was succeeded in 1899 by Fred Henry Reddish, who in 1915 was succeeded by Peter P. Lechtenberg, who died Oct 20, 1915, and was succeeded in 1916 by J. George Kutterer, who in 1922 was succeeded by Joseph E Wilson, jun., who in 1930

was succeeded by Morris Creer, who still acted Dec 31, 1930, on which date the Lund Ward had a membership of 155, including 25 children. The total population of the Lund Precinct was 158 in 1930.

**LUND WARD**, Nevada Stake, consists of the Latter-day Saints residing in the town of Lund and surrounding district, in the east side of White River Valley, White Pine Co., Nevada, and near the Egan Range of Mountains. The district has an elevation of 6000 feet above sea level. All kinds of cereals and fruit are raised successfully at Lund.

Lund is one of three original settlements founded by the Latter-day Saints in White Pine County, Nevada, on ranch land ceded to the Church in 1897, in lieu of other property escheated to the Federal Government of the United States in 1887. Bishop Thomas Judd of St. George, Utah, was appointed to supervise the locating of settlements on this land and chose sites for two (Lund and Preston) in the White River Valley and one (Georgetown) in the Steptoe Valley. Lund was named in honor of Apostle Anthon H. Lund. Most of the early settlers hailed from St. George and other places in southern Utah. Bishop Judd had general jurisdiction over the three settlements, but while he appointed local brethren to take charge of the other two, he personally presided at Lund. In August, 1901, the whole district, containing the three settlements, was organized as the White Pine Ward, with Thomas Judd as Bishop, but in October of the same year the White Pine Ward was divided into three wards, namely, Lund, Preston and Georgetown. Thomas Judd was retained as Bishop of the Lund Ward. At this time these wards belonged to the St. George Stake of Zion. Thomas Judd was succeeded as Bishop of Lund Ward in 1902 by Orrin H. Snow (who had acted as clerk of the Lund Ward since its organization). He was succeeded in 1910 by Adolphus H. Whitehead, who was succeeded in 1922 by George W. Fawcett, who was

succeeded in 1926 by Hugh A. Reid, who presided as Bishop Dec 31, 1930. On that date Lund Ward had 272 members, including 60 children. The total population of the Lund Precinct was 257 in 1930.

In 1910 the settlements in White Pine County, Nevada, were transferred from the St. George Stake to the North Weber Stake, where they remained until 1926, when Nevada Stake was organized, to which they have since belonged.

**LYMAN STAKE OF ZION**, consists of the Latter-day Saints residing in Uinta and Sweetwater counties, Wyoming, and Daggett County, Utah, and embraces six organized bishop's wards, viz., Green River, Lyman, Manila, McKinnon, Millburne and Rock Springs, and two independent branches, viz., Mountain View and Winton. The headquarters of the stake are at Lyman, where a stake house and seminary building recently erected, furnish accommodation for the stake officers and for the teaching of religion to the children attending the district schools. This building, a frame structure, with stucco finish, contains the stake office, a High Council room, a seminary room, a baptismal font and two dressing rooms. The building stands immediately south of the Lyman Ward Chapel.

Lyman Stake came into existence July 18, 1926, at a stake conference of the Woodruff Stake held at Randolph, and attended by Apostles Rudger Clawson and Richard R. Lyman, at which the Woodruff Stake of Zion was divided and the east part of the same organized into a new stake named Lyman in honor of the late Apostle Francis M. Lyman. The new stake consisted of the following wards and branches, which all formerly belonged to the Woodruff Stake: Green River Branch, Lyman Ward, Manila Ward, McKinnon Branch, Mountain View Branch, Millburne Branch, Reliance Branch, Rock Springs Ward, and Superior Branch. The headquarters of the stake were established at Lyman, Uinta Co., and at

the time of its organization the stake had a Church population of 2,000 souls, including children. Henry Melvin Rollins, the Bishop of the Lyman Ward, was chosen as president of the new stake, with John Calvin Walker as first and James E. Eyre as second counselor. This presidency still had charge on Dec 31, 1930 Albert C. Reinsch was the first stake clerk, he was succeeded in 1926 by Vernal Willie, who still acted as stake clerk Dec 31, 1930 On that date the Lyman Stake had a membership of 2,241, including 702 children.

While Lyman is a new stake, the country which it includes has an interesting history dating back to the early pioneer days Old Fort Bridger, founded as early as 1834 by James Bridger, is within the limits of Lyman Stake and so also is the site of Fort Supply, the first Anglo-Saxon settlement founded in Wyoming, which existed from 1853 to 1857 Lyman, originally named Owen, was founded in 1890 and the increase of saints in that locality finally led to the organization of the Lyman Stake

**LYMAN WARD.** Fremont Stake, Madison Co., Idaho, consists of the Latter-day Saints residing in that part of Snake River Valley which lies immediately south of Rexburg and embraces some of the best farming land in the country The town of Lyman is situated on the main branch or south fork of Snake River The ward, which embraces about 25 square miles of country, is bounded on the north by Rexburg, east by the foot hills, south by Snake River, and west by the Burton Ward The meeting house, a fine white sandstone building with a tower on the west end, was erected in 1903

Among the first Mormon settlers of the district now included in Lyman Ward were William John Young, William Simmons, Gideon Murphy and others who located at different points near the river in 1882 A townsite was surveyed on March 31, 1883, and named Lyman in honor of Theodore Lyman, who the previous year had

taken up land in the vicinity. On Oct. 27, 1883, a branch of the Church was organized for the benefit of the few Latter-day Saint settlers in the district with Sidney Weeks as presiding Elder This branch was a part of the Bannock Ward which at that time included all the saints in Snake River Valley. A little log school house was erected on the townsite which was used for all public purposes for some time

On June 5, 1884, the branch was organized as the Lyman Ward with Sidney Weeks as Bishop. Bishop Weeks resigned in May, 1885, after which Amos George Arnold was appointed presiding Priest and acted in that capacity until May 18, 1886, when he was ordained a Bishop and set apart to preside over the ward He was succeeded in August, 1887, by Samuel A. Wilcox, who was succeeded in 1899 by Thomas Atkinson, who was succeeded in 1902 by Casey P. Bowan, who was succeeded in 1914 by Charles F. Rytting, who was succeeded in 1926 by Jedediah L. Snedaker, who presided Dec 31, 1930, on which date the ward had a membership of 347, including 61 children Nearly all the people in the district are members of the Church, as the total population of the precinct in 1930 was only 398

**LYMAN WARD,** Lyman Stake, Uinta Co., Wyoming, consists of the Latter-day Saints residing in the town of Lyman and vicinity, on a stretch of bench land lying between Smith's Fork and Black's Fork of Green River It includes the sites of old Fort Bridger and Fort Supply The townsite of Lyman is about eleven miles southeast of Carter station on the Union Pacific Railroad, and five miles east of old Fort Bridger It commands a beautiful view of the whole upper country with the majestic Uinta Mountains in the background Only the hardier cereals and fruits can be grown in Lyman, the country being cold, as the altitude is 6,700 feet above sea level

The first Latter-day Saint known to have settled in the Fort Bridger coun-

try since the days of Fort Supply was Hyrum Strong, who, together with his family, arrived at Fort Bridger Sept 13, 1890, and soon afterwards located on Smith's Fork, about six miles from the present Lyman townsite

A non-Mormon by the name of Joseph South made in 1891 a small ditch conveying water from Black's Fork onto the upper bench. In 1892 Samuel R. Brough, Theodore Durrant, and other Latter-day Saints, hailing from different parts of Utah, settled on the bench on and near the present townsite of Lyman. Other settlers followed; houses were built, and water canals dug, and a branch of the Church was organized in December, 1894, by Pres. William W. Cluff of the Summit Stake, with Lars E. Johnson as president. A Sunday school was organized in 1897, and on June 8, 1898, at a meeting attended by Apostles John Henry Smith, Heber J. Grant and Abraham O. Woodruff, the branch was organized as a ward, named Owen, in honor of Apostle Abraham Owen Woodruff, with Samuel R. Brough as Bishop. He was succeeded in 1916 by H. Melvin Rollins, who in 1926 was succeeded by Lorain Rollins, who presided Dec. 31, 1930. On that date the Lyman Ward had a membership of 685, including 176 children. The total population of the Lyman Precinct was 869 in 1930, of which 377 resided in Lyman town. In 1901 the name of the settlement was changed from Owen to that of Lyman, the latter name being suggested in honor of the late Apostle Francis M. Lyman.

**LYMAN WARD** (originally known as East Loa), Wayne Stake, Wayne Co., Utah, consists of the Latter-day Saints residing in the village of Lyman, which is situated on a level bench sloping gently towards the west, three miles due east of Loa and 1½ mile east of the Fremont River, near the western base of One Thousand Lake Mountain. Nearly all the inhabitants reside in the village. The ward owns a meeting house (an adobe building), and a Relief Society hall.

Lyman, or East Loa, is an outgrowth of Loa proper. Soon after the founding of Loa on the west side of the Fremont River, a few families located on the east side of said river, which subsequently became a neighborhood of its own, though belonging to the Loa Ward. After the organization of a separate Sunday school and other auxiliary organizations in East Loa, the saints in that locality were organized as the East Loa Ward Aug. 28, 1893, with Peter James Christensen as Bishop. He was succeeded in 1900 by Joshua H. Cook, who in 1909 was succeeded by George A. Chappell, who in 1911 was succeeded by Archibald Oldroyd, who in 1925 was succeeded by Willis A. Oldroyd, who presided Dec. 31, 1930. On that date the Lyman Ward had 247 members, including 71 children. The total population of the Lyman Precinct was 253 in 1930.

**LYNN DYL WARD**, Deseret Stake, Millard Co., Utah, consists of Latter-day Saints residing in the town of Lynndyl, which is situated on the Salt Lake & Los Angeles Railroad, on the Sevier River, 17 miles northeast of Delta, 40 miles north of Fillmore, the county seat, and 87 miles southwest of Provo. Besides being a railroad station, Lynndyl is a junction on the road named, where the main branch of the Salt Lake & Los Angeles Railroad turns off by way of Tintic and Tooele Valley to Salt Lake City, and another line of the same railroad continues up the Sevier River to Juab station, and thence to Nephi, Provo, etc. Lynndyl is the center of a fertile farming district, which would be very prosperous and progressive were it not for the scarcity of water. As it is, the farmers are struggling hard, endeavoring to make homes in the desert land bordering the Sevier River.

When Lynndyl became a railroad town in 1907, a number of brethren were employed in the railroad shops and otherwise connected with railroad activities, and a few families also located in the immediate vicinity to

commence farming On Dec. 22, 1912, the saints in Lynndyl and vicinity were organized as a branch of the Church with Thomas Fenton as presiding Elder The branch was made a part of the Leamington Ward In 1914 the Sevier River Land & Water Company finished their canal, which taps the Sevier River above Leamington and conveys water across the river by syphon about two miles below Leamington from the south to the north side, where it is used for irrigating a large tract of desert land Farming was commenced at once, which has been more or less successful ever since Thomas Fenton presided over the Lynndyl Branch until March 22, 1914, when said branch was organized as a regular bishop's ward with Jacob H Langton as Bishop His successors were the following J Austin Hunter, 1915-1918, Elmer A Jacobs, 1918-1919, Albert L Hurst, 1919-1923, Monroe C Noble, 1923-1925, and James Alna Banks, 1925-1930 Brother Banks acted as Bishop Dec 31, 1930 On that date the Church membership of the Lynndyl Ward was 307, including 96 children The total population of Lynndyl Precinct was 495 in 1930

**LYNNE WARD**, North Weber Stake, Weber Co, Utah, consisted of the Latter-day Saints residing in a fertile farming district lying immediately north of Ogden The ward extended northward beyond the corporate limits of that city, east to the mountains, south to 7th St, and west to the road locally known as Perry's Lane, which runs north and south about half a mile west of the west corporation limits of Ogden The center of the Lynne Ward was Five Points, 2½ miles north of the court house in Ogden Five Points in due time became an important business center and is now (1930) the business part of the Ogden 15th Ward The meeting house, a brick structure, is located on a triangle formed by the junction of two roads at Five Points, this edifice was erected in 1915 at a cost of \$20,000

Lynne, as a settlement, dates back

to 1849, and became known as Bingham's Fort when that fort was built as a protection against Indians in 1853 Thomas Richardson of Slateville presided over the saints at Bingham's Fort until 1863, when a branch or district of the Weber Stake was organized with Robert Irvin Beard as president, and on May 28, 1877, the Lynne District, or Branch, was organized as a regular bishop's ward with Daniel F Thomas as Bishop Bishop Thomas died suddenly July 30, 1890, and was succeeded by George Smuin, who presided until 1908

When the Weber Stake of Zion was divided in 1908 and two new stakes, namely, the Ogden Stake and the North Weber Stake, were organized, that part of the Lynne Ward lying east of Washington Avenue was organized as the Ogden 8th Ward and made a part of the new Ogden Stake, while that part of the original Lynne Ward lying west of Washington Avenue was continued as the Lynne Ward and became a part of the North Weber Stake, with Carl Oscar Turnquist as Bishop He was succeeded in 1916 by Lawrence W Shermer, who presided until the close of the year 1923, when the Lynne Ward became the Ogden 15th Ward (See Ogden 15th Ward)

**LYONS CONFERENCE**, or District, of the French Mission, consists of the Latter-day Saints residing in the city of Lyons in the Department of Rhone, France, and vicinity The total Church membership of the conference on Dec 31, 1930, was 32 souls

## M

**McCAMMON WARD**, Portneuf Stake, Bannock Co, Idaho, consists of the Latter-day Saints residing in and near McCammon, an important railroad station on the Oregon Short Line Railroad, situated in the north end of Marsh Valley, 25 miles southeast of Pocatello, 17 miles northeast of Downey, the headquarters of the Portneuf Stake, and 111 miles by railroad north-east of Salt Lake City, Utah. The in-

habitants of McCammon Ward are a mixture of Latter-day Saints and non-Mormons. Most of the saints are engaged in farming and stock-raising, others are engaged in business or working in the employ of the railroad company, and other business enterprises.

McCammon, as a settlement, dates back to the building of the Utah and Northern Railroad in 1875. Among the early settlers at McCammon were a number of Latter-day Saints, who on April 27, 1890, were organized into a branch of the Church, as a part of the Garden Creek Ward, with Alanson Norton as presiding Elder. This branch was organized as the McCammon Ward Dec. 9, 1894, with Alanson Wm Norton as Bishop. He was succeeded in 1901 by Albert M. Boyce, who in 1909 was succeeded by Riley L. Dixon, who in 1916 was succeeded by Erban Green, who in 1919 was succeeded by Royal T. Hale, who in 1924 was succeeded by James W. Howell, who presided Dec. 31, 1930. On that date the McCammon Ward had 429 members, including 87 children. The total population of the McCammon Precinct was 919 in 1930, of which 497 resided in McCammon village.

**MCCORNICK WARD**, Millard Stake, Millard Co., Utah, consisted of the Latter-day Saints residing at the village of McCornick, a station on the Delta and Fillmore branch of the Los Angeles and Salt Lake Railroad. McCornick is 22 miles north of Fillmore, the headquarters of the stake, and about 165 miles southwest of Salt Lake City.

In the fall of 1918 the Sevier River Land and Water Company constructed a canal which taps the Sevier River about seven miles above Leamington and settlers located at different points under this canal. Those in the vicinity of McCornick, nearly all members of the Church, were organized June 22, 1919, as the Onidah Branch of the Holden Ward, but as more settlers arrived the branch was organized as the McCornick Ward so named on ac-

count of a post office having been established there named in honor of Wm S. McCornick of Salt Lake City. He was one of the promoters of the irrigation project. Fred O. Gledhill, who had previously presided over the branch, was appointed Bishop of the ward. He was succeeded in 1923 by Jonathan A. Allen, who was succeeded in 1927 by Murray Jefferies, who acted until Dec. 31, 1930, when the ward was disorganized as most of the members had moved away, owing to drought conditions.

**McGILL WARD**, Nevada Stake, consists (1930) of the Latter-day Saints residing at the mill and mining town of McGill, White Pine Co., Nevada. McGill, which is about 13 miles northeast of Ely, has a population of about 4,000, of which about 650 are members of the Church. For their benefit a ward was organized at Ely Feb. 26, 1912, with Parley H. Liddle as Bishop. Immediately after the organization of the ward, the saints at McGill erected a large frame meeting house, in which meetings and Sunday school sessions were commenced in the same year. In 1911 an addition to this building was made, and in 1927 the whole structure was raised and a basement built under it for an amusement hall. It is now a very commodious edifice, with an auditorium capable of seating 350 people. It has an amusement hall, Relief Society room, two class rooms, etc., all lighted by electricity and steam heated and represents an outlay of about \$13,000.

Bishop Liddle was succeeded in 1914 by Carl K. Conrad, who was succeeded in 1921 by William B. Campbell, who was succeeded in 1923 by Gustav A. Johnson, who, being called to the High Council of the newly organized Nevada Stake, was succeeded in 1926 by Daniel W. Knighton, who was succeeded in 1927 by John Earl Horton, who presided as Bishop Dec. 31, 1930. On that date the ward had 622 members, including 189 children. The total population of the McGill Precinct was 3,017 in 1930.

When first organized, McGill Ward belonged to the North Weber Stake of Zion, but when the Nevada Stake was organized in 1926, it became a part of that stake

**MCKINLEY WARD**, Grant Stake, consists of that part of Salt Lake City, Utah, which is bounded on the north by 17th South St (or Jefferson and Whittier wards), east by 31d East St, (or Belvedere and Wells wards), south by 21st South St, (or Burton Ward), and west by 6th West St, (or Cannon Ward)

In 1877 Sugar House Ward, which hitherto had included all that part of Salt Lake City lying south of 9th South St, from the Wasatch Mountains to the Jordan River, was divided, and the west part of the same organized as the Farmers Ward, so named on account of it being a prosperous farming district. From time to time as new wards were organized, the area of the parent ward was decreased, until July 20, 1924, when the remaining part was divided into three wards, namely, McKinley, Jefferson and Whittier wards. As the Farmers Ward meeting house (on South State St) is located in that part of the district which became the McKinley Ward, this ward may, in a measure, be considered a continuation of the former Farmers Ward. The name selected was given on account of the ward being within the limits of the McKinley School District. Samuel F. Nichols was sustained as Bishop of the newly organized McKinley Ward and acted in that capacity Dec 31, 1930, on which date the ward had a membership of 1,249, including 144 children.

**MCKINNON WARD**, Lyman Stake, Daggett Co, Utah, consists of the Latter-day Saints residing in a farming district situated at the base of the Uintah Mountains, extending from Daggett County, Utah, into Sweetwater County, Wyoming. The center of the ward is in Daggett County, about ten miles west of Manila, Utah,

25 miles southeast of Lone Tree, Wyoming, and about 55 miles southeast of Lyman, Wyoming, the headquarters of the Lyman Stake of Zion.

A few L. D. S. families, who had made homes in that part of Utah now included in the McKinnon Ward, were organized as a branch of the Church named the Mountain Home Branch Sept. 14, 1919, and constituted a part of the Woodruff Stake of Zion with Archibald Pulham as presiding Elder. He presided until June 31, 1921, when the branch was organized as a ward named McKinnon, in honor of the late Archibald McKinnon of the Woodruff Stake presidency, with Archibald Pulham as Bishop. He was succeeded in that capacity in 1925 by Joseph E. Terry, who in 1927 was succeeded by Montague A. Pulham, who presided Dec 31, 1930. At that time the McKinnon Ward had a membership of 137, including 28 children.

**MACCLESFIELD CONFERENCE**, British Mission, organized Dec 29, 1840, consisted of the Latter-day Saints residing in the important town of Macclesfield, Cheshire, England, and vicinity, and included besides Macclesfield, the towns of Bollington, Sutton, and others, and soon afterwards those which had belonged to the Altincham Conference. In 1849 the Macclesfield Conference became part of the Staffordshire Conference.

**MACDONALD WARD**, St Joseph Stake, Cochise Co, Arizona, consisted of the Latter-day Saints residing on the San Pedro River, above St David. It was a scattered farming settlement in which the people lived in comfortable houses but were somewhat slow in making improvements. The center of the ward, where the school house stood, was five miles south of the St David townsite. The first irrigation ditch, through which water was conveyed upon the land later included in the Macdonald settlement, was made by non-Mormons, who in 1882 sold out to Henry J. Horne and other Latter-day Saints, who, with their respective



families, located there that year. Other settlers arrived in 1883 and the saints residing above St David, numbering about half a dozen families, were organized as a ward with Henry J. Horne as Bishop. The new ward was named in honor of Alexander F. Macdonald, who took a lively interest in the founding of the settlement. More settlers moved in, and in 1884 a school house was built. In September, 1885, the Macdonald Ward organization was discontinued and the settlement attached to the St David Ward.

**MACEDONIA.** See Ramus, Hancock County, Illinois.

**MACKAY WARD,** Lost River Stake, Custer Co, Idaho, consists of the Latter-day Saints residing in the towns of Mackay and Chilly and vicinity, or all the saints residing in the upper end of Lost River Valley. Mackay is the terminus of the Mackay branch of the Oregon Short Line Railroad, 85 miles northwest of Blackfoot. It is quite a progressive town and contains some fine business houses and private residences. The saints at Mackay own a modern meeting house, erected in 1928-1929, at a cost of about \$11,000.

Soon after the completion of the Mackay branch of the Oregon Short Line Railroad in 1921, Mackay, which was made the terminus of the road, at once became a town of some importance, and a number of L. D. S. families were among the first to make permanent homes in Mackay and vicinity. These first families of saints originally belonged to the Leslie Ward, but on March 22, 1921, the saints at Mackay and vicinity were organized as an independent branch of the Church, with Wyman Isaac Nielsen as presiding Elder. He was succeeded in 1922 by Albert E. Stratford, who presided until Oct. 18, 1925, when the Mackay and Chilly branches were joined together and organized as the Mackay Ward with John L. Bills as Bishop. He was succeeded in 1930 by Wyman Isaac Nielsen, who presided Dec. 31, 1930. On that date the Mackay

Ward had a membership of 276, including 53 children. The total population of the Mackay Precinct was 1,482, in 1930, of which 777 resided in Mackay village.

**MADRAS, East Indian Mission.** In 1852 L. D. S. missionaries extended their labors to Madras, Bombay, Poona, Karachi and other cities and provinces of India.

Madras is the third largest city of India and the ocean gateway for the southeastern part of the country. It has no natural harbor, but the British have made an excellent one by building great breakwaters.

Richard Ballantyne and Robert Skelton were the first L. D. S. missionaries who labored in Madras. They arrived there July 24, 1853, and immediately commenced to preach among the Plymouth Brethren in the locality. On Aug. 8th Elders Ballantyne and Skelton, and another Elder, John Charles, organized themselves into a branch of the Church at Madras. Soon afterwards a few natives were baptized. The Elders also published an edition of Lorenzo Snow's pamphlet "The Only Way To Be Saved," and of Parley P. Pratt's "Proclamation." In the beginning they obtained a house to preach in from a Portuguese priest, but had some difficulty in getting permission to stay in the cantonment at all. They were also warned against leaving tracts in any of the public schools. In addition to all this some of the newspapers made vicious attacks on the brethren and circulated worn-out American lies. For some time the brethren held meetings twice a week, but only to small congregations. In the meantime a few converts were baptized, among whom was a Mr. McCarthy, formerly a Baptist minister, who was also ordained an Elder, and the branch had a membership of seven. Elder Ballantyne commenced the publication of a small periodical, containing four pages octavo, called the "Latter-day Saints Millennial Star and Monthly Visitor." The first number of

this periodical was dated April, 1854; four other numbers were published dated May, June, July and August, 1854 Elder Ballantyne left Madras July 6, 1854, to return to his home in Utah, leaving Robert Skelton in charge of missionary work in Madras In May, 1856, Robert Skelton sailed from India, homeward bound With his departure missionary labors seemed to have ceased in Madras

Elder Ballantyne had labored twelve months and Elder Skelton 17 months in Madras Twelve persons had been baptized, two of whom were proficient in theology and had been preachers of the Baptist persuasion Six members were added to the Church by baptism after Elder Skelton's departure After the American Elders left, the little branch in Madras and the missionary labors in that vicinity were left in charge of J Mills and John McCarthy, two of the local brethren, who had been ordained Elders

**MAESER WARD.** Uintah Stake, Uintah Co, Utah, consists of the Latter-day Saints residing in that part of Ashley Valley lying west of Vernal The ward meeting house, a modern brick building, erected in 1929 at a cost of \$50,000, is located about five miles west (and a little north) of the center of Vernal This chapel contains a spacious auditorium, an amusement hall, a bishop's room, Relief Society room, banquet hall and a number of class rooms.

The first settlers in that part of Ashley Valley now included in the Maeser Ward were nearly all Latter-day Saints and included Wm Shaffer, George Allred, Phillip Stingham, Wm. Henry Bradshaw, Alfred Westover, Jeremiah Hatch and Patrick Carroll, who came to the location in 1878 In December of that year Bros Carroll and Hatch erected a saw mill near the place where Fort Thornburg was later located A whip saw was used, but afterward a circular saw was obtained During the winter of 1879-1880 Wm P Reynolds and his son,

Wm G. Reynolds, built a flouring mill, and these two mills gave to the locality the name of the Mill District. In 1880 Wm Shaffer was appointed to preside over the saints in the upper end of Ashley Valley, which included the Mill District, and part of the later Glines Ward He commenced to hold Sunday school sessions and meetings in private houses until a school house was built in 1882 In 1883 the Mill Ward was organized with Wm Shaffer as acting Bishop He held this position until May 9, 1887, when he was ordained a Bishop and set apart to preside over the Mill Ward, then more fully organized Bishop Shaffer was succeeded in 1896 by Sterling Driggs Colton, who was succeeded in 1910 by Byron O Colton Some time previous to this the name of the Mill Ward had been changed to Maeser, honoring the late Karl G Maeser, a prominent Utah educator Byron O Colton, being called to act as Bishop of the Randlett Ward, was succeeded in 1918 by Joseph Henry Bodily, who was succeeded in 1922 by Sylvanus Collett, who was succeeded in 1927 by Carl R Richins, who presided Dec 31, 1930, on which date the ward had 659 members, including 129 children

**MAGDEBURG CONFERENCE.** or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the city of Magdeburg, in Prussia, located about 100 miles southeast of Hanover and about 75 miles northwest of Leipzig On Dec 31, 1930, the Magdeburg Conference consisted of 82 members, including two children under eight years of age The conference has five branches, namely, Ascheisleben, Dessau, Halberstadt, Magdeburg and Stendal

**MAGNA WARD.** Oquirrh Stake, Salt Lake Co, Utah, consists of Latter-day Saints residing in the town of Magna, located at the east base of the Oquirrh Range of mountains, about 16 miles southwest of the Temple Block, Salt Lake City Magna is the terminus of a branch of the Garfield and

Utah Railroad. The ward extends northward to the old Tooele Road, east to the Pleasant Green Ward, south to the mountains, and west to the Garfield Ward.

The site of Magna and surrounding district was formerly covered with productive farms, owned originally by Frank W. Chambers, Osmond and Peter LeCheminant, Hiram T. Spencer, George A. Read, Joseph J. Shields and others. The town of Magna owes its existence to the Utah Copper Company, which built a copper mill in the mountains above the town in 1906 and commenced milling and mining operations. Soon afterwards the Boston Consolidated Mining and Milling Company erected a stamp mill in the vicinity, which was later purchased by the Utah Copper Company.

At Magna and at Arthur, adjacent to it, are located two of the largest concentrating mills in the west, at which ore is prepared for further reduction at the smelters. About 300 small cabins were erected at the foot of the mountain, to which settlement the name of Ragtown was given, but as business at the mills increased a town sprang up, substantial houses took the place of many of the cabins and the town became known as Magna, the name previously chosen for the mill. Soon after the mills commenced operations the San Pedro and Los Angeles Railroad was built and a railroad station located at a place which was named Riter, about a mile northeast of Magna. The town was named in honor of William W. Riter, financier and a Utah pioneer of 1847. But the town did not live up to its name and employees of the Utah Copper Company who resided there were instructed to move to Magna, and Riter was finally deserted as a residential district.

For the benefit of the Latter-day Saints employed at the mills, a branch of the Church was organized at Magna in 1911, as part of the Pleasant Green Ward, with Joseph J. Shields as pre-

siding Elder. He was succeeded in this position in 1913 by John H. Bawden, who, when the branch was organized as a separate ward Feb. 27, 1916, was sustained as Bishop of the Magna Ward. He acted in this capacity until 1920 when he was succeeded by Ronald M. Woolley, who was succeeded in 1923 by William T. Harkness, who presided Dec. 31, 1930. On that date the ward had 1,034 members, including 292 children.

Even before the organization of the Magna Branch the saints residing there erected a lumber building in which meetings and Sunday school sessions were held under the jurisdiction of the Pleasant Green Ward bishopric. In 1925 the saints of the ward erected a fine brick chapel, having an auditorium with a seating capacity for 350 people, a baptismal font, a Relief Society room with kitchen attached, and six class rooms. Magna Ward belonged to the Pioneer Stake until 1923, when it became part of the newly organized Oquirrh Stake.

**MAGRATH**, Alberta, Canada, the headquarters of the Taylor Stake of Zion, is situated in an open prairie country, about 20 miles south of Lethbridge, 26 miles northeast of Cardston, and 29 miles north of the boundary line between the United States and Canada. The town of Magrath is divided into two bishops' wards, namely, the Magrath 1st, and the Magrath 2nd wards.

Magrath owes its first existence to the construction of a canal extending from the St. Mary's River to the railroad station of Stirling on the Alberta Railway and Canal Company's road. The leaders of the Church being desirous that more of the saints should locate in Alberta, entered into an agreement with the Alberta Irrigation Company to construct such a canal with the stipulations in a contract to the effect that work should begin no later than the 1st of September, 1898, that the contractors should agree to accept as part payment for their labors two equal blocks as nearly square

as possible, one block to be in Township 5, Range 22 west, of the 4th Meridian west, and the other to be located in the vicinity of Stirling station; that a townsite should be surveyed within each of these blocks of land; that by the 31st of Dec., 1899, there should be at least 250 inhabitants on each of these townsites and that by the 31st of Dec., 1899, the contractors should have earned at least \$100,000 in cash and land. Work on the canal commenced in September, 1898, Pres. Charles O Card holding the plow that turned the first furrow. The Church then subcontracted the work at the same terms they were getting from the company. Pres. Card had immediate charge of the work until 1899, when the management was transferred to M D Hammond. In order to make the undertaking a success the Church authorities called men and their families to work on the canal and also to become settlers in one of these new towns. This had the desired effect, the required number of inhabitants was secured and the required sum earned by the Church. The townsite of Magrath was located in the fall of 1898, and named in honor of Mr. Charles Alexander Magiath, a member of the Northwest Council of the Canadian Government from the Lethbridge District, which included Cardston. The survey of the townsite of Magrath was commenced in March, 1899. Blocks of ten acres, each divided into eight lots, were laid off at right angles with streets 100 feet wide. Thus 92 ten-acre blocks were laid off.

The first permanent settler on the Magrath townsite was Charles Heber Dudley, who arrived on the townsite and located on Pot Hole Creek April 20, 1899. The first families to reside on the townsite were those of Rasmus Rasmussen and Parley Pratt Carter. The first house erected in Magrath was built by James Evans and three associates. The labors done on the canal the first season were very satisfactory and a number of comfortable dwelling houses were built.

The saints who had settled at Magrath were organized into a ward June 12, 1899, with Levi Harker as Bishop. This ward was soon in a flourishing condition and had all of the auxiliary associations. In 1900 improvements were continued and some of the brethren were employed to do work as graders on the St. Mary River Railroad, which was that year built as far as Spring Coulee. The first railroad train entered Magrath Oct. 17, 1900. At the close of the century there were 313 saints at Magrath. About 10,000 bushels of grain were raised in the settlement in 1900, and commencement was made for the erection of a meeting house.

When Magrath was first settled in 1898, some objections were raised by the saints to make a settlement so far away from a railroad, but Apostle John W. Taylor, who listened to the objections, prophesied that in less than two years a railroad would be built through that county, a prediction which was literally fulfilled. In the meantime the canal was completed and water for irrigation purposes was brought upon the land. The canal, which later became the property of the Alberta Railway and Irrigation Company, tapped the St. Mary River at Kimball, near the boundary line between the United States and Canada, and after water has been carried in said canal about eight miles it drops into Spring Coulee, which is used for conducting the water another ten miles. Then another dam forces the water up from Spring Coulee over a low ridge and drops into a tributary of the Pot Hole Creek, which is then used as a conductor as far as Magrath, where another dam is built and the water taken into a canal once more and conducted to the so-called Nine Mile Coulee, which after that serves as a conductor of the water for another five or six miles. Then the water is finally taken out in a canal near Welling and conducted in that canal over a prairie country as far as

Taber (about 50 miles), furnishing water for irrigation purposes to a number of settlements. It is interesting to note that St. Mary River and Lee's Creek, a tributary of said river on which Cardston is built, both have their sources in the United States (in Montana). The St. Mary River empties into Old Man River, near Lethbridge. Old Man River is a tributary of the South Saskatchewan, which becomes a tributary of the main Saskatchewan River which empties into Lake Winnipeg, whence the Nelson River conveys water in a northeasterly direction to Hudson's Bay, the mouth of the Nelson River being in 43 degrees north latitude. Bishop Levi Harker acted as Bishop of the Magrath Ward until May 15, 1922, when Magrath was divided into two wards named the Magrath 1st Ward and the Magrath 2nd Ward. The total population of the two Magrath wards Dec 31, 1930, was 1,116, including 287 children.

**MAGRATH 1ST WARD**, Taylor Stake, Alberta, Canada, consists of the Latter-day Saints residing in that part of the town of Magrath which lies east of 1st West St.

Levi Harker, who had presided as Bishop of the Magrath Ward previous to its division into two wards May 15, 1922, was chosen as Bishop of the Magrath 1st Ward. He presided Dec 31, 1930, on which date the ward had a membership of 536, including 127 children. A building, erected at a cost of \$37,000, was nearly completed in the Magrath 1st Ward at the close of 1930.

**MAGRATH 2ND WARD**, Taylor Stake, Alberta, Canada, consists of the Latter-day Saints residing in that part of the town of Magrath which lies west of 1st West St.

When the Magrath Ward was divided into two wards May 15, 1922, James Alfred Ririe was chosen as Bishop of the Magrath 2nd Ward. He was succeeded in June, 1930, by Ellis Seymour Heninger, who presided Dec 31, 1930, on which date the ward had a popula-

tion of 580, including 160 children. The modern meeting house, a brick building, was dedicated Oct. 23, 1925.

**MAHIA CONFERENCE**, or District, of the New Zealand Mission, consists of a tract of country including Waikare, on Hawkes Bay, on the east coast of North Island, New Zealand. On the south the district extends to the mountains beyond Mahanga West and north it extends far inland. In 1930 there were 706 members of the Church in the conference, including 168 children. Mahia Conference was first organized Jan 16, 1885.

**"MAID OF IOWA"** (The) was a small steamboat built at Augusta, Iowa, by Levi Moffit and Dan Jones and run by Dan Jones as a freight and passenger boat on the Mississippi River above St. Louis until September, 1843. In that year Joseph the Prophet became part owner. The "Maid of Iowa" brought a company of British saints up the Mississippi River from New Orleans to Nauvoo in 1842. In 1843, when the Prophet Joseph was kidnapped in Dixon, Lee County, Ill., the little vessel rendered loyal service to the saints in guarding the rivers to prevent the Prophet from being taken to Missouri. The "Maid of Iowa" was lost some time after the saints left Nauvoo.

**MAINE CONFERENCE**, or District, of the Canadian Mission, comprises the Latter-day Saints in the state of Maine, U. S. A., with headquarters at Bangor, Maine, where, and at Portland, there are branches of the Church.

That part of the United States now constituting the state of Maine belonged to Massachusetts in 1691 and so remained until 1820, when it was admitted into the Union as a separate state. The "Maine Law" prohibiting the manufacture and sale of intoxicating liquors was passed in 1851 and was made permanent in 1858. The area of the state of Maine is 29,895 square miles. The population was 399,455 in

1830; 501,793 in 1840, 583,169 in 1850, 628,279 in 1860; 626,915 in 1870, 648,936 in 1880; 661,086 in 1890; 694,466 in 1900; 742,371 in 1910, 768,014 in 1920, and 797,423 in 1930.

Orson Hyde and Samuel H. Smith (the Prophet Joseph's brother) were the first L. D. S. missionaries who labored in the state of Maine. After having done successful work in several of the New England states, they crossed the Piscataqua River in a canoe from New Hampshire to the state of Maine in September, 1832. While there they raised up a small branch of the Church in Saco, York Co., Maine.

These missionaries were followed in 1833 by Elders John F. Boynton and Henry Hariman, who were soon afterwards joined by Elder Evan M. Greene. The organization of other branches followed, and at a conference held at Farmington, Franklin Co., Aug. 28, 1835, the saints in the state of Maine were organized as the Maine Conference. In 1837 Elders Wilford Woodruff and Jonathan H. Hale arrived in Maine as missionaries, and they also visited at the home of Bro. Ezra Carter, Bro. Woodruff's father-in-law. Elder Woodruff and his companion labored with great success on Fox Islands and organized several branches of the Church on these islands and on the main land. For many years Maine was a part of the Eastern States Mission, but was transferred in 1925 to the Canadian Mission, of which it is still a part.

**MALAD CITY**, Malad Stake, Oneida Co., Idaho, situated in the heart of the widest part of Malad Valley, is the largest and most important settlement in said valley. It is the terminus of the Malad branch of the Oregon Short Line Railroad, and the headquarters of the Malad Stake, and also the business center of the whole country lying west, north and south. The town consists of two bishop's wards, namely, the Malad 1st and 2nd wards. These two wards together had a total Church membership of 1,992 Dec. 31, 1930, including

423 children. The total population of Malad Precinct in 1930 was 3,109, of which 2,535 resided in the town of Malad.

Malad was founded in April, 1864, by John J. Williams and other Latter-day Saints. The next year more settlers followed and Daniel Daniels was appointed president of the Malad Branch, which was organized in 1865. He was succeeded in 1877 by George Dunford, who had been called from Salt Lake City to take charge in Malad. Bishop Dunford was succeeded in 1880 by George Stewart, who in 1890 was succeeded by Jenkin Jones, who in 1896 was succeeded by William H. Richards, who in 1908 was succeeded by James P. Jensen, who presided until 1912, when the Malad Ward was divided into the Malad 1st and the Malad 2nd wards. Almost from the beginning there was an opposing element in Malad who made it difficult for the Bishops and other presiding officers to regulate local affairs satisfactorily. Among other opponents to Latter-day Saint Church authority were a number of Re-organites. A large percentage of the saints in Malad are of Welsh descent.

**MALAD 1ST WARD**, Malad Stake, Idaho, consists of Latter-day Saints residing in the north part of the town of Malad. The ward chapel, a modern brick building in U shape, built in 1928-1929, is one of the finest buildings of its kind in southern Idaho.

Malad 1st Ward was organized May 26, 1912, when the old Malad Ward was divided into the Malad 1st and Malad 2nd wards, and James P. Jensen, who had presided over the Malad Ward, was chosen as Bishop of the Malad 1st Ward. He was succeeded in 1915 by John G. Evans, who in 1923 was succeeded by Thomas J. D. Evans, who acted as Bishop Dec. 31, 1930, on which date the ward had a membership of 1,026, including 228 children.

**MALAD 2ND WARD**, Malad Stake, Idaho, consists of the Latter-day Saints residing in the south part of Malad

City, and adjoining country district. William H. Thomas was chosen as Bishop of the Malad 2nd Ward, which was organized May 26, 1912, when the original Malad Ward was divided into two wards, namely, Malad 1st and Malad 2nd wards. Bishop Thomas presided until 1928, when he was succeeded by Lorin L. Richards, who in 1929 was succeeded by Hyrum J. Hansen, who presided Dec 31, 1930, when the Malad 2nd Ward had a membership of 966, including 195 children.

**MALAD STAKE OF ZION** comprises a part of Oneida County, Idaho, and a small part of Box Elder County, Utah. The headquarters of the stake are at Malad City, Idaho, where there is a fine tabernacle, used conjointly by the stake and Malad 2nd Ward, and also a stake house in which there are accommodations for the stake presidency, the High Council and stake boards, and also for the 2nd Ward bishopric. Most of the stake conferences and other large gatherings convene in Malad City, which is the terminus of the Malad branch of the Oregon Short Line Railroad. Malad is situated near the north end of Malad Valley, 52 miles north of Brigham City, 72 miles by nearest road north of Ogden, and 108 miles north of Salt Lake City, Utah. Malad Stake, which comprises a rich and productive farming country, consists of ten organized wards, and three independent branches. The names of the wards are Cherry Creek, Daniels, Malad 1st, Malad 2nd, Pleasant View, Portage, Samaria, Saint John, Washakie and Woodruff. The branches are Reynolds, Ridgedale and Wheatland.

Malad Valley was used as a herd-ground in early Utah days, and the first attempt made to settle it was in 1855 when Ezra Barnard of Farmington, Utah, and others (about 15 families altogether) located a settlement on the east side of the Malad River, nearly opposite the present Washakie. During that and the following years these settlers built an adobe fort en-

closing about an acre of ground inside of which they dug cellars and erected log houses. The first attempt at farming in Malad Valley was unsuccessful, as the growing crops were destroyed by grasshoppers. The little settlement referred to was broken up in 1858 because of Indian troubles. A few years afterward, however, the settlements of Malad and Samaria were founded further north.

The settlements in Malad Valley originally constituted a part of the Box Elder Stake of Zion, but they were organized into a separate stake Feb 12, 1888, with the following wards. Plymouth, Washakie, Portage, Rockland and Neeleyville, which had belonged to Box Elder Stake, and Samaria, Malad, Saint John and Cherry Creek, which had belonged to the Oneida Stake. Oliver C. Hoskins was chosen as president of the new stake, with Abraham Zundel as first and William Henry Gibbs as second counselor. In 1891 John M. McClary succeeded Abraham Zundel as first counselor. On March 22, 1902, Oliver C. Hoskins and his counselors were released and Milton H. Welling was chosen as president of the Malad Stake, with William H. Gibbs as first and Moroni Ward as second counselor. When the Bear River Stake was organized in 1908, President Welling was chosen as president of that stake, and William H. Richards succeeded him on Sept. 25, 1908, as president of the Malad Stake, with William Henry Gibbs as first and Lewis D. Jones as second counselor. This presidency stood intact until Oct 21, 1928, when they were all released and Thomas Williams Richards, a son of the former president, was chosen as president of the Malad Stake, with Daniel Peters Woodland as first and Edward N. Crowther as second counselor. This presidency stood intact Dec 31, 1930. William H. Anthony was the first clerk of the Malad Stake; he was succeeded in 1900 by Thomas P. John, who in 1902 was succeeded by J. Edward Gibbs, who acted Dec. 31,

1930 On that date the Church membership of the Malad Stake was 4,116, including 951 children. William H. Richards was the stake Patriarch.

**MALTA MISSION.** Malta and two small adjacent islands rise amid the blue waters of the Mediterranean south of Sicily, further distant from the mainland than any other island upon the bosom of this inland sea. The British forces took Malta from the French in 1800 and great additions have since been made to their fortifications. The population of Malta numbered about 121,000 in 1852, embracing English, French, Italians, Greeks, Germans, Turks, Moors and Spaniards.

While Apostle Lorenzo Snow was engaged in opening the gospel door to the inhabitants of Italy and Switzerland, he also desired to extend his missionary labors to the island of Malta, which according to ecclesiastical history is the island Melite where Paul the Apostle preached the gospel 1,800 years before. Accompanied by Jabez Woodard, Elder Snow arrived on Malta Feb 26, 1852, as the first L D S missionaries to that island. Almost immediately after their arrival they commenced to preach the gospel to the inhabitants.

Elder Snow sent for Elder Thomas Obriay to come to Malta immediately and bring with him a good supply of pamphlets and books. On Sept 16, 1852, Elder Snow left Malta for Gibraltar, leaving Elder Jabez Woodard in charge until Thomas Obriay should arrive from Sheerness, England. During the short sojourn of Elders Snow and Woodard on this mission, they published one edition of Elder Snow's "Voice of Joseph," revised from the Italian, also one edition of "The Only Way to be Saved" in French and Italian.

Elder Snow and companion were frequently visited by people of different nationalities, of whom some had received the restored gospel in other lands. On one occasion, at his private lodging, Brother Snow was called upon by gentlemen of eight different na-

tions, including some from Poland and Greece. The first fruits of the restored gospel by the Elders on the island of Malta were two young Italians, namely, Ferdiananda Sciapati and Jean Allais Frouche. These first converts on the island of Malta were ordained Elders.

Elder Thomas Obriay, who had been ordained a High Priest by Lorenzo Snow in England in 1852, and had labored successfully in the London Conference for about eight years, arrived in Malta May 30, 1852. He immediately became associated with Jabez Woodard and commenced an active campaign on the island of Malta, preaching the gospel and visiting the people. On June 6, 1852, Elder Woodard baptized John King, a schoolmaster and a sergeant of the Bengals, at Malta. His wife was baptized June 13, 1852, by Thomas Obriay. Opposition and some persecution followed in the wake of the Elders on Malta, and Brother King was threatened with his rank as sergeant being taken from him on account of his having embraced Mormonism. Subsequently others were baptized, while some of the first converts afterwards left the Church. On June 20, 1852, the newly converted saints of the Church in Malta were organized by Elders Thomas Obriay and Jabez Woodard into a branch of the Church called the Valetta Branch. Samuel Walker of the Royal Bengal regiment was baptized by Elder Woodard June 23, 1852. The next day Frederick Collins, one of the converts, was ordained an Elder by Thomas Obriay.

In the meantime others were baptized and some of them ordained to the Priesthood. Elder Thomas Obriay, under date of Oct 5, 1852, writes that the branch at Malta consisted of 26 members, including three Elders, two Priests, two Teachers and one Deacon. There was considerable opposition on the part of priests and editors who lectured and published in the usual strain upon the supposed absurdities of the faith and doctrines of the Latter-day Saints. In the meantime Elder



Woodard returned to his former field of labor in Switzerland, and the Malta Mission was then conducted by Elder Thomas Obray, assisted by Elder James F. Bell, who landed in Malta Feb. 10, 1853. An important council meeting was held May 17, 1853, at which 21 members of the Church were represented in the Valetta Branch. At that time a war was carried on between the British and the Turks and some of the members of the Church who had been baptized in Malta and elsewhere were engaged in the British service in the fleet which sailed from Malta to the Dardenelles. The first conference of the saints in Malta was held Aug 19, 1853, at 42 Strada Christofero, Valetta, under the presidency of Thomas Obray and his counselors, James F Bell and George Burrridge. On this occasion the branches of the Church, namely, Valetta in Malta and the Fleet Branch, were represented, Valetta with 21 members and the Fleet Branch with seven. In October, 1853, Thomas Obray left Malta for Zion, leaving James F. Bell in charge of the Malta Mission, with George Burrridge and Frederick Collins as counselors. On Nov. 2, 1853, the second conference of the Malta Mission was held at 42 Strada Christofero, Valetta. On this occasion the Valetta and Fleet branches were represented. The Expeditionary Force Branch of the Church of Jesus Christ of Latter-day Saints constituted in 1854 an important part of the Malta Mission. Under date of Aug 20, 1854, Elder James F. Bell writes. "This mission has given rise to four branches, one here at Malta, a second consisting of seven members, from the 76th regiment, went to Nova Scotia, and is now broken up owing to some going to Zion, and others leaving the Church; a third, the Floating Branch in the Mediterranean, and a fourth, the Expeditionary Force Branch in Turkey. The mother branch, formerly in Valetta, but now in Floriania, numbers at the present very few members, owing to the detachment of the above three branches, and the removal of six mem-

bers to England (some of them bound for Zion), and the excommunication of some others. Our total is 13." Alexander Downs acted as president of the Floating Branch in April, 1855.

Elder James F. Bell, under date of Oct. 15, 1854, wrote that the two branches of the Church in the east, namely, the Floating Branch and the Expeditionary Force Branch, were still in existence; that some new members had been baptized; that some of the brethren had been engaged in battles between the British and the Turks, and that a frightful mortality from cholera, both in the army and navy, had raged. It is not stated that any of the members of the Church died from its effects

It seems that the Malta Mission ceased to function in 1856

**MALTA WARD**, Raft River Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in and near the village of Malta, which is the natural center of Raft River Valley, and the headquarters of the Raft River Stake. It is located on the west side of Raft River eight miles south of Idaho, the nearest railroad station on the Oregon Short Line Railroad, 12 miles northeast of Elba and 30 miles northeast of Oakley. Malta is situated in the midst of a fertile farming district, irrigated from Raft River and Cassia Creek. The saints own a frame meeting house located in the village.

The first L D S settlers in the vicinity of Malta were Frank Hall and family and Thomas R Smith and family who located there about 1900. They found the very few other settlers in the district rather unfriendly, but other L. D S families soon came in, and a temporary Sunday school was organized in 1903, on the ranch of Thomas Taylor, jun., about 1½ mile east of Malta. On Nov. 13, 1910, the saints in the Malta district were organized as a ward with Thomas Taylor, jun., as Bishop. He was succeeded in 1915 by Aaron A. Zollinger, who was succeeded in 1916 by Isaac James Neddo, jun.,

who, being called into the presidency of the stake, was succeeded in 1925 by Orson S. Sanders, who presided Dec. 31, 1930, on which date the ward had a membership of 347, including 84 children. The Malta Precinct had a total population of 494 in 1930. Malta Ward belonged to the Cassia Stake of Zion until 1915 when it became a part of the Raft River Stake.

**MAMMOTH WARD.** See Hatch Ward, Garfield Co.

**MAMMOTH WARD,** Tintic Stake, Juab Co., Utah, consists of Latter-day Saints residing in the mining camps of Mammoth, Silver City and Diamond, with headquarters at Mammoth, a mining camp situated in Mammoth Canyon which canyon opens from the mountains on the east into Tintic Valley. Mammoth is quite an important mining town which in 1930 had 750 inhabitants.

From the beginning, when the silver and copper mines in Tintic Valley were being developed, a number of the employees in the different localities where ore was found, were Latter-day Saints, and, as the population increased, so also did the Church membership increase in the different mining camps. Those employed at Mammoth were organized as a branch of the Church Jan. 26, 1890, with Lewis W. Stout as president. He was succeeded later in 1890 by Edward Cox, who in 1895 was succeeded by George Hales, who presided until May 22, 1897, when the Mammoth Branch was organized as a ward with George Hales as Bishop. He was succeeded in 1903 by Fred Lundberg, who in 1905 was succeeded by Andrew Steadman, who in 1917 was succeeded by Thomas E. Chatwin, who on June 29, 1930, was succeeded by Bigelow Bradley, who presided Dec. 31, 1930. On that date the Mammoth Ward had 313 members, including 70 children. The total population of the Mammoth Precinct was 750 in 1930.

**MANARD WARD,** Blaine Stake, Camas Co., Idaho, consists of Latter-day Saints residing in a part of Camas

Prairie. The meeting house, a frame building, is located about four miles south of Fairfield, the county seat of Camas County, and 40 miles west of Carey, the stake headquarters.

A few Latter-day Saints residing at Soldier were discovered by missionaries laboring in the Northwestern States Mission and these saints being organized as a branch of the Church in 1901 were transferred in 1903 to the Blaine Ward of the Cassia Stake. On July 21, 1907, this branch was organized as a ward named Manard with Isaac E. Thurber as Bishop. He was succeeded in 1913 by Harvey Dixon, who in 1919 was succeeded by James Harvey Dixon, who presided in 1930. The membership of Manard Ward on Dec. 31, 1930, was 88, including 38 children. The population of the Manard Precinct was 121 in 1930. Manard Ward was transferred to the Boise Stake in 1913 and to the Blaine Stake in 1919.

**MANASSA,** San Luis Stake, Conejos Co., Colorado, is situated in the open valley, 10 miles northeast of Conejos, the county seat, and 11 miles north of Antonito, the nearest railroad station. It is the headquarters of the San Luis Stake of Zion, where there is a stake house, containing a fine auditorium and accommodations for the stake offices, also a large frame stake tabernacle.

Manassa dates back to 1879, when it was founded, together with Ephraim, the two towns being named in honor of the sons of Joseph, who was sold into Egypt. But the settlement that was intended for the greater of the two did not survive, while the one intended for the settlers to take second place prospered and is now the largest Latter-day Saint settlement in Colorado.

William L. Bell was the first Bishop of Manassa, being appointed to that position in 1881. He was succeeded in 1883 by John C. Dalton, who in 1896 was succeeded by Samuel Jackson, who in 1917 was succeeded by Ammon E.

Mortensen, who presided until 1920, when Manassa was divided into two wards, namely, the Manassa 1st Ward with Ammon E. Mortensen as the first Bishop, and the Manassa 2nd Ward Bishop Mortensen was succeeded in 1917 by Christian P. Jensen, who in 1925 was succeeded by William Jackson. At the time of the division Silas S. Weimer was made Bishop of the Manassa 2nd Ward, and, like Bishop Jackson in the 1st Ward, acted until 1928, when the two wards were consolidated into one ward and given the original name Manassa, with C. Frank Brady as Bishop; he acted in that capacity Dec. 31, 1930, on which date the ward had 1,101 members, including 220 children. In 1930 the Manassa Precinct had a total population of 1,232, of whom 953 resided on the townsite

**MANASSA 1ST WARD**, Conejos Co., Colorado, was created by the division of Manassa Ward into two wards May 30, 1920, and consisted of all that part of the original ward lying south of Main Street. Ammon E. Mortensen, who had acted as Bishop of the Manassa Ward since 1917, was called to preside over the Manassa 1st Ward. He was succeeded in 1922 by Christian Peter Jensen, who was succeeded in 1925 by William Jackson, who acted until Sept. 22, 1928, when the two wards were amalgamated into the Manassa Ward.

**MANASSA 2ND WARD**, Conejos Co., Colorado, was created by the division of Manassa Ward into two wards May 30, 1920, and consisted of all that part of the former Manassa Ward lying north of Main St. Silas S. Weimer was chosen as Bishop of the Manassa 2nd Ward, and acted in that position until Sept. 22, 1928, when the two wards were amalgamated as the Manassa Ward

**MANAVU WARD**, Utah Stake, Utah Co., Utah, embraces that part of the city of Provo which is bounded on the north by the city limits, or the Pleasant View Ward, east by the mountains, south by 4th North St. and

west by 1st East St. The name, Manavu, was suggested by Prof. William H. Chamberlain of the B. Y. University for the new ward. The word Manavu is derived from the Hebrew meaning "beautiful view"; it can be compared with Nauvoo, Illinois, which stands for "beautiful location." The Manavu meeting house is situated on the corner of 6th North and 4th East streets, and is a modern cement building, built in T shape, the east part containing the chapel, which has a seating capacity of 500 persons.

The Manavu Ward was created April 11, 1920, when the Provo 5th Ward was divided and all that part lying north of 4th North St. and east of 1st East St., extending north to the city limits and east to the mountains, was organized into the Manavu Ward. Nephi Anderson was chosen as Bishop of the new ward; he was succeeded in 1930 by Marinus Jensen, who presided over the ward as Bishop Dec. 31, 1930. On that date the ward had a total membership of 1,205, including 114 children.

**MANCHESTER CONFERENCE**, 01 District, of the British Mission, comprises the Latter-day Saints residing in and near the great manufacturing city of Manchester, Lancashire, England. The Manchester Conference was organized April 6, 1841, and has had a continued existence ever since, with many changes of boundaries. The total membership of the conference Dec. 31, 1930, was 557, including 52 children.

**MANCHESTER TOWNSHIP**, Ontario Co., New York. The interest of the Latter-day Saints in Manchester Township centers in the extreme northwest corner of the township where is located the Sacred Grove, in which the boy Prophet Joseph Smith, in answer to prayer, was permitted to behold the Father and the Son and to receive instructions which led to the restoration of the Gospel of Jesus Christ upon the earth. Just across the street east is the old Joseph Smith Farm where on the night between Sept. 21st and 22nd, 1823, Joseph Smith was visited

by the Angel Moroni and received instructions which led to his going to the Hill Cumorah the next day. Four years later he obtained the golden plates, from which he translated the Book of Mormon.

Adjacent to the old Smith home, in 1824, a larger dwelling was erected by the sons of Joseph Smith, sen. The Church having purchased the property, this house is now occupied by Willard W Bean, who acts as caretaker for the Church and receives many visitors to whom he distributes literature and gives information. This property, known as the "Palmyra Farm," is located a mile and a half south of the main street of Palmyra, on the Stafford Road, and immediately south of the boundary line between Wayne and Ontario counties and of the Palmyra and Manchester townships. The Hill Cumorah is three miles further south-east or  $4\frac{1}{2}$  miles due south of Palmyra.

**MANCHESTER WARD**, Los Angeles Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in that part of the city of Los Angeles which is bounded on the north by Manchester Avenue, or 86th St., on the east by Central Avenue, on the south by 120th St., or the city limits, and west by 8th Avenue.

Manchester Ward is an outgrowth of the Matthews Ward and was organized Dec 11, 1927, to take effect Jan 28, 1928. All the saints residing south of Manchester Avenue and 86th St were included in the new ward, while the saints residing on the north side of said avenue and street retained the name of Matthews Ward. Wallace Simmons was chosen as Bishop of the Manchester Ward. He was succeeded in 1929 by Joseph T. Davies, who presided Dec 31, 1930; on that date the Church membership of the Manchester Ward was 447, including 96 children.

**MANCOS WARD**, Young Stake, Montezuma Co., Colo., consists of the Latter-day Saints residing on the Mancos River. Most of the saints who constitute the ward reside in a neigh-

borhood known as Webber, thus named after the first settler, a non-Mormon, who located at a point  $1\frac{1}{2}$  mile south of where the first L. D. S. meeting house in Mancos was later erected. The first L. D. S. settlers lived in a sort of string town extending north and south about six miles. The Webber Valley is about six miles long from north to south with a width of two miles at the north end and tapering off to a mere canyon on the south. Mancos River is a tributary of the San Juan and rises in the La Plata or Parrot Mountains, northeast of Mancos. Adjacent to Mancos is the famous Mancos Canyon which is justly noted for its cliff dwellings (Mesa Verde). In some of the rooms occupied by the ancient inhabitants there are many things in a good state of preservation, such as mummies and other articles of historic value. These ruins are 25 miles from Mancos. Only a small percentage of the population on the Mancos are Latter-day Saints, but their non-Mormon neighbors are friendly. Apostle Francis M. Lyman, who passed through the San Juan country on his way to visit the L. D. S. settlements in Arizona in September, 1880, refers to the Mancos country as a desirable place for saints to make homes. Joseph Sanford Smith with his family settled on the Mancos in September, 1880. These were the first L. D. S. settlers on the Mancos and they spent the winter of 1880-1881 there. More settlers followed in 1882 and commenced farming after making a ditch which tapped the Mancos River about two miles east of the town. During a visit by Pres. Joseph F. Smith and Apostle Erastus Snow Sept 9, 1884, the saints on the Mancos were organized as a branch of the Church with James Harvey Dunton as presiding Elder. He was succeeded in 1885 by Bert H. Farnsworth, who in 1886 was succeeded by Thomas Halls, who presided until March 21, 1887, when the Mancos Branch was organized as the Mancos Ward with George Halls as Bishop. He was succeeded in

1911 by William E. Ellis, who in 1920 was succeeded by Alvin Morris Decker, who in 1928 was succeeded by David Halls, who on Nov. 9, 1930, was succeeded by J. Lewis Halls, who presided Dec. 31, 1930. On that date the Mancos Ward had 237 members, including 50 children. The total population of the town of Mancos was 646 in 1930.

**MANDERFIELD BRANCH**, Beaver Stake, Beaver Co., Utah, consists of a few families of Latter-day Saints living on their respective farms north of Beaver, most of them residing on or near the highway which leads from Beaver northward to Fillmore. The school house, a frame building, in which meetings and Sunday school sessions are held, is located on the west side of the highway, six miles north of Beaver. The locality was originally known as Indian Creek, but when the branch was organized it was named Manderfield in honor of Joseph H. Manderfield, who had taken an active part in business affairs in the vicinity Indian Creek, from which the farmers obtain water for irrigation purposes, is a small mountain stream rising on the west slope of Mount Baldy and enters the Beaver Valley through Indian Creek Canyon and empties into Beaver Creek at Adamsville, ten miles west of Beaver. The trouble or skirmishes between Indians and the white settlers during the Black Hawk War in 1865-1867 took place on Indian Creek and not on North Creek as sometimes stated.

The Manderfield Branch came into existence by some families of saints having located on farms north of Beaver City instead of making their residences in the town itself. As early as 1914 Edward W. Twitchell acted as presiding Elder of the branch. He was succeeded in 1916 by Moses Edwards, who in 1919 was succeeded by Thaddeus Baldwin, who presided in 1930.

**MANILA WARD**, Lyman Stake, Daggett Co., Utah, consists of the Latter-day Saints residing in Daggett

County, Utah. The village of Manila is the center of the ward, which consists of a farming district situated in the Lucern Valley, about one-fourth mile west of the Wyoming line. The township of Manila slopes gently towards the southeast and the village is six miles west of Henry's Fork, ten miles west of Green River, 50 miles south of Green River City on the Union Pacific Railroad, and about 60 miles southeast of Lyman, the headquarters of the Lyman Stake.

A company of Latter-day Saint homeseekers entered Lucern Valley Aug. 16, 1896, including James Warby and family, Franklin Twitchell and Daniel Morgan Nelson and families, and others, with a view to founding a settlement. Work was commenced at once, houses were built, a ditch surveyed and dug, bringing water through a canal from Henry's Fork on to the contemplated gardens and farms. Good crops of wheat, oats and potatoes were raised in 1898. L. D. S. meetings were commenced that year, and a branch of the Church organized Aug. 13, 1899, with Willis Twitchell as presiding Elder. Brother Twitchell was succeeded as presiding Elder in 1901 by Peter G. Wall, who presided until October 1904, when the branch was organized as the Manila Ward, with Peter G. Wall as Bishop. His successors were the following: Willis Twitchell, 1908-1912; Charles F. Olsen, 1912-1914; Daniel M. Nelson, 1914-1917; Albert E. Waite, 1917-1920; Heber Bennion, jun., 1920-1924; Charles F. Olson, 1924-1926, and Peter G. Wall, 1926-1930. Brother Wall acted as Bishop Dec. 31, 1930. On that date the membership of the Manila Ward was 217, including 67 children. The total population of Manila Precinct in 1930 was 256.

**MANILA WARD**, Timpanogos Stake, Utah Co., Utah, consists of the Latter-day Saints residing in a farming district lying north of the city of Pleasant Grove, northward the ward extends to the Highland Ward of the

Alpine Stake or to the American Fork Creek; east to the Wasatch Mountains (or Mount Timpanogos); south to the Pleasant Grove 3rd and 2nd wards, and west to American Fork. The Manila meeting house is located on high ground commanding a beautiful view of the valley and lake, about three miles northwest of the center of Pleasant Grove, and nearly all the inhabitants are Latter-day Saints and farmers by vocation.

Manila Ward is an outgrowth of the city of Pleasant Grove, and as the inhabitants increased in that part of Utah Valley it was deemed necessary to divide Pleasant Grove into three wards, which was done at a meeting held April 20, 1890, attended by Apostles Abraham H. Cannon, John W. Taylor and the Utah Stake presidency. On this occasion the north part of the Pleasant Grove Ward was detached and organized into a separate ward called the Pleasant Grove 3rd Ward. Knud Svendsen was chosen as Bishop of the new ward, which name was changed in 1898 to that of Manila. He acted in that capacity until 1898, when he was succeeded by Charles Peter Warnick, who in 1917 was succeeded by Howard B. Warnick, who in 1924 was succeeded by Wilford W. Warnick, who in 1928 was succeeded by Lawrence M. Atwood, who acted as Bishop of the Manila Ward Dec 31, 1930. On that date the ward had 238 members, including 36 children.

Manila Ward belonged to the Utah Stake until 1901, then to the Alpine Stake until 1925, when it became a part of the Timpanogos Stake.

**MANITOBA DISTRICT**, or Conference, of the North Central States Mission, consists of the Latter-day Saints residing in the province of Manitoba, Canada, and the western part of the province of Ontario, and had a total membership of 197 on Dec 31, 1930, including 31 children. There were two branches of the Church in the conference, namely, Winnipeg in Manitoba and Bergland in Ontario, in each of

which the saints owned their own chapel.

**MANTI**, South Sanpete Stake of Zion, Sanpete Co., Utah, is the oldest settlement in Sanpete County, and the county seat, and is situated at the mouth of Manti Canyon, through which Manti Creek enters Sanpete Valley from the Wasatch Mountains on the east. Manti is one of the four temple cities of Utah, and contains, besides the beautiful temple on Temple Hill, a spacious tabernacle (centrally located in the city) and two modern L. D. S. houses of worship. It also contains several modern school houses, many fine residences, beautiful gardens and rich farming lands. Manti comprises three fully organized bishops' wards, viz., the Manti South, Manti Center and Manti North wards. These three wards had on Dec. 31, 1930, a total L. D. S. membership of 2,050, including 350 children. The total population of the Manti Precinct in 1930 was 2,240, of which 2,200 resided in Manti.

Manti was settled in November, 1849, by Isaac Morley, Seth Taft, Charles Shumway and many others, under the direction of Pres. Brigham Young. It was the fourth town founded by Latter-day Saints in the Rocky Mountains, only Salt Lake City, Ogden, and Provo antedating it. The first settlers struggled against the cold and some of them became discouraged and desired to move away, but when the emigration of saints from the three Scandinavian countries began to pour into Utah, these people from the north, who were inured to a cold, rigid climate, were encouraged to settle in Sanpete County, which many of them did, and under their frugality and determination Sanpete Valley in due time became what was termed the "granary of Utah." During the Walker War in 1853-1854, and the Black Hawk War in 1865-1867, Manti, like other towns in Sanpete Valley, suffered considerably from Indian depredations, but was never vacated on that account. During the

Black Hawk War, which really had its origin in Manti through some trouble between the whites and Indians in April, 1865, Peter Ludvigsen was killed by Indians, south of Manti, April 10, 1865.

Isaac Morley was the first presiding Elder of Manti, taking charge of both ecclesiastical and secular affairs. He, being a Book of Mormon student, suggested the name of Manti for the new settlement. Brother Morley was succeeded in 1851 by John Lowry, who was succeeded in 1855 by Warren Stone Snow, who in 1861 was succeeded by Andrew J. Moffitt, who in 1874 was succeeded by John B. Maiben, who presided until July 4, 1877, when Manti was divided into two wards, namely, the Manti South and the Manti North wards. Later, another ward called the Manti Center Ward was organized.

Following are the names of the mayors of the city of Manti since the city was incorporated in 1851, Dan Jones, 1851-1853; Jezreel Shomaker, 1853-1855; Albert Petty, 1855-1857; Edwin Whiting, 1857-1861; Jezreel Shomaker (2nd term), 1861-1865; Warren S. Snow, 1865-1867; Luther T. Tuttle, 1867-1873; A. W. Bessey, 1873-1875; James C. Brown, 1875-1881; John H. Hougaard, 1881-1885; William Luke, 1885-1887; John H. Hougaard (2nd term), 1887-1888; William Luke, 1889-1890; Ezra Shomaker, 1891-1892; Ferdinand Alder, 1893-1897; Alexander Tennant, 1898-1899; Ezra Shomaker (2nd term), 1900-1901; Lewis R. Anderson, 1902-1907; William B. Lowry, 1908-1911; Jacob B. Jacobson, 1912-1915; W. W. Brown, 1916-1919; Ernest Madsen, 1920-1923; Laurence Lowry, 1924-1925; Andrew Judd, 1926-1927, and H. G. Brown, 1928-1930.

**MANTI CENTER WARD**, South Sanpete Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in that part of Manti city lying south of 1st North St. or Depot St., the street running west to the railroad station,

4 blocks south of the temple, and 2nd South St. The ward contains the central or most of the business part of the city of Manti.

Manti Center Ward came into existence Aug. 5, 1923, when that part of the Manti North Ward lying south of 1st North St. and north of 2nd South St., including three tiers of blocks running from east to west through the whole length of the city, was organized as the Manti Center Ward, with Charles Orville Stott as Bishop. He was succeeded Aug. 31, 1930, by Alphonso Henrie, who presided Dec. 31, 1930. On that date the Manti Center Ward had 642 members, including 105 children.

**MANTI NORTH WARD**, South Sanpete Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in that part of the city of Manti lying north of 1st North St., extending westward and northward into the country and to the mountains on the east. It includes the Manti Temple and has a modern meeting house located on Main Street.

Manti North Ward came into existence July 4, 1877, when Manti was divided into the Manti North and the Manti South wards, William T. Reid being chosen as Bishop of the Manti North Ward. He was succeeded in 1904 by Niels R. Petersen, who in 1923 was succeeded by Edgar T. Reid, who presided Dec. 31, 1930. On that date the Manti North Ward had 738 members, including 134 children.

**MANTI SOUTH WARD**, South Sanpete Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing south of 2nd South St. of Manti extending into the country south and west, and to the mountains on the east. The ward owns a fine chapel situated on the east side of Main St.

Manti South Ward was organized July 4, 1877, when Manti was divided into the Manti South and the Manti North wards, Hans Jensen (Hals) being chosen as Bishop of the Manti South Ward. He was succeeded in

1903 by Lewis C. Kjær, who in 1915 was succeeded by Jacob B. Jacobson, who in 1922 was succeeded by Ernest Madsen, who presided Dec. 31, 1930, on which date the Manti South Ward had 670 members, including 111 children.

**MANTI TEMPLE** (The), the third temple erected by the Latter-day Saints in Utah, was built in Manti, the seat of Sanpete County, on Temple Hill. The site for the Manti Temple was dedicated by Pres. Brigham Young April 25, 1877. The corner stones were laid April 14, 1879, and the building dedicated May 21, 1888, Apostle Lorenzo Snow offering the dedicatory prayer. The Manti Temple, consisting of five stories, is erected on the summit of a hill composed of oolite rock, of which material the temple is constructed. The color of the rock is cream-white, giving to the edifice an attractive appearance. The dimensions of the temple are 171x85 feet, walls 79 feet high. The building is ornamented with two towers, the east tower having a total height of 179 feet, and that on the west end 169 feet. The ground level of the Temple is 60 feet higher than the road below, the intervening space being neatly terraced and planted with shrubs. A fine stone and cement stairway with 125 broad steps and nine landings connects these two levels. The cost of this temple is estimated at \$1,000,000, largely voluntary contributions of money, materials and labor.

**MANTUA WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in the so-called "Little Valley," which is merely an opening in the Wasatch Range of Mountains east of Brigham City. This valley is nearly three miles long from north to south, with an average width of about  $1\frac{1}{2}$  miles. It abounds in springs and the lower part of the valley consists of natural meadow lands. The village of Mantua lies on the west side of the valley and consists principally of a string of houses built along

a highway running north and south through the valley. Mantua is only three miles east of Brigham City, 12 miles southwest of Wellsville, in Cache County, and 18 miles southwest of Logan.

The majority of the inhabitants of Mantua are natives of Denmark, or their descendants. Farming is the chief occupation of the people and nearly all are Latter-day Saints.

The so-called Box Elder Valley, or "Little Valley," was well known to the early trappers or hunters in the Wasatch Mountains, and as soon as the settlement of Box Elder (now Brigham City) was founded in 1851, Box Elder Valley became a favorite herd ground for the stock belonging to the settlers. In November, 1856, Eli H. Peirce and others were appointed a committee to manage and control Box Elder Valley and Devil's Gate Canyon, for the use and benefit of the inhabitants of Brigham City. By an act of the Utah Legislature, approved Jan. 18, 1858, Box Elder Valley was granted to Lorenzo Snow and others for a herd ground. The Indians made a raid on the "Little Valley" May 8, 1863; none were killed in the fray, but several were wounded.

In the spring of 1863 about a dozen Danish families were called by the Church authorities to settle in the "Little Valley" in charge of Hans Peter Jensen. He presided until 1877, when the saints in "Little Valley" were organized as a ward called Mantua, with Peter Christian Jensen as Bishop. Bishop Jensen died May 20, 1899, and was succeeded as Bishop by Michael J. Schow, who in 1908 was succeeded by Martin M. Jensen, who in 1910 was succeeded by Peter Christian Johnson, who in 1917 was succeeded by Conrad Jeppesen, who presided Dec. 31, 1930. On that date the Church membership of the Mantua Ward was 318, including 60 children. The total population of Mantua Precinct was 316 in 1930.

**MAORI AGRICULTURAL COLLEGE CONFERENCE**, or District, of



the New Zealand Mission, consists of the Latter-day Saints immediately associated with the Maori Agricultural College, which is situated in the Hawkes Bay District. Students from all parts of the country gather at the college annually to receive education at the expense of the Church. Only 26 members of the Church, however, were included in the provincial district of Hawkes Bay at the close of 1930

**MAPLETON WARD**, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing on both sides of Cub River, northeast of Franklin, Idaho. The ward extends up and down the river about six miles. Dry farming is carried on successfully on the hills bordering the Cub River Valley, and water for irrigation purposes is obtained from Cub River and its tributaries for watering the lower lands. The whole ward consists of a farming and stock-raising community. The center of the ward, where the school house stands close to Cub River, is about seven miles northeast of Franklin.

Mapleton as a settlement dates back to 1875, and Joseph Thomas Perkins and family were the first settlers in that locality. He was also the first presiding Elder and presided over the settlement at the beginning. He was succeeded in 1887 by Harrison Ayeis Thomas, who was succeeded in 1888 by Edward M. Perkins, who later the same year, was succeeded by Orrin Jackson Merrill, who in 1890 was succeeded by Edward M. Perkins, who acted as presiding Elder until Dec 13, 1891, when the saints on Cub River, which, for some time had been known as the Saint Joseph Branch of Franklin Ward, were organized as a separate ward called Saint Joseph in honor of Joseph T. Perkins, the first settler in the district. Edward M. Perkins was chosen as Bishop of the new ward, which soon afterward changed name from Saint Joseph to that of Mapleton, in order to conform to the name of the post office which had been es-

tablished before under the name of Mapleton. Bishop Perkins was called on a mission in 1908 and was succeeded temporarily by Orrin Preston Merrill. Brother Perkins, having returned from his mission, again assumed the responsibility of Bishop in 1910 and acted until Sept. 26, 1912, when he died. He was succeeded as Bishop by Joseph A. Stone, who in 1914 was succeeded by Daniel T. Thomander, who in 1915 was succeeded by Harris A. Stephenson, who in 1919 was succeeded by James E. Keller, who in 1924 was succeeded by Edward L. Maughan, who in 1930 was succeeded by Vernon Truman Sharp, who presided Dec 31, 1930. On that date the Church membership of the Mapleton Ward was 158, including 39 children. The total population of Mapleton Precinct was 161 in 1930. A modern brick and cement meeting house was built at Mapleton in 1927, at a cost of \$22,000. It has a seating capacity of 250.

**MAPLETON WARD**, Kolob Stake, Utah Co., Utah, consists of Latter-day Saints residing in a fertile farming district locally known as the Union Bench or South Bench, lying immediately south and southeast of Springville, near the mouth of Maple Canyon, and adjacent to the mouth of Spanish Fork Canyon. Within the limits of the ward there is a good meeting house and three substantial school houses. Nearly all of the inhabitants are L. D. S. farmers, who live in a scattered condition on their respective farms. The ward extends north and south about seven miles and east and west about three miles. The Mapleton meeting house is about four miles southeast of the center of Springville.

The fine, level, flat country, or upland, lying southeast of Springville, was originally used by the people of Springville and Spanish Fork as a herd ground, but about 1856 a number of men opened a farm in that part of Utah Valley, subsequently known as the Union Farm, which later suggested the name of Union Branch. The

Union Farm Company made a ditch from Hobble Creek to their lands and thus obtained water for irrigation.

Cyrus Sanford and John S. Fuller were among the first settlers. The number of settlers increased and owing to some maple trees growing in Maple Canyon (which had already been named) the name of Mapleton was suggested by some of the early settlers and adopted. At a meeting held Aug 21, 1888, attended by Apostle Francis M Lyman and Stake Pres Abraham O. Smoot, the saints who had settled on the Mapleton Bench, and who had hitherto belonged to Springville, were organized into a separate ward named Mapleton, with Edwin L Whiting as Bishop. He was succeeded in that capacity in 1890 by William T. Tew, who in 1921 was succeeded by Loren A Nielsen, who in 1924 was succeeded by Richard Mendenhall, who acted as Bishop of Mapleton Dec. 31, 1930. The Mapleton Precinct had 686 inhabitants in 1930, nearly all Latter-day Saints

**MARICOPA STAKE OF ZION** consists of Latter-day Saints residing principally in Maricopa County, Arizona, and also one settlement in Gila County, Arizona, with headquarters at Mesa, Maricopa Co., where the stake owns a regular stake office called the Mezona Hall, in which there are accommodations for the stake presidency and High Council, and where Priesthood and union meetings and other stake gatherings are held. The original Maricopa Stake Tabernacle, erected in an early day, is now used by the Mesa 3rd Ward as a meeting house. The most important Church edifice is, of course, the Arizona Temple, erected at Mesa, Arizona, in 1921-1927. (See Arizona Temple) A number of saints residing in certain localities within the limits of the stake belong to the California Mission. The saints in the Maricopa Stake are, as a rule, doing well financially. The lands which they occupy

are watered by canals of the Roosevelt Irrigation Project, which canals tap Salt River at different points and provide water for irrigation purposes for a large tract of country included in the great plain bordering on Salt River and extending south and west almost indefinitely. The climate of Maricopa County is semi-tropical and figs, almonds, grapes, oranges and all kinds of delicious fruits are raised here; also cotton, alfalfa, etc., and all of the more common cereals are produced in that part of Arizona. Everything raised in southern California can also be raised in the Salt River Valley.

The Maricopa Stake of Zion consists of the following bishops' wards: Chandler, Gilbert, Lehi, Mesa 1st, Mesa 2nd, Mesa 3rd, Mesa 4th, Papago, Phoenix 1st, Phoenix 2nd, Pine and Tempe. Nearly all the wards have fine up-to-date houses of worship.

A number of Latter-day Saint missionaries, bound for Mexico to preach the gospel to the Mexicans and Indians, passed through Salt River Valley in 1875. These missionaries had been instructed by the authorities of the Church to look for suitable locations for the founding of Latter-day Saint settlements in parts of Arizona, where the climate was mild and pleasant. The party consisted of Daniel W. Jones, Helaman Pratt, James Z. Stewart, Ammon M. Tenney, Robert H. Smith, Anthony W. Ivins and Wylie Claude Jones. Daniel W. Jones was president and James Z. Stewart secretary of the company. The report of these brethren to Church headquarters resulted in the call for volunteers to settle in the Salt River Valley, at the general conference of the Church held in Salt Lake City in October, 1876.

In response to this call, a company of 83 persons, led by Daniel W. Jones and consisting of Philemon C. Merrill, Andrew C. Rogers, Thomas Riggs, Joseph McRae, Dudley J. Merrill, Isaac Turley, George E. Steele, Orson O.

Williams, Ross R. Rogers and John D. Brady and their families, arrived in Salt River March 6, 1877. This company, which had made St. George, Utah, their rendezvous for commencing the long journey, left that town Jan. 17, 1877. They traveled up the Santa Clara, crossed the mountains and deserts to the Rio Virgen, which stream they followed to the Colorado River, which they crossed at Stone's Ferry, whence they continued the journey by way of Mountain Springs, Quayle Springs, Rock Fort, Anvil Rock, Williamson's Valley, Wickenburg (a Spanish town), Agua Fria Wells and Phoenix, and camped on Salt River, which they crossed at the McDowell crossing. They made their first camp on Salt River about three miles northeast of the present site of Mesa. The company commenced immediately to put in crops, make canals, and other improvements, and in May, 1877, they built a fort (which was called Fort Utah) in order to protect themselves against Indian attacks. This fort naturally became the nucleus of the settlement. A well, 25 feet deep, was dug within the fort. The women and children of the colony lived within the fort while the brethren attended to outside work and some worked for breadstuffs at the ranches in the vicinity.

While encamped in the fort on Salt River, Philemon C. Merrill and the majority of the settlers, who objected to the jurisdiction of Daniel W. Jones, left the encampment on Salt River and traveled about 100 miles further to the San Pedro River, where they located St. David on or near the old Mormon Battalion trail in 1846.

The settlers who remained with Elder Jones continued to make improvements and soon Camp Utah (or Utahville) was named Jonesville, which was the first L. D. S. settlement on Salt River.

In October, 1878, Jonesville was visited by Apostle Erastus Snow, who on Oct. 14, 1878, appointed Jesse N. Perkins to preside over the saints in

Salt River Valley, succeeding Daniel W. Jones, who was given a special mission to labor among the Indians.

In the meantime Mesa, in Salt River Valley, was founded in 1878 by settlers who came from Bear Lake Valley and elsewhere.

Early in 1880 Alexander F. MacDonald was called to preside over the saints in Salt River Valley and Henry C. Rogers was appointed to take charge of the Jonesville Branch.

The saints in Arizona were visited by Apostles Erastus Snow and Moses Thatcher in December, 1882, and on Dec. 10, 1882, the saints residing in the Salt River Valley were organized as a stake of Zion, named the Maricopa Stake, with Alexander F. MacDonald as president, Henry C. Rogers first counselor, and Charles I. Robson second counselor. In the meantime the settlement of Mesa became an important colony of Latter-day Saints.

President MacDonald presided until Dec 4, 1887, when he was succeeded in the presidency of the stake by Charles I. Robson, who chose Henry C. Rogers as his first and Collins R. Hakes as his second counselor. Pres Robson died at Mesa Feb. 24, 1894, and the stake was reorganized May 10, 1894, with Collins R. Hakes as president. Bro. Hakes was succeeded in 1905 by John T. Lesueur, who in 1911 was succeeded by James W. Lesueur, who in 1926 was succeeded by James Robert Price, who presided Dec. 31, 1930. Following is a list of the counselors and clerks of the Maricopa Stake. First counselors: Henry C. Rogers, 1882-1902; William J. LeBaron, 1902-1905; Isaac Dana, 1905-1912; Orley S. Stapley, 1912-1926, and John Cummar, 1926-1930. Second counselors: Charles I. Robson, 1882-1887; Collins R. Hakes, 1887-1894; James F. Johnson, 1894-1895; William J. LeBaron, 1895-1902; Isaac Dana, 1902-1905; Franklin T. Pomeroy, 1905-1912; Elijah Allen, 1912-1919; John Cummar, 1919-1926, and Daniel Hibbert, 1926-1930. Stake clerks: George Passey, 1882-1896; Benjamin F. LeBaron,

1896-1900; George A. McDonald, 1900-1907, Nathaniel A. McDonald, 1907-1909; W. Aird McDonald, 1909-1911; J. Elmer Johnson, 1911-1913; John A. Crosby, 1913; Joseph E. Noble, 1913-1916; Lucius L. Gardner, 1916-1918; Wellington B. Richins, 1918-1922; Frank T. Pomeroy, 1922-1925; Frank V. Anderson, 1925-1927, and Glenn D. Grant, 1927-1930.

The Church membership of the Mancopa Stake Dec. 31, 1930, was 5,388, including 1,149 children.

**MARION WARD**, Cassia Stake, Cassia Co., Idaho, consists of Latter-day Saints residing at Marion, a station on the Builey and Oakley branch of the Oregon Short Line Railroad, lying four miles northwest of Oakley on the west side of Goose Creek. The meeting house, a brick building, dedicated Nov. 22, 1908, is located on high ground and being constructed with a tower, has an imposing appearance.

That part of Goose Creek Valley now included in Marion Ward was first settled in 1881 by Jos. H. Gold, Wm. A. and John Tolman, Adam G. Smith, Allen H. Bates and others, most of whom came from Tooele County, Utah. Water ditches were dug and a number of log cabins erected that year, and shortly afterwards a log school house was erected and application made for a post office, to be called Marion in honor of Apostle Francis Marion Lyman. A Sunday school was organized there in 1883 with Daniel Green as superintendent. In the spring of 1884 the saints of Marion were organized as a branch of the Oakley Ward with Cyrus Tolman as presiding Elder. He presided until Nov. 21, 1887, when the branch was organized as a ward with Adam G. Smith as Bishop. Previous to this (on Jan. 2, 1887) a Relief Society had been organized at Marion with Miss Fannie Gorringer as president. Bishop Smith died June 13, 1911, and was succeeded by Harvey Sessions, who was succeeded in 1920 by Wilbur Thomas Cranney, who was succeeded

in 1926 by Eugene Pickett, who presided as Bishop Dec. 31, 1930, at which time the ward had a membership of 339, including 83 children. The total population of the Marion Precinct was 364 in 1930. Marion Branch belonged to the Box Elder Stake until 1887, when the district became part of the Cassia Stake.

**MARION WARD**, Summit Stake, Summit Co., Utah, was organized May 1, 1909, from the north part of the Kamas Ward and the south part of Oakley Ward. It contains a fertile farming district extending across Kamas Valley from the mountains on the east to the mountains on the west. The ward extends north to the Weber River and south to Kamas. The meeting house, a concrete building, erected in 1913-1914 at a cost of \$7,000, stands on the east side of the main road running north and south through the ward and is about three miles north of Kamas. Seth C. Jones was the first Bishop of Marion Ward. He was succeeded in April, 1913, by Joseph E. Nelson, who was succeeded in December, 1913, by Cornelius S. Green, who was succeeded in 1915 by George Boyes Andrus, who was succeeded in 1916 by Joseph Boyes Andrus, who presided Dec. 31, 1930, on which date the ward had 188 members, including 40 children.

**MARRIOTT WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Weber County which is bounded on the north by the Ogden 15th Ward and Slaterville Ward (Mill Creek being the boundary line part of the way), east by the Ogden 10th Ward (the Oregon Short Line tracks being the boundary line), and south to the Ogden River. West the ward extends to the Factory Bridge on the Weber River. The ward embraces about 1500 acres of good farming land. The West School House is the center of the ward. This building is about  $3\frac{1}{2}$  miles northwest of the center of Ogden. Marriott may be classed

as a suburb of Ogden. It has a substantial meeting house and many fine private residences.

Mariott as a settled district dates back to the winter of 1849-1850, but it represented only a mere beginning until the fall of 1851, when it became a real settlement and water for irrigation purposes was brought from Mill Creek. When the Indians went on the war path in 1853 the few settlers in the Mariott district moved into Bingham's Fort, about two miles northeast, but soon afterwards, together with other settlers, they returned to their lands. In 1856 the saints in the Mariott district were organized as a branch of the Church with John Mariott as presiding Elder. He was succeeded in 1857 by Edward Hubbard, who presided until the "general move" in 1858. After the saints had returned from the south, John Mariott took local charge of meetings in the district which were held in private houses. The locality was in early days known as the Ogden Bottoms, but later became known as Mariottsville because the Mariott family took an active part in the building up of the settlement. In 1863 the Mariott District of the Weber Stake was organized with Simon F. Halverson as presiding Elder. He acted in that capacity until May 28, 1877, when the Mariott District was organized as a bishop's ward with James Ritchie as Bishop.

Bishop Ritchie died Feb. 27, 1902. He was succeeded by Moroni S. Mariott, who in 1908 was succeeded by Thomas E. Powell, who in 1918 was succeeded by Lawrence Ritchie, who acted Dec. 31, 1930. On that date the ward had 335 members, including 51 children.

Mariott Precinct had a population of 223 in 1890, 250 in 1900, and 204 in 1930. Part of Mariott Ward is within the limits of Ogden city. Mariott Ward belonged to the Weber Stake of Zion until 1908, when it became a part of the North Weber Stake.

**MAR VISTA WARD**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in Venice, Palms, Mar Vista, and Culver City. Venice is a pleasure resort situated on the Pacific Coast about 12 miles west of the center of Los Angeles. Palms, Mar Vista and Culver City are towns located a short distance inland, Culver City being a motion picture center. The saints of the Mar Vista Ward worship in their own chapel, a fine edifice erected on the corner of Sentinella Boulevard and Windward Avenue, at a cost of about \$70,000. Besides an auditorium seating about 500 people, it has a recreation hall, a bishop's room, a baptismal font, a banquet hall, with equipment for serving 200 people, a fine Relief Society room, a work and store room and 16 class rooms, also a \$15,000 pipe organ.

As the Latter-day Saint population in southern California increased, a number of them having located at Ocean Park where a regular bishop's ward was organized, it was deemed advisable to divide Ocean Park and organize the north part of the same into a new ward to be called Santa Monica Ward, to contain the north part of what had hitherto belonged to the Ocean Park Ward, and to organize the south part of the former Ocean Park Ward into another new ward named Mar Vista Ward. These organizations took place April 1, 1928. Elick J. Sørensen was made Bishop of the Mar Vista Ward; he was succeeded June 29, 1930, by William G. Brown, who acted Dec. 31, 1930, on which date the Mar Vista Ward had a membership of 552, including 73 children.

**MARS HILL CONFERENCE**, British Mission, was a continuation of the Froome's Hill Conference (Herefordshire, England, organized in 1840), but the name was changed in 1844 to the Mars Hill Conference, which functioned until Aug. 14, 1848, when the limits of the conference having extended to other parts of Herefordshire, the name

of the conference was changed to that of the Herefordshire Conference.

**MARSEILLES CONFERENCE**, of the French Mission, consists of the Latter-day Saints residing in the southern departments of France, with headquarters at Marseilles, a noted seaport bordering on the Gulf of Lyons, or the Mediterranean Sea. The conference at the close of 1930 had only 13 members

**MARSH CENTER WARD**, Portneuf Stake, Bannock County, Idaho, consists of the Latter-day Saints residing in the central part of Marsh Valley. It extends north and south about six miles and is bounded on the west by the mountains, and on the east by the Oregon Short Line Railroad tracks. The Marsh Center meeting house stands about half a mile above the confluence of Marsh and Hawkins creeks, three and a half miles southwest of the Arimo station on the O S L Railroad, six miles south of Garden Creek, 11 miles southwest of McCammon, 36 miles south of Pocatello, and 10 miles northwest of Downey, the headquarters of the stake. Most of the settlers are L. D. S. farmers who live in a scattered condition on their farms bordering on Marsh and Hawkins creeks.

The saints in Marsh Valley originally belonged to one ward (Marsh Valley) consisting of all the saints residing in the valley, which is about 30 miles long from north to south and from seven to 15 miles wide. Marsh Creek rises in the south end of the valley in the mountains on the east and courses its way through the valley, taking in Nine Mile Creek from the east, Cherry Creek, Birch Creek, Hawkins Creek and Garden Creek from the south and west, and finally empties into the Portneuf River at a point seven miles below McCammon. Marsh Valley contains rich soil and is, as a rule, easy to irrigate.

The first L. D. S. settler in Marsh Valley was William W. Woodland, who in 1864, together with his brother

Henry and four others, located on Birch Creek in the south end of the valley. (See Woodland.) The Woodlands, assisted by other settlers, built a house that fall, which was the first dwelling ever erected by white people in Marsh Valley. Later a Wells & Fargo mail station was established about a mile south of Woodland's claim, and another mail station was built in the north end of the valley. During the following years the population in the valley increased steadily, and about 1872 David Reese Davis was appointed to preside over the saints in Marsh Valley, a branch of the Church being organized at that time and placed under the jurisdiction of the Malad Ward bishopric. Meetings were held in private houses until 1877, when a small log school house was erected. In 1879 Melvin L. Gruwell succeeded David R. Davis as president of the Marsh Valley Branch. He acted in that capacity until Nov. 16, 1879, when the saints in Marsh Valley were organized as a bishop's ward, with Melvin L. Gruwell as Bishop. About this time the saints in Marsh Valley were transferred from the Malad to the Cache Stake of Zion, and in 1884 to the Oneida Stake. Bishop Gruwell was succeeded in 1887 by Charles M. Squires, who in 1891 was succeeded by Lehi Wright, who in 1903 was succeeded by Nathan L. Coffin, who in 1919 was succeeded by A. James Shumway, who in 1924 was succeeded by Wilford H. Sorensen, who still presided Dec. 31, 1930. On that date the Marsh Center Ward had 107 members, including 20 children. The saints in Marsh Valley became a part of the Pocatello Stake in 1898 and of the Portneuf Stake in 1915.

**MARTINEZ WARD**, San Francisco Stake, Contra Costa Co., California, consists of the Latter-day Saints residing in the city of Martinez and surrounding country. Martinez is the seat of Contra Costa County, with a population of 6,569 in 1930, and is situated about 32 miles by nearest road northeast of Oakland.

When the San Francisco Stake of Zion was organized July 10, 1927, the saints residing in the city of Martinez and surrounding country were organized into a bishop's ward with John J. Kest as Bishop. Bishop Kest moved to Oakland in 1929 and John Homer Bunce succeeded him as Bishop and acted until early in 1930 when Bishop Kest returned to Martinez and served a second term as Bishop of the Martinez Ward. He presided Dec. 31, 1930, on which date the Martinez Ward had 129 members, including 34 children.

**MARYLAND CONFERENCE**, or District, of the Eastern States Mission, comprises the Latter-day Saints residing in the state of Maryland and in Washington, D. C. There is a branch of the Church in Baltimore, Md., and a flourishing branch of the Church in Washington, D. C., where a splendid Church edifice is in course of construction (1930). The total Church membership of the Maryland Conference Dec. 31, 1930, was 753, including 114 children.

Maryland, one of the original thirteen states, was founded by Cecil Calvert (Lord Baltimore) in 1634, as a Catholic colony. The name Maryland was given in honor of Queen Henrietta Maria, wife of King Charles I of England. The area of Maryland is 12,210 square miles. The population of Maryland was 447,040 in 1830; 470,019 in 1840; 583,034 in 1850; 687,049 in 1860; 780,894 in 1870; 934,943 in 1880; 1,042,390 in 1890; 1,188,044 in 1900; 1,295,346 in 1910; 1,499,661 in 1920, and 1,631,526 in 1930.

In 1837 Elders Erastus Snow and William Bosley, traveling as missionaries in the New England States, labored for a short time in Washington County, Maryland, and later in the year Erastus Snow labored for nine months in Franklin and Bedford counties, Md., and raised up a branch of the Church. In that year also Jedediah M. Grant preached in Maryland, Delaware, New York, and other states, and baptized a number of converts. Other missionaries followed.

In 1842 a newspaper in the interest of the Church, called the "Mormon Expositor", was commenced at Baltimore, Md., by Elder Samuel C. Brown, but was soon suppressed, as its teachings were deemed detrimental to the interest of the cause.

In June, 1844, reports of a conflicting nature being circulated in regard to the martyrdom of the Prophet Joseph Smith and his brother Hyrum, Heber C. Kimball and Lyman Wight and other brethren went to Baltimore, where Elder Kimball received a letter from his wife informing him that these beloved brethren had given themselves into the hands of their enemies to be tried, and Brothers Kimball and Wight were immediately satisfied that, in that case, they had been murdered.

For many years Maryland belonged to the Northern States Mission, but in 1893, when the Eastern States Mission was reorganized, it became a part of that mission, to which it still belongs. The saints own chapels in Baltimore and Fairview.

**MARYSVALE WARD**, South Sevier Stake, Piute Co., Utah, consists of Latter-day Saints residing in the town of Marysville, which is situated on the Sevier River in a romantic little valley surrounded by lofty mountains, immediately east of Mt. Baldy. It is the terminus of the Marysville branch of the Denver & Rio Grande Western Railroad, 16 miles by mountain road southwest of Monroe, the headquarters of the South Sevier Stake, and 28 miles by rail south of Richfield, the county seat. It is also 16 miles north of Junction, the county seat of Piute County. While Marysville proper consists of a small nook in the mountains, the valley in which the settlement is situated is about ten miles long and from one to three miles wide, the Sevier River passing through it from southeast to northwest. The valley terminates in a canyon cutting through a range of mountains which separates Marysville Valley from Sevier Valley. While the majority of the people in the Marysville Precinct reside in the town

of Marysvale there are quite a number of farms at different points along the Sevier River.

Marysvale was thus named by Parley P. Pratt, who passed through that part of the country with his explorers in the fall of 1849. Since that year the place has been well known to the Latter-day Saints, as well as to the later prospectors and miners seeking for precious metals in the mountains. In 1864 a few families of Latter-day Saints settled in the little valley for the purpose of making homes there, and in the spring of 1865 sixteen families had located at Marysvale, where a small townsite consisting of 24 lots was surveyed. When the Black Hawk War broke out in 1865 the settlers hurriedly built a fort enclosing eight acres about half a mile above the junction of Pine Creek (Bullion Creek) with the Sevier River. The Indians made a raid on the little settlement April 22, 1866, killing Albert Lewis and running off nearly all the horses, cattle and sheep belonging to the settlement.

Others of the brethren were wounded, among whom was Christian Christensen of Richfield, who died from the effects of his wounds shortly afterwards. In the latter part of June, 1866, the settlers vacated the place and moved to Circleville seeking safety against further Indian attacks. Soon after that, however, General Daniel H. Wells came out from Salt Lake City with a force of military men and moved all the settlers from Piute County, taking most of them to the settlements further north. During the short existence of Marysvale as a Mormon settlement, Brother Andrew Hendrickson acted as presiding Elder and also as captain of the militia during the Indian War of 1865-1866. After the evacuation of Marysvale in 1866, the little valley was not occupied for two years, but in 1868 a number of miners took possession of the valley and made improvements. Soon afterwards precious metals were discovered in the mountains west of Marysvale, which caused quite an excitement for a short

time. Soon after the resettling a few Mormon boys located ranches at different points along the Sevier River.

On April 15, 1883, the few families of saints residing at Marysvale were organized into a branch of the Church, constituting a part of the Panguitch Stake with Hugh D. Lisonbee as presiding Elder. Elder Lisonbee died June 1, 1890; he was succeeded as president of the branch by Jared Taylor, who presided until March 24, 1895, when the saints at Marysvale were organized into a ward with Charles C. Pinney as Bishop. About this time the Marysvale Ward was transferred from the Panguitch Stake to the Sevier Stake. The ward organization was discontinued in 1900 and Isaiah J. Haws was appointed presiding Elder at Marysvale. He was succeeded in 1904 by Charles Thomas Black, who in 1909 was succeeded by Søren Christiansen, who in 1910 was succeeded by Allen Cameron, who presided until 1916, when the Marysvale Branch was again organized as a bishop's ward, with Allen Cameron as Bishop. Bishop Cameron moved to Widtsoe, Garfield Co., and on Oct. 8, 1917, Erastus Anderson and Charles T. Black were placed in temporary charge of the ward. They presided until 1920, when the branch once more was organized as a ward with Wallace Johnson as Bishop. He was succeeded in 1921 by Francis Clement Nickle, who in 1923 was succeeded by Ivan L. Foisy, who presided Dec. 31, 1930. On that date the Marysvale Ward had 298 members, including 60 children. The Marysvale Precinct had 647 inhabitants in 1930, of which 471 resided in the town of Marysvale.

**MARYSVILLE WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in the town of Marysvale and surrounding country, between Henry's Fork of Snake River and Falls River. The townsite of Marysvale is about 18 miles northeast of St. Anthony, the stake headquarters, and forms the center of a rich and extensive farming district, in which the soil is of a sandy



loam, rich in vegetable mold, deep and warm in its nature. The altitude of Marysville is 5,273 feet.

The first attempt towards making a settlement in that part of the country now included in Marysville Ward was made in the summer of 1889 by James H. Wilson and others who located near some beautiful springs which suggested the name of Springville. In the early part of 1890 a canal company, called the Springville Irrigation Company, was organized, and active preparations were made to bring water upon the land selected for agricultural purposes. The saints who had located in that part of the country were organized as the Springville Branch July 18, 1890, with James H. Wilson as president. The branch constituted a part of the Wilford Ward in the beginning, but was organized as a regular bishop's ward Nov. 8, 1891, with James H. Wilson as Bishop. He was succeeded in 1907 by Eli M. Harris, who in 1916 was succeeded by Horton B. Leavitt, who in 1920 was succeeded by Abraham B. Hillam, who presided Dec. 31, 1930. On that date the Marysville Ward had 384 members, including 98 children. The total population of the Marysville Precinct was 458 in 1930, of which 188 resided in the village of Marysville.

**MASSACHUSETTS CONFERENCE** or District of the Eastern States Mission, comprises the Latter-day Saints residing in the states of Massachusetts and Rhode Island, with headquarters at Arlington, Mass. There are branches of the Church at Boston, Lynne (including Salem), Fall River, New Bedford, Mass., and Providence, Rhode Island. The total membership of the conference Dec. 31, 1930, was 356, including 44 children.

Massachusetts, one of the original thirteen colonies, was so named from an Indian word meaning "the great hills" (the Blue Hills), near Boston. The famous sailing vessel the "Mayflower" landed its gallant band of Pilgrims at what later became known as Plymouth, Massachusetts. The attitude

of Salem in regard to witchcraft is historical, but the people of Massachusetts, although fanatical, were, for the most part, honest and industrious. From 1765 to 1776 the history of Massachusetts is largely the history of the American Revolution. The area of Massachusetts is 8,039 square miles. The population of the state was 610,408 in 1830; 737,699 in 1840; 994,514 in 1850; 1,231,066 in 1860; 1,457,351 in 1870; 1,783,085 in 1880; 2,238,943 in 1890; 2,805,346 in 1900; 3,366,416 in 1910; 3,852,356 in 1920, and 4,249,614 in 1930.

Elders Orson Hyde and Samuel H. Smith (the Prophet's brother) are believed to have been the first L. D. S. Elders to preach the restored gospel in Massachusetts. They arrived in Boston June 22, 1832, and four days later baptized four persons in that city. On July 1, 1832, the Sacrament of the Lord's Supper was administered by them in Boston. They continued preaching in Boston and Lynn to hundreds of people who came out to hear them. By the end of the year they had built up two branches of the Church in Massachusetts, one of these being in Boston. In 1838 Brigham Young and his brother, Joseph, labored as missionaries in Boston and baptized 17 persons. In February, 1843, there were 14 branches of the Church in Boston and vicinity. In Boston Elder George J. Adams, a gifted speaker, was drawing large congregations, which included men of renowned learning and of high social standing. At a conference held in Boston in September, 1841, eight of the Quorum of the Twelve were in attendance.

Boston was the port of entry for some of the emigrating saints from Europe in 1856 and 1857, the ship "Enoch Train" with a company of 534 saints and the ship "George Washington" with 817 saints arriving at that port, besides some smaller companies at different times.

Massachusetts belongs to the Eastern States Mission.

**MASUREN CONFERENCE**, or District, of the German-Austrian Mission,

consists of the Latter-day Saints residing in a lake area in East Prussia between the Baltic Sea and Russia. On Dec. 31, 1930, there were in this conference 287 members of the Church, including 46 children. The district has five branches, namely, Insterburg, Lo-tezen, Memel, Salbongen and Tilsit.

**MATTHEWS WARD**, Los Angeles Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in one of the central districts of the city of Los Angeles. It is bounded on the north by Adams Ward, east by Huntington Park, south by Manchester Avenue and west by the Hollywood Stake. The ward chapel, a fine stucco building, is situated on Florence Avenue, between Broadway and Main streets, facing north.

Matthews Ward was organized in 1923 and was originally called the Florence Ward, but a brother, George M. Matthews, a veteran 82 years old, a convert who had previously belonged to the Reorganized Church, made a liberal donation of \$15,000 towards the erection of a chapel, and in his honor the name of the ward was changed from Florence to that of Matthews. The magnificent chapel built in the Matthews Ward in 1924-1925 at a cost of \$30,000 was dedicated July 2, 1925. Jesse George T. Wride was chosen as Bishop of the Florence (Matthews) Ward at the beginning. He was succeeded in 1925 by John Collings, who presided Dec. 31, 1930, on which date the Church membership of the Matthews Ward was 970, including 259 children.

**MATTHEWS WARD**, St. Joseph Stake, Graham Co., Arizona, consists of Latter-day Saints residing in that part of Gila Valley lying west of Pima, on the south side of the Gila River. The center of the ward is about ten miles northwest of Thatcher, the headquarters of the St. Joseph Stake, ten miles southeast of Thomas (a vacated military post on the Gila River), and 75 miles southeast of Globe. The farmers of Matthews Ward irrigate their

farms and gardens from a canal tapping the Gila River.

The Matthews Ward dates back to December, 1880, and the saints who had located in that locality were organized as a branch of the Church Dec 12, 1885, with Daniel Wylie Holliday as presiding Elder. He was succeeded in that capacity in 1886 by David Henry Matthews, who presided until 1888, when the Matthews Branch was organized as a ward with David H. Matthews as Bishop. He presided until 1898 when he was succeeded by Colman B. Boren, who in 1901 was succeeded by Lehi Larson, who in 1918 was succeeded by D. Alonzo Matthews, who in 1923 was succeeded by Alof P. Carter, who in 1929 was succeeded by Hyrum L. Smith, who presided Dec 31, 1930. On that date the Matthews Ward had 159 members, including 43 children.

**MAUI CONFERENCE**, or District, of the Hawaiian Mission, consists of the Latter-day Saints residing on the island of Maui, except those on the peninsula of Lahaina, on the west coast. Maui, the second largest island of the Hawaiian group, is less than 70 miles southeast of Oahu. High mountains at either end, with a dividing fertile plain abounding with pineapple and sugar cane plantations, cause Maui to be called the "valley island." The area of Maui is 728 square miles.

Maui is the cradle of Mormonism on the Hawaiian Islands; it was here that most of the first converts to the restored gospel were made. George Q. Cannon, James Keeler, Wm. Farrer and Henry W. Bigler came to Maui early in 1851. Soon after their arrival as four of the first L. D. S. missionaries to labor on the Hawaiian Islands, the first branch of the Church in the Hawaiian Mission was organized in the village of Kealakau Aug. 6, 1851. At a conference held at Honomanu Aug. 18, 1851, four more branches were organized, namely, at Keanae, Wailua, Waiānu and Honomanu, and native converts ordained to the Priest-

hood were appointed to preside over them. On this date the Hawaiian Mission had a membership of 220. Of these 196 were on the island of Maui. In April, 1887, the Maui Conference consisted of sixteen branches of the Church on Maui and four on Lanai with a total membership of 679.

Later the island of Lanai and the Lahaina area on Maui became part of the Molokai Conference or District. In 1895 the island of Maui was divided into two conferences, namely, the East Maui and the West Maui conferences, but in 1928 these two conferences were amalgamated as the Maui Conference. There are several good L. D. S. meeting houses on Maui and in most of the branches L. D. S. Church auxiliary organizations function with success.

**MAYFIELD WARD**, Gunnison Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in the south central part of Sanpete County, and consists of a farming district of which the town of Mayfield, situated 12 miles southwest of Manti, is the center. It is also eight miles southeast of Gunnison, the headquarters of the Gunnison Stake. The town of Mayfield contains a water-power grist mill, a number of stores, modern school houses and many fine private residences. The site of Mayfield is an old Indian location and camping ground and also a place of ancient fortifications. The theory in regard to the latter statement is based on the fact that numerous mounds, varying in size from 10 to 15 feet in diameter and about three feet high or more, are found all along the brink of the bench land bordering on Twelve Mile Creek, particularly on the south side. For many years the place was known as the "Indian Farm," the old Ute Chief Arrapeen residing there for many years. This chief was always friendly to the whites and often visited the settlements in Sanpete Valley.

Occasionally he also addressed the saints in their meetings by means of an interpreter. The white brethren in

turn visited Arrapeen's home and cultivated a friendly relationship with him and his tribe. Twelve Mile Creek was also known as the Indian Reservation and again during the Black Hawk Indian War in 1865-1867 as a scene of several murders committed by the savages. It was on the meadow lying immediately north of North Mayfield that Peter Ludvigsen, the first man killed in the Black Hawk War, was murdered April 10, 1865, and Major John W. Vance and Sergeant Heber Houtz were waylaid and killed by Indians on Twelve Mile Creek June 7, 1867. In the fall of 1871 a company of brethren from Gunnison commenced farming on the north side of Twelve Mile Creek, where North Mayfield now stands. Active operations were carried on in 1872 and the brethren continued to farm as a co-operative body until 1874. On June 16, 1872, one of the farmers, Niels Heiselt, was killed by Shiverute Indians near Mayfield. In the spring of 1873 Mads Peter Sorensen and others built houses on the north side of Twelve Mile Creek. Other settlers followed, and a branch of the United Order was organized in 1874, under the direction of the Gunnison Ward bishopric, with Peter H. Hansen as president. At that time the place was named Mayfield, in lieu of Arrapeen, the original name. In the spring of 1875 twenty-one young men from Ephraim, Sanpete Co. (some of them bringing their families with them), settled on the south side of Twelve Mile Creek and founded what was then called South Mayfield. They built a canal tapping Twelve Mile Creek at the mouth of Twelve Mile Creek Canyon and thus obtained water for irrigation purposes. Temporarily this location was called New London. In 1876 a temporary branch was organized by the Sevier Stake presidency with Ole C. Olsen as president; this, however, did not affect the settlement on the north side of the creek. When the Sanpete Stake of Zion was organized July 4, 1877, Mayfield on the north side of Twelve Mile Creek and New

London on the south side were amalgamated and organized into a regular bishop's ward named Mayfield, with Ole C. Olsen as Bishop of the new ward, and as a part of the Sanpete Stake.

The townsite of Mayfield was surveyed in 1879, a cooperative store opened in 1880, and a grist mill built in 1882. Bishop Olsen was succeeded in 1890 by Parley Christiansen, who in 1906 was succeeded by Hyrum Christensen, who in 1917 was succeeded by Albertus Willardsen, who in 1920 was succeeded by Edward V. Bundereson, who in 1923 was succeeded by Willard F. Willardsen, who in 1926 was succeeded by C. Clyde Whitlock, who in 1929 was succeeded by Hans C. H. Bogh, who presided Dec. 31, 1930, when the Church membership of the Mayfield Ward was 509, including 88 children. The total population of the Mayfield Precinct was 508 in 1930, of which 467 resided in the town of Mayfield.

**MEADOW WARD**, Millard Stake, Millard Co., Utah, consists of the Latter-day Saints residing in the town of Meadow, which is pleasantly situated on Meadow Creek, eight miles southwest of Fillmore, the stake headquarters, and 159 miles southwest of Salt Lake City. Most of the inhabitants are engaged in farming and stock-raising, and the ward has a meeting house centrally located in the town. Nearly all the inhabitants of the district are members of the Church.

Before the advent of Mormon pioneers, Meadow Creek was a favorite camping place of the Indian Chief Walker, and there he died in 1855, soon after the close of the Walker Indian War. Meadow Creek was first settled in the spring of 1857 by ten families of Latter-day Saints from Fillmore. At that time there was hardly sufficient water in the creek to irrigate one farm, but the water has increased steadily ever since. The early settlers located about one mile west of the present townsite. In the fall of 1857 the place was vacated on account of

Indians, but most of the people came back the next year. For a time no permanent ecclesiastical organization was effected, but James Duncan was appointed by Bishop Brunson of Fillmore to have general supervision of the saints on Meadow Creek. In 1863 the Meadow Creek Branch was organized with William Henry Stott of Fillmore as presiding Elder; he moved to Meadow Creek in the spring of 1864 with his family. There was a flourishing Sunday school at Meadow in 1871, in whose interest a farm of 40 acres was conducted. The Meadow Sunday school was the first school in Millard County which supplied the school with text books. In 1877 the Meadow Creek Ward was organized with Hiram Bell Bennett as Bishop. He was succeeded in 1901 by Neil Murdock Stewart, who was succeeded in 1909 by John A. Beckstrand, who, being called into the presidency of the stake, was succeeded in 1912 by Jesse J. Bennett, who was succeeded in 1927 by Daniel Dearden Bushnell, who also being called into the stake presidency was succeeded in 1928 by Joseph Leo Stott, who presided Dec. 31, 1930, at which time the ward had a membership of 433, including 82 children. The total population of the Meadow Precinct in 1930 was 429.

**MEADOW WARD**, Pocatello Stake, Power Co., Idaho, consisted of Latter-day Saints residing in a part of Bannock Valley, which abounds in meadow land, and is a good grazing country. The ward extended north and south about seven miles, the Indian reservation being the boundary line on the north and the Arbon Ward, of the Curlew Stake, the boundary on the south. From east to west the ward extended from mountain to mountain. The L. D. S. meeting house, a log building erected in T shape, stands on the main road leading through the valley north and south, about eight miles north of the Arbon meeting house, 11 miles southwest of the Crystal school house, about 32 miles by nearest road southwest of Pocatello, and about 33

miles southeast of American Falls. The people in the ward live scattered on their farms, the population being about evenly divided between Mormons and non-Mormons. The irrigated farms obtain water from Bannock Creek and its tributaries. Bannock Valley may be termed one of the beautiful valleys of the mountains, and not only the floor of the valley is brought under cultivation, but the surrounding hills or mountain slopes are also producing grain, mostly wheat.

The first settlers in that part of Power County, Idaho, later included in the Meadow Ward, were Latter-day Saint stock men, among whom were David and Thomas Daniels, who located at different points in Bannock Valley in 1895 and following years. On June 11, 1911, the north part of the Arbon Ward was organized by the Malad Stake presidency into a separate ward named Meadow, with Wilhelm F. Kowallis as Bishop. On June 14, 1913, the ward was transferred from the Malad to the Pocatello Stake, in order to make it easier for the saints in the ward to reach stake headquarters. Bishop Kowallis was succeeded in 1918 by H. Perry Howell, who in 1921 was succeeded by Robert Wheatly, who presided until 1929, when the Meadow Ward was disorganized and the remaining saints in it transferred to the Arbon Ward of the Curlew Stake. The number of members thus transferred was 63, including children.

**MEADOWS WARD, St. Johns Stake, Apache Co., Arizona,** consisted of a few Latter-day Saint families residing in a valley on the Little Colorado River, known as St. Johns Meadows, which is four miles long with an average width of two miles, the Little Colorado River running through it from south to north. The townsite, on which a number of the settlers built houses, occupies rising ground centrally located in the valley about one mile from the river and seven miles northwest of St. Johns.

In the fall of 1879, shortly after St.

Johns had been settled by Latter-day Saints, a few of the brethren, who had formerly been residents of Brigham City on the Little Colorado River, located on the so-called Meadows, where they found a large tract of land which they thought would be suitable for cultivation. The first of these saints, including Mark Kartchner, arrived at the Meadows Nov. 28, 1879; other settlers followed and the little colony was organized as the Meadows Ward April 2, 1883, with Peter Isaacs as Bishop. This organization only continued about three years, as most of the settlers, prior to 1886, had abandoned the place.

**MEADOWVILLE WARD, Bear Lake Stake, Rich Co., Utah,** consisted of the Latter-day Saints residing in the north end of Round Valley. Meadowville is 29 miles southwest of Paris, the headquarters of the Bear Lake Stake, 19 miles northwest of Randolph, the county seat of Rich County, Utah, 39 miles south of Montpelier, and 106 miles by nearest road over the mountains northwest of Salt Lake City. Nearly the entire population of Meadowville were farmers and stockraisers. The village of Meadowville contained half a score of families in 1891, and the new town, which was situated about one mile north of the old town, had 6 families.

When the Church authorities called about 100 families of saints from different parts of Utah to strengthen the settlements in Bear Lake Valley, a number of these settled in Round Valley, on the present site of Meadowville, Aug. 6, 1869. Josiah Tufts was the first presiding Elder, being appointed to that position in 1870; he was succeeded in 1876 by Joseph Kimball, who in 1892 was succeeded by Joseph Gibbons, who presided until 1898.

At the close of 1900 only a Sunday school was left of the old Meadowville Ward. The few remaining saints had become a part of the Laketown Ward.

**MEADOWVILLE WARD, Idaho Stake, Caribou Co., Idaho,** consisted

of a farming district lying north of Soda Springs, in which the inhabitants lived in a scattered condition and were engaged in dry farming.

Meadowville Ward is an outgrowth of Soda Springs Ward and came into existence Aug. 26, 1917, when the north part of the Soda Springs Ward was organized as the Meadowville Ward with William H. Skinner as Bishop. He was succeeded in 1919 by Kepler C. Sessions, who in 1922 was succeeded by John J. Skinner, who in 1926 was succeeded by Robert S. Hawker as presiding Elder. He presided until June 6, 1926, when the Meadowville Ward was discontinued and a new ward named Conda was organized in its stead. (See Conda Ward.)

**MELBA BRANCH, Boise Stake, Canyon Co., Idaho,** consists of Latter-day Saints residing in Melba and vicinity. Melba is a small village, or railroad station, on the Murphy branch of the Oregon Short Line Railroad, about 15 miles south of Nampa, and 35 miles by rail southwest of Boise, the headquarters of the Boise Stake of Zion. The saints in the Melba Branch are mostly farmers who own a small frame building used for a meeting house situated in the town of Melba.

A few families of Latter-day Saints who had settled in and near Melba for the purpose of making homes in that part of Idaho were organized into an independent branch of the Church April 10, 1921, with Hyrum Bransted as presiding Elder. He was succeeded in 1924 by Edward L. Hoagland, who in 1927 was succeeded by George W. Wood, who in 1929 was succeeded by Albert A. Wilde, who presided Dec. 31, 1930.

The Church membership of the Melba Branch on that date was 156, including 34 children; the total population of Melba Precinct was 740 in 1930.

**MELBA BRANCH, Idaho Falls Stake, Jefferson Co., Idaho,** consisted of a few families of Latter-day Saints residing in what is now Jefferson County, about 25 miles northeast of

Idaho Falls. A branch of the Church was organized in that locality in 1912 and was also known as the Heise Branch, with Thomas H. Clifford as president. This branch organization, however, only continued one year.

**MELBA WARD, Rigby Stake, Jefferson Co., Idaho,** consisted of the Latter-day Saints residing in that part of the country bordering on Snake River known as the Antelope district, which district lies about 15 miles southeast of Rivie. In 1930 there were only a few families living in that part of the country, as most of the people who own land in that mountain district only spend the summers on their farms, making them regular homes in the settlements down the valley.

A number of LDS families settled on the mountain slopes bordering the Snake River Valley on the south for the purpose of engaging in dry farming in a district of country known from the beginning as Antelope. These early settlers erected a school house, which from the beginning was also used as a house of worship.

On Aug. 11, 1912, the saints in the Antelope district were organized into a regular bishop's ward named Melba with Thomas H. Clifford as Bishop. He was succeeded in 1926 by Enos Clyde Terry, who presided until April 29, 1928, when the Melba Ward was disorganized and its remaining members were attached to the Rivie Ward.

**MELCHIZEDEK PRIESTHOOD,** originally called the Priesthood after the order of the Son of God, was restored to the earth by Peter, James and John, three of the ancient Apostles, on the banks of the Susquehanna River about June, 1829. The name of this Priesthood was changed in ancient days and called after Melchizedek, a great High Priest, in order to avoid the too frequent repetition of the sacred name of the Son of God.

The Melchizedek Priesthood holds the power and authority to officiate in all the offices and ordinances in the

Church. The offices of Apostle, Patriarch, High Priest, Seventy and Elder come under the Priesthood of Melchizedek. Three presiding High Priests, duly appointed and ordained and upheld by the confidence, faith and prayers of the Church, form the quorum of the First Presidency of the Church. The Twelve Apostles are special witnesses of Christ in all the world; the Seventies, likewise, are witnesses in preaching the Gospel in all the world, under the direction of the Twelve Apostles. An officer holding the Melchizedek Priesthood may officiate in the offices of the Aaronic Priesthood when necessary.

**MENAN WARD**, Rigby Stake, Jefferson Co., Idaho, consists of Latter-day Saints residing on the west end of Poole's Island in Snake River. The saints constituting the membership of the Menan Ward reside partly in the town of Menan and partly scattered on their respective farms. The Menan townsite covers 320 acres of land and is situated 18 miles north of Idaho Falls and eight miles northwest of Rigby, the stake headquarters.

Menan is the oldest Latter-day Saint settlement founded in the Snake River Valley. The town of Menan was founded by John R. Poole and others in April, 1879, and improvements were commenced at a point west of the "Little Buttes," a well known landmark on Poole's Island. Other settlers soon afterwards followed, and in November, 1881, Mariner W. Merrill of the Cache Stake presidency appointed John R. Poole to preside over the saints on what later was named Poole's Island. The branch was named the Cedar Buttes Branch of the Cache Stake of Zion, the name being suggested by Stake Pres. William B. Preston because of the close proximity of the infant colony to the above-named buttes. In Feb., 1883, the Cedar Buttes townsite was surveyed containing a mile square.

The Cedar Buttes Branch was organized as a regular bishop's ward

Aug. 17, 1885, with Robert L. Bybee as Bishop. The name of the ward was changed from Cedar Buttes to that of Menan, which signifies island in the Indian dialect. Robert L. Bybee was succeeded in 1895 by William Nephi Stephens, who in 1899 was succeeded by Oscar W. Green, who in 1900 was succeeded by John W. Hart, who in 1909 was succeeded by Franklin O. Green, who in 1911 was succeeded by Oscar W. Green (2nd term), who in 1917 was succeeded by William S. Berrett, who in 1923 was succeeded by George L. Hart, who presided Dec. 31, 1930. On that date the Menan Ward had a membership of 707, including 143 children. The total population of the Menan Precinct was 910 in 1930, of which 384 resided in the village of Menan.

**MENDON WARD**, Hyrum Stake, Cache Co., Utah, consists of the Latter-day Saints residing at Mendon, a town on a branch of the Oregon Short Line Railroad and of the Utah-Idaho Central Railroad. Mendon is located on the west side of Cache Valley, six miles north of Wellsville, eight miles west of Logan, the county seat, and 87 miles by rail north of Salt Lake City, Utah. Nearly all the inhabitants are members of the Church. Mendon was named by Apostle Ezra T. Benson after Mendon, Worcester Co., Mass., his birthplace.

In 1857, one year after the founding of Wellsville, Alexander B. and Robert Hill took up land and located on the present site of Mendon. They built a small house, and as Alexander Hill had his wife with him she was, of course, the first woman settler at Mendon. At the time of the "Move" in 1858, however, the family moved away. But the place was permanently settled in 1859 when the first settlers built cabins in fort style as a protection against Indians. Other settlers came in and Charles Shumway, one of the original Utah pioneers of 1847, was appointed presiding Elder. Later the same year (Dec. 19, 1859), a ward was organized

with Andrew P. Shumway as Bishop. A log school house was erected in 1860, in which religious services were also held until 1866, when a substantial rock meeting house was erected. In 1866 the three year old daughter of Thomas Thurston, one of the early settlers, was stolen by Indians; she was never found. On Dec. 22, 1872, the Utah Northern Railroad was completed to Mendon. Bishop Shumway was succeeded in 1869 by Henry Hughes, who was succeeded in 1900 by John H. Anderson, who was succeeded in 1903 by Mormon D. Bird, who was succeeded in 1920 by Allen Leroy Willie, who was succeeded in 1921 by John A. Gardner, who was succeeded in 1925 by Henry C. Sorensen, who presided Dec. 31, 1930, at which time Mendon Ward had a membership of 475, including 93 children. Mendon Ward belonged in Cache Stake until 1901, when it became part of the Hyrum Stake.

**MERCUR WARD**, Tooele Stake, Tooele Co., Utah, consisted of the Latter-day Saints residing at Mercur, a mining town situated on the west side or near the top of the Oquirrh Range of Mountains, in a small opening between the hills where two or more gulches come together. The L. D. S. meeting house stood near the center of the camp. Mercur is about 15 miles southeast of Stockton, and 22 miles south of Tooele City, the county seat and stake headquarters.

Among the employees at the Mercur mines were several members of the Church hailing from the surrounding settlements, but their identity as members was, as a rule, not generally known. Two sisters named Gidney, who located in Mercur, began Latter-day Saint activities in the camp, which led to the organization of a branch of the Church at Mercur in the fall of 1896, with Charles B. Felt from Salt Lake City as presiding Elder. He was succeeded in that position by J. R. Bost. In 1899 Moses W. Reynolds, James Duckworth and Sidney S. Reynolds were sent to Mercur as missionaries. They made a house to house canvass

among the people and commenced to hold meetings in the school house. This led to the organization of a regular bishop's ward at Mercur July 1, 1900, with George W. Bryan as Bishop. He was succeeded in 1906 by Joseph W. Lee, who in 1908 was succeeded by Alexander Moss, who presided until 1913, when the ward organization was discontinued owing to the fact that the mines closed down and thus Mercur became a thing of the past. In 1916 a small rock building was the only house left on the once flourishing town of Mercur, and in 1930 there was not a vestige of Mercur left. Once it had a population of about 5,000.

**MERIONETHSHIRE CONFERENCE**, Wales, British Mission, consisted of the Latter-day Saints residing in Merionethshire (bordering on Cardigan Bay) in the west part of Wales. Merionethshire Conference was organized July 29, 1849, and existed until Jan. 9, 1858, when it was discontinued and its branches divided between the Cardiganshire and Carnarvonshire conferences.

**MERRILL WARD**, Portneuf Stake, Bannock Co., Idaho, consists of Latter-day Saints residing in a scattered condition on their respective farms on Marsh Creek, in the north end of Marsh Valley. The center of the ward is about five miles northwest of McCammon, and 20 miles north of Downey, the headquarters of the stake.

Merrill Ward is an outgrowth of McCammon Ward and came into existence Jan. 19, 1919, when the northwest part of the McCammon Ward was separated from the parent ward and organized as the Merrill Ward, with Parley M. Morris as Bishop. He still presided Dec. 31, 1930, on which date the ward had a membership of 81, including 16 children.

**MERRILL WARD**. See Naples Ward, Uintah Stake.

**MERTHYR TYDVIL CONFERENCE**, in South Wales, British Mission, was organized April 6, 1844, to comprise the Latter-day Saints resid-



ing in Merthyr Tydvil, Beaufort, Rumney and Aberdare, in South Wales. The name of this conference was changed to Glamorgan Conference Dec. 26, 1847.

**MESA**, Maricopa Stake, Maricopa Co., Arizona (now constituting four wards) contains the Latter-day Saints residing in the city of Mesa and surrounding country. Mesa is situated eight miles east of Tempe,  $2\frac{1}{2}$  miles south of Salt River and 17 miles by road southeast of Phoenix, the capital of Arizona. It has a beautiful location in the midst of one of the finest and most fertile valleys in America, and its fine orchards and extensive fields and gardens are watered from large canals which, at great expense, have been dug through the open level country lying on the south side of Salt River.

The Mesa settlement was founded by Latter-day Saints from Utah and Bear Lake County, Idaho. On Sept. 14, 1877, Francis M., Elijah and John H. Pomeroy, George W. and Warren L. Sirrine, and James Harvey Blair of Paris, and Theodore C. and Parley P. Sirrine, and Charles Mallory of Montpelier, Idaho, left their homes with wagons, teams and supplies to make new homes in Arizona. In Salt Lake City they were joined by William Newell, Charles I. Robson, William Schwartz, Job Henry Smith, William and Charles Crismon of Salt Lake City, and Jesse D. Hobson of Coalville, Utah. Most of these brethren had their families with them. Elijah Pomeroy, with a mule team, was the first to arrive in the Salt River Valley and encampment was made near Camp Utah, about a mile north of the present town of Lehi. The balance of the company, which had a total membership of 76, joined Pomeroy and an attempt was made to join Pres. Daniel W. Jones at Jonesville (Lehi), but failing to make satisfactory arrangements, the new arrivals commenced to make a canal  $9\frac{1}{2}$  miles long to bring water to the chosen site. Their canal followed closely an ancient water way known as the Montezuma

Canal, constructed, it is believed, by ancient Nephites. These pioneers desired to name the settlement Mesa, but upon making application for a post office the name was refused as there was already a town named Mesaville in Pinal County, Arizona. The L. D. S. settlement was therefore called Hayden because of a ferry adjacent to the townsite being known as Hayden's Ferry, and a post office of that name was established at Mesa. Later the town was called Zenos and a post office of that name was established at Mesa. But in time the town of Mesaville in Pinal County ceased to exist, and the people who still clung to the idea that their town should be called Mesa on account of its location were allowed to change the name of their post office to Mesa.

Jesse N. Perkins was the first presiding Elder at Mesa, with Henry C. Rogers and George W. Serrine as counselors. He, however, moved away and his counselors took charge for a time, but feeling the necessity for a more permanent organization, the saints in 1880 wrote Pres. John Taylor, who sent Bro. Alexander F. Macdonald to preside over all the saints in Salt River Valley. When the Maricopa Stake of Zion was organized Dec. 10, 1882, Alexander F. Macdonald was chosen as president and soon afterwards Mesa was organized as a ward with Elijah Pomeroy as Bishop. Charles I. Robson and Wellington Richins were sustained as his counselors. Bishop Pomeroy moved to Mexico and was succeeded in 1891 by William Passey, who was succeeded in 1894 by James M. Horne, who acted until 1912, when Mesa was divided into two wards. Later two other wards were organized in Mesa. The total Church membership of the Mesa four wards Dec. 31, 1930, was 2,469, including 490 children. The total population of the city of Mesa was 3,711 in 1930.

**MESA 1ST WARD** consists of Latter-day Saints residing in the northeast part of Mesa city. Northward it extends far out into the country dis-

tricts and eastward to the mountains. The southern boundary of the ward is 1st Avenue, which separates it from Mesa 2nd Ward, and the western boundary is Robson St., which separates it from Mesa 3rd Ward. Mesa 1st Ward was organized Sept. 8, 1912, with Isaac Dana as Bishop; he acted in that capacity Dec. 31, 1930. The saints of the ward, soon after its organization, erected a commodious chapel, which was dedicated by Pres. Joseph F. Smith Dec. 4, 1913. The Mesa 1st Ward had 856 members Dec. 31, 1930, including 176 children.

**MESA 2ND WARD** consists of Latter-day Saints residing in that part of Mesa city lying south of 1st Avenue; eastward the ward extends far out into the country, including the site upon which the Arizona Temple has been erected; southward the ward extends to the base meridian line and west to Mesa 3rd Ward. The ward chapel, an imposing edifice built in Spanish Mission style of brick and cement, with all modern improvements, is located on the corner of 1st Avenue and Center St., facing north.

Mesa 2nd Ward was organized Sept. 8, 1912, from the southern part of Mesa Ward with John L. Riggs as Bishop. He was succeeded in 1914 by Clarence Dana, who presided Dec. 31, 1930. On that date the Mesa 2nd Ward had 700 members, including 119 children.

**MESA 3RD WARD** consists of Latter-day Saints residing in that part of the city of Mesa lying west of Robson St. It extends into the country districts north and south, and west to the Mesa 4th Ward. The Mesa 3rd Ward meeting house, which is the old Maricopa Stake tabernacle remodeled, is located on the corner of 1st Avenue and Morris St.

Mesa 3rd Ward was organized Nov. 7, 1920, from parts of Alma Ward and the Mesa 1st and Mesa 2nd wards. Bishop Edgar Hunsaker, who had presided over the Alma Ward, was chosen as Bishop of the Mesa 3rd Ward. He died Feb. 8, 1925, and was succeeded

by Leigh Wm. Clark, who was succeeded in 1927 by Wm. Clark Gardner, who was succeeded in 1928 by Hugh Dana, who acted as Bishop Dec. 31, 1930. On that date the ward had 515 members, including 101 children.

**MESA 4TH WARD** (formerly Alma Ward) consists of the Latter-day Saints residing in a district of country lying immediately west of the city of Mesa. Northward it extends to Salt River, eastward to a line running north and south 40 rods west of Crismon St., Mesa; southward the ward extends to Chandler Ward and westward to the Tempe Ward.

Mesa 4th Ward may be considered a continuation of Alma Ward, as it contained all of the former Alma Ward except a 40-rod strip. Alma Ward was disorganized Nov. 7, 1920, when Mesa 4th Ward was organized, and the Alma Ward chapel, built in 1911, became the house of worship for the new ward. Lafayette Hill was the first Bishop of Mesa 4th Ward; he acted until 1927, when he was succeeded by Alma Morgan Davis, who acted as Bishop Dec. 31, 1930. On that date the ward had 398 members, including 94 children.

**MESILLA BRANCH**, St. Joseph Stake, Donovana Co., New Mexico, consisted of Latter-day Saints (mostly Edmund Z. Carbine and family with relatives) who located at Mesilla Park, on the Santa Fe Railroad about 43 miles north of El Paso, Texas. Meetings and Sunday school sessions were held in private houses and occasionally in the district school house. Edmund Z. Carbine was the first president of the branch. He died Dec. 26, 1926, at Mesilla, and Franklin James Graham succeeded him as presiding Elder. He presided until the fall of 1929, when the branch was disorganized because all the saints except one family (Joseph L. Carbine and family) moved away. This family still resided at Mesilla in 1930, and belonged to the El Paso Ward.

**MESQUITE WARD**, Moapa Stake, Clark Co., Nevada, consists of the Lat-

ter-day Saints residing in the little settlement of Mesquite, situated on the right or north bank of the Rio Virgen, about a mile west of the Nevada-Arizona boundary line, four miles northeast of Bunkerville, 50 miles northeast of Overton, the headquarters of the Moapa Stake, and 50 miles by nearest road northeast of Moapa, the nearest station on the Los Angeles and Salt Lake Railroad. It is also 11 miles west southwest of Littlefield (in Arizona), and 50 miles by a new road southwest of St. George, Utah. Mesquite is on the Arrowhead Highway, and during the years 1929-1930 a most splendid new road was built through the Arizona strip which made travel much easier than before through that section of country. Mesquite is noted for its fine fruit and shade trees. It is a great country for grapes, pomegranates, apples, peaches, pears and figs.

Early in 1880 a settlement was commenced by Latter-day Saints in the Mesquite Flat about five miles northeast of Bunkerville, on the north side of the Rio Virgen. The brethren located a townsite and commenced building, and on Feb. 22, 1880, the new settlement was organized as a ward by the presidency of the St. George Stake, with William H. Branch, jun., as Bishop. He was succeeded in 1883 by Lucius W. Peck as presiding Elder, who in 1887 was succeeded by Dudley Leavitt. The settlement was abandoned about 1891 owing to the great expense of keeping open the irrigation ditches, the number of settlers being insufficient to bear the burden, as the Rio Virgen washed away or damaged the dam more or less every year. Another drawback to the growth of the place was found in the fact that a number of the brethren claimed more land than they could cultivate, thereby keeping more settlers away. Early in the spring of 1895 the place was resettled by William E. Abbott and others, and in 1897 the saints there were organized as a branch of the Church attached to the Bunkerville Ward. Nephi Johnson acted as presiding Elder in 1900. On Nov.

22, 1901, the Mesquite Branch was organized as a ward, with William E. Abbott as Bishop. He was succeeded in 1927 by F. Edgar Mineer, who in 1929 was succeeded by Howard Pulsipher, who presided Dec. 31, 1930, on which date the Mesquite Ward had a membership of 439, including 137 children. The total population of the Mesquite Precinct was 451 in 1930.

"MESSENGER (THE)" was a periodical published by the Church in the interest of the New Zealand Mission. The first number of this periodical was issued from the press in Auckland, New Zealand, Jan. 31, 1907, under the title "Elders' Journal" and was started as a semi-monthly magazine. At the commencement it was an eight-page octavo pamphlet, five pages of which were published in English and three in Maori.

On July 15, 1907, the name was changed to that of "The Messenger," about one-half being edited in the Maori tongue. This continued until the commencement of Volume 2 (Feb. 5, 1908) when the publication was undertaken of two separate magazines of 16 pages, duplicated, one in English and the other under the caption "Te Karere" in Maori. Later the "Messenger" was again published half in English and the other half in Maori, and under the name of "Te Karere" is still published in the New Zealand Mission. (Deseret News, July 30, 1932, Church Section)

"MESSENGER AND ADVOCATE." "The Latter-day Saints' Messenger and Advocate" was a periodical published in Kirtland, Ohio, in the interest of the Church, as a continuation of the "Evening and Morning Star." The first number of this new periodical was published at Kirtland, Ohio, in October, 1834, and it was continued regularly as a monthly paper for three years, the last number bearing the date of September, 1837. Three volumes, or 36 numbers in all, containing 576 pages (16 pages in each number) were published. The size of the printed matter on each

page was  $8\frac{1}{4}$  by  $4\frac{1}{2}$  inches, a trifle smaller than the "Evening and Morning Star." The subscription price for the "Messenger and Advocate" was \$1 per annum. The first eight numbers were edited by Oliver Cowdery and published by Frederick G. Williams & Co.; the next ten numbers were edited by John Whitmer; Frederick G. Williams & Co continued as publishers. After this, Oliver Cowdery again resumed the editorial labor, commencing with No. 7 of Vol. 2, and he also became the publisher. But after a short time, when others associated themselves with him, the paper was published by Oliver Cowdery & Co. This latter arrangement continued until Feb. 1, 1837, when Oliver Cowdery & Co. dissolved partnership and Joseph Smith, jun., and Sidney Rigdon became the proprietors of the paper and printing office. Warren A. Cowdery was appointed editor. Only two numbers (Nos. 5 and 6, Vol. 3) had been issued under this arrangement, when the paper through legal process, passed into the hands of William Marks & Co. of Portage, Allegany Co., New York, who then by power of attorney appointed Joseph Smith, jun., and Sidney Rigdon their agents. After this change the paper was continued until September, 1837, and Wm. A. Cowdery took charge of the editorial department until the periodical was suspended.

**METROPOLIS WARD, Nevada** Stake, consists of the Latter-day Saints residing on land included in the Metropolis Reclamation Project in Elko County, Nevada. The center of the ward is about 11 miles northwest of Wells (a station on the Southern Pacific and Western Pacific Railroads).

In 1911 the Metropolis Reclamation Company commenced operations in that part of the country now included in the Metropolis Ward, but the uncertainty of the water supply in the district prevented a successful issue to the project, and the town of Metropolis, in which a hotel was erected at a cost of \$100,000, was soon afterwards de-

serted and most of the people left. A number of Latter-day Saints and a few others, however, who had taken up land under the canal, decided to remain and try to operate their land as dry farms. This conclusion so interested the officials of the state of Nevada that the sum of \$5000 was appropriated in 1917 to experimentation of dry farming possibilities in that section of country, and John Carlos Lambert, a specialist from the Utah Agricultural College, was sent to investigate conditions and to assist the farmers. But after a term of about five years it was concluded that dry farming in that region would never be successful, and the settlers were advised to engage in dairying and potato-growing, which they did with profit and now have comfortable homes and pleasant surroundings.

For the benefit of the saints at Metropolis, a ward was organized by the presidency of the North Weber Stake of Zion on Feb 25, 1912, with Wilford A. Hyde as Bishop, and in 1917 there were still about 200 members of the Church in the ward. Bishop Hyde died Feb 3, 1916, and was succeeded by Simpson M. Woolf, who was succeeded in 1924 by Willis Clifford Jensen, who, being called to the High Council of the newly organized Nevada Stake in 1926, was succeeded by Franklin A. Gerber, who was succeeded May 11, 1930, by Willis Clifford Jensen, serving a second term, who was in office Dec. 31, 1930, on which date the ward had 167 members, including 28 children. The total population of the Metropolis Precinct was 182 in 1930.

Metropolis Ward, which at the time of its organization belonged to the North Weber Stake of Zion, became a part of the Nevada Stake in 1926.

**MEXICAN MISSION** (The) comprises the republic of Mexico and the Mexican population residing in Arizona, New Mexico and California, U. S. A. Conditions in Mexico at the close of 1930 were such that no statistical reports were available whereby the mission could be segregated into districts or branches as in the other mis-

sions, but according to the official statistical report the total membership of the Church in the mission was 3,882 on Dec. 31, 1930, including 88 Elders, 87 priests, 69 Teachers, 131 Deacons and about 2,500 lay members and 1,000 children. Fifty-six missionaries from Zion, including nine missionary sisters, were laboring in the mission at the close of 1930. At that time the mission consisted of the following branches of the Church: El Paso, in Texas; Gila Indian Reservation at San Juan in Maricopa Co., Arizona; Brownsville, in Texas; Los Angeles, in California; Saltillo, in Coahuila, Mexico; Pacheco, in Hidalgo, Mexico; San Marco, Tula and Hidalgo, in Mexico; Chihuahua, in Chihuahua, Mexico; La Paz in Mexico, and Mesa, Maricopa Co., Arizona. Rey L. Pratt, of the First Council of Seventy, was president of the mission, the headquarters of which were at 2067 South Hobart Boulevard, Los Angeles, Calif.

At the general conference of the Church held in Salt Lake City in October, 1875, Elders Daniel Jones, Anthony W. Ivins, Ammon M. Tenney, James Z. Stewart, Helaman Pratt, Robert H. Smith and Wiley C. Jones were called to open a mission in the Republic of Mexico. Later Melton G. Trejo was added to the mission. The missionaries crossed the Rio Grande at El Paso, and began their labors there Jan. 7, 1876. Three months later the mission extended its activities to the city of Chihuahua, the capital of the state of Chihuahua. Select passages from the Book of Mormon were translated by Elder Trejo into the Spanish language and distributed among the people. A very successful meeting was held in the city of Chihuahua attended by 500 people, and many private interviews were had with the people and city and state officials.

The missionaries returned to the United States in April of the same year. The following year (1876) Louis Garff and Melton G. Trejo opened a mission in Sonora, Mexico, and baptized five persons in Hermosillo, in

Sonora. In May of the same year Helaman Pratt and George Ferry commenced a mission among the Yaquis Indians of Sonora, but not much progress could be made with these very warlike people. In the fall of 1878 Pres. John Taylor received a number of letters from Dr. Platino C. Rhodacanaty, a resident of the City of Mexico, making inquiry concerning the doctrines of the Church. In response to these inquiries a number of the Church works were sent and through them a score of people became interested in the work and believed it so far as they could understand it from books.

A year later, at the October conference, 1879, Elder Moses Thatcher of Logan, Utah, James Z. Stewart of Draper, Utah, and Melton G. Trejo of San Pedro, Ariz., were called to open a mission in the City of Mexico. Elder Thatcher was joined by Elder Stewart in Chicago and by Elder Trejo in New Orleans. This second mission really grew out of the first mission to Mexico since it was through one of the pamphlets containing translations from the Book of Mormon by Elder Trejo which fell into the hands of Dr. Rhodacanaty that the correspondence with Pres. John Taylor was started. The missionaries entered Mexico via Vera Cruz, arriving at the capital city Nov. 16, 1879. The brethren found that Dr. Rhodacanaty, Pres Taylor's correspondent, was a Greek on the paternal and a Mexican on the maternal side. He was an educated and cultured gentleman and had been publishing a monthly periodical entitled "Vos del Deserto," in which he was setting forth the principles of the new dispensation. Four days after the arrival of the missionaries in the City of Mexico Elder Thatcher baptized Dr. Rhodacanaty and one Silviano Artiaga; the latter was said to be a pure Aztec. Two days later six others were baptized, and on Nov. 23, 1879, a branch of the Church was organized with Dr. Rhodacanaty as president and Silviano Artiaga and Jose Ybarola as counselors—all three being ordained Elders.

Through the American minister, Mr. Foster, to whose receptions he was invited, Elder Thatcher was enabled to meet some of the leading men of the City of Mexico and of the republic. Later he had an extended interview with Senor Ignacio Mariscal, who for many years was the accredited representative of the Mexican government at Washington, D. C., and later minister of foreign affairs in the Mexican government. He was well acquainted with Utah affairs and esteemed as one of the ablest men of the Mexican cabinet.

The mission met with opposition, and some of the newspapers in Mexico, as well as leading newspapers in the United States, published scurrilous articles against the Mormons, but through Elder Thatcher's effectual answers to the writers in the "Two Republics," and other papers, the unfriendly attitude of these newspapers was overcome. This newspaper controversy concerning the Latter-day Saints and their faith was not unfavorable to the work, and by the close of the year 1879 sixteen persons had been baptized and added to the little branch previously organized. In January, 1880, Parley P. Pratt's "Voice of Warning" was translated into the Spanish language by Elders Stewart and Trejo and later printed. Elder Thatcher left the City of Mexico for Utah Feb. 4, 1880, leaving Elder James Z. Stewart in charge of the mission pro tem—a responsibility which he ably discharged. Elder Thatcher returned to the City of Mexico Dec. 5, 1880, accompanied by Elder Feramorz L. Young. During his absence the Spanish translation of the "Voice of Warning" had been widely circulated, and soon after his return a 4000 edition of John Nicholson's tract, "Means of Escape," was issued in Spanish and circulated. This was followed by a 32 page treatise on the divine origin of the Book of Mormon written in English and then translated into Spanish and published in that language. Elder Thatcher also wrote a treatise on "Mormon Polyg-

amy and Christian Monogamy Compared". This was also translated into the Spanish language and published. Elder Stewart had written a treatise on the "Coming of the Messiah," 30,000 copies of which were widely distributed. There was also a complete translation of the Book of Mormon into the Spanish language under the supervision of Elder Thatcher, the conjoint work of Elders Trejo and Stewart. The book was published in 1886. Meantime a number of baptisms had been administered in addition to those already noted, and by August, 1881, the branch in Mexico had 61 members. Another branch of the Church was organized at Ozumba, at the base of Popocatepetl. Ozumba is about 40 miles southeast of the City of Mexico. In August, 1881, Elder Thatcher was released to return home, and on Sept. 15, 1881, accompanied by Fernando A. Lara, a native Mexican brother, and Elder Feramorz L. Young, whose health was failing him, he left Mexico via Vera Cruz for Utah. En route, while crossing the Gulf of Mexico, Elder Young died of typhoid fever, and as there was no means of preserving the body in that climate, he was buried at sea Sept. 28, 1881, off the coast of Florida. August H. F. Wilcken, who had arrived in Mexico three months before the departure of Elder Thatcher, was placed in charge of the work in Mexico, being the only Elder from Utah left in the mission. Subsequently, however, he was joined by other Elders, and though the force from Utah was never large, the mission was continued under various presidents until 1888, and by June, 1889, all the Utah Elders were withdrawn from the Republic.

The Mexican Mission was reopened in June, 1901, by Elder John Henry Smith, assisted by Elders Anthony W. Ivins and Henry Eyring, both of the presidency of the Juarez Stake of Zion, which by this time had been organized with saints residing in the states of Chihuahua and Sonora. Ammon M. Tenney was chosen as president of the mission. The visiting party of brethren

ren, before leaving the City of Mexico, had an interview with Pres. Diaz to whom they explained the nature of their mission then reopened. Pres. Diaz expressed great satisfaction and wished the brethren success. After the visitors had left the City of Mexico June 17, 1881, to return to their homes, Elder Tenney took up his labors in which he was fairly successful. The force of missionaries from Utah and the Mormon colonies steadily increased and in September, 1881, they numbered 11, and two years later these were increased to twenty.

Missionary work in Mexico continued until the revolutions and counter revolutions beginning in 1911 made it necessary for the missionaries to be withdrawn on account of national prejudice against the United States. Occasional attempts were made to reopen the mission, but in 1919 missionary headquarters for the mission were transferred from Mexico City to El Paso, Texas. Meantime a considerable amount of missionary work was done among the Mexicans in Arizona, New Mexico, and southern Colorado, and representatives of the Mexican Mission visited the saints in Mexico as opportunity offered, but the Elders were not permitted to make permanent residence in the capacity of missionaries in Mexico. The local Mexican saints, however, in many of their branches, held together steadfastly under the direction of the local priesthood and conferences were held occasionally in the various districts, reports of such meetings being sent to mission headquarters in El Paso. This system is continued to the present time (1930)

A little pamphlet entitled "El Evangelio Restaurado," published monthly by the Mexican Mission, has been liberally distributed to the saints in Mexico, giving much enlightenment and encouragement to them in their isolated condition. In 1929 a new and improved edition of the Book of Mormon in the Spanish language was published in Independence, Missouri, under the direction of Pres. Rey L. Pratt. The

number of baptisms which have been performed in Mexico by the native missionaries under present conditions is remarkable. A chapel for the benefit of the Mexican saints has recently been erected in Mesa, Arizona. In 1929 the headquarters of the Mexican Mission were moved from El Paso, Texas, to Los Angeles, California.

Following is the list of presidents of the Mexican Mission: Moses Thatcher, 1879-1881; James Z. Stewart, who presided during the absence of Elder Thatcher from Feb., 1880, to Dec., 1880; August H. F. Wilcken, 1881-1883; Anthony W. Ivins, 1883-1884; Helaman Pratt, 1884-1887; Horace H. Cummings, May, 1887-Oct., 1887, and Henry Eyring, Oct., 1887-June, 1889. After the reopening of the mission in 1901 the following Elders have presided. Ammon M. Tenney, 1901-1903; Hyrum Smith Harris, 1903-1904; Talma E. Pomeroy, 1904-1905, Hyrum S. Harris (second term), 1905-1907, and Rey L. Pratt, 1907-1930 (See Comprehensive History of the Church by B. H. Roberts, Vol 5, pp 568-579. Also Jensen's Biographical Encyclopedia, Vol 1, pp. 127-136)

MIAMI WARD, Saint Joseph Stake, Gila Co., Arizona, consists of Latter-day Saints residing in the mining town of Miami in Gila County. Miami is the terminus of the Bowie-Globe branch of the Southern Pacific Railroad and is 84 miles northwest of Thatcher. The Latter-day Saints at Miami own a modern chapel and a recreation hall. The chapel was built in 1916 at a cost of about \$3,000, and the recreation hall in 1926 at a cost of \$4,500. A number of saints having located at Miami were organized as a branch of the Church in 1912 with Parley P. Wilkins as presiding Elder. He was succeeded in 1913 by Lehi Larsen, who in 1914 was succeeded by George Jasper Walser, who presided until Sept. 3, 1916, when the Miami Branch was organized as a ward with George J. Walser as Bishop. He acted in that capacity until 1926, when he was succeeded by Nephi Lot Smith (a son of the late Lot Smith of early

Church history fame), who presided Dec. 31, 1930. On that date the Miami Ward had 498 members, including 120 children. The total population of the Miami town was 7,693 in 1930.

**MICHIGAN**, one of the states of the American Union, is embraced in the Northern States Mission. At the close of 1930 two conferences or districts of said mission were within the boundaries of Michigan, namely, the East Michigan Conference and the West Michigan Conference. Within these conferences there were seven organized branches of the Church, namely, Detroit, Elva, Flint, Grand Rapids, Jackson, Lansing and Saginaw. In Detroit the saints own a comfortable chapel, and meetings were held in hired halls in the other branches named. On Dec. 31, 1930, there were 972 members of the Church in the two Michigan conferences, including 205 children.

Michigan was first explored and settled by the French in 1668. In 1787 it was included in the Northwest Territory, which was organized that year, but in 1805 it was created a separate territory, which was admitted as a state into the Union in 1837. The area of the state of Michigan is 57,480 square miles. The population of Michigan was 31,639 in 1830, 212,267 in 1840, 397,654 in 1850, 749,113 in 1860, 1,184,059 in 1870, 1,636,937 in 1880, 2,093,889 in 1890, 2,420,982 in 1900, 2,810,173 in 1910, 3,668,412 in 1920, and 4,842,325 in 1930.

The territory of Michigan first became a field for L. D. S. missionary activities in 1831, one year after the Church was organized, when Hyrum Smith, John Murdock, Lyman Wight and John Coriell entered Detroit and commenced missionary labors, but having little success there, they went to St. Joseph County and preached at Pigeon Prairie. These Elders were followed the next year by David W. Patten and Elisha H. Groves, whose labors became associated with many remarkable cases of healing. In 1844 there were five branches of the Church

in Michigan, which in the early days of the Church was a fruitful missionary field, and many converts from that state united with the saints in their gathering places and assisted to build up Zion.

James J. Strang, an apostate leader, who in 1847 established his followers at Voee, near Burlington, Wisconsin, removed in 1850 to Beaver Island, in Lake Michigan, and there founded a town which was named St. James in his honor. For a time the colony flourished, but, under the title of King James, Mr. Strang became so arrogant that some of his followers revolted, and he was shot by one of them with fatal result in 1856, after which the sect scattered.

For a number of years the state of Michigan was somewhat neglected, and only a few missionaries labored there, but in 1898, under the jurisdiction of the presidency of the Northern States Mission, that state was reopened and still remains a part of that mission.

**MIDDLE STATES MISSION** (United States) during its brief existence (1902-1903) comprised the states of Tennessee, Kentucky, Virginia, West Virginia and Ohio, with headquarters at Cincinnati, Ohio.

Pres. Ben E. Rich of the Southern States Mission having suggested that the northern part of said mission be detached to form another mission, the Middle States Mission was created at a meeting of the First Presidency and Twelve Apostles held at Salt Lake City, May 22, 1902. Ben E. Rich was released from the presidency of the Southern States Mission to take charge of the newly organized Middle States Mission, and Ephraim H. Nye was released from the presidency of the California Mission to succeed Ben E. Rich as president of the Southern States Mission. In June, 1903, the state of West Virginia was transferred from the Middle States to the Eastern States Mission.

Pres. Ephraim H. Nye died sudden-



ly of heart failure May 15, 1903, and at a meeting of the First Presidency and Apostles held in Salt Lake City June 18, 1903, the Middle States Mission was dissolved and the territory covered by said mission transferred back to the Southern States Mission. At the same time Ben E. Rich was appointed to succeed Ephraim H. Nye as president of the Southern States Mission.

**MIDDLE TENNESSEE CONFERENCE**, or District, of the East Central States Mission, consisted Dec. 31, 1930, of the Latter-day Saints residing in the western and middle part of the state of Tennessee, and had a membership of 1,675, including 175 children.

**MIDDLETON**, St. George Stake, Washington Co., Utah, is a little settlement situated about three miles east of Saint George and about two miles west of Washington. The saints there belong to the Saint George East Ward. Middleton was first settled in the spring of 1863, and the few saints organized there as a branch, with Henry Bryan Manning Jolley as presiding Elder. This, however, turned out to be only a temporary branch organization.

**MIDDLETON WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in the east end of Ogden Valley. There is no village or hamlet to form a center, but the ward chapel, which is somewhat centrally located in the ward, is situated about two miles east of Huntsville. The farmers all live in a scattered condition on their respective land holdings. The Middleton Ward meeting house is a remodeled school house.

Middleton Ward, thus named after the late Charles F. Middleton of the Weber Stake presidency, is an outgrowth of Huntsville, but was organized as a separate ward Sept. 10, 1905, with Albern A. Bingham as Bishop. He was succeeded in 1909 by Francis Bingham, who in 1920 was succeeded by John Mover Grow, who acted Dec.

31, 1930. On that date the ward had 107 members, including 19 children.

**MIDVALE** (formerly East Jordan), East Jordan Stake, comprised the Latter-day Saints residing in the town of Midvale, Salt Lake Co., Utah, and vicinity. Midvale Ward was bounded on the east by the State Road and on the west by the Jordan River; the center of the ward was about eleven miles south of the Temple Block, Salt Lake City.

Among the first settlers who located in the district later comprised in Midvale Ward was David Pettigrew of the Mormon Battalion, who, together with Alonzo and Wallace Raymond and their families, settled in 1851 on the east side of the Jordan River, about a mile west of the present Midvale 1st Ward meeting house. They were followed in the fall of 1852 by Harmon and Royal Cutler and William Bird with their families. A number of Scandinavian families located in the district in 1866 and Scandinavian meetings were held there in an early day, under the jurisdiction of the bishopric of the West Jordan Ward. On Sunday, Dec. 15, 1895, that part of the West Jordan Ward lying east of the Jordan River was organized as a separate ward, called the East Jordan Ward, with Hyrum Goff as Bishop. Soon after this, a building site was secured and the erection of a substantial brick meeting house commenced and finally completed.

In 1917 the name of East Jordan Ward was changed to Midvale, a town of that name, which had already become an important business center, was within the limits of the ward. Soon afterwards (in November, 1920) Midvale Ward was divided, and the East Midvale Ward organized from the east part of the same. In 1928 the remaining part of Midvale Ward was divided into two wards, namely, Midvale 1st Ward and Midvale 2nd Ward.

Bishop Hyrum Goff, the first Bishop of East Jordan Ward, acted until the organization of Jordan Stake in 1900.

when he was called to preside over the new stake. He was succeeded as Bishop of East Jordan Ward by Ludwig Larson, who was succeeded in 1902 by Joseph B. Wright, who was succeeded in 1915 by John A. Aylett, who acted until the organization of the East Jordan Stake in 1927, at which time he was called to act as first counselor in the stake presidency and was succeeded as Bishop of Midvale (East Jordan) Ward by Aurelius P. Rasmussen, who acted in that capacity until the ward was divided in 1928. East Jordan Ward belonged to the Salt Lake Stake of Zion until 1900, when it became a part of the Jordan Stake, and in 1927 (as the Midvale Ward) it was transferred to the East Jordan Stake, then organized.

**MIDVALE 1ST WARD**, East Jordan Stake, consists of the Latter-day Saints residing in the east part of the town of Midvale and vicinity, Salt Lake Co., Utah, a district which lies between the state road on the east and the Denver and Rio Grande Western Railroad tracks on the west. The meeting house, located on the north side of Center St., Midvale, is about 11 miles south of the Temple Block, Salt Lake City.

Midvale 1st Ward was organized June 3, 1928, from the east part of Midvale Ward with Aurelius P. Rasmussen as Bishop. He acted in this capacity Dec. 31, 1930. The former Midvale Ward meeting house being within the limits of Midvale 1st Ward, the use of it was continued by the members of that ward.

Dec. 31, 1930, the Midvale 1st Ward had 579 members, including 47 children.

The United States Smelting Refining and Mining Company operates a 1,000-ton mill at Midvale, in connection with their lead smelter.

**MIDVALE 2ND WARD**, East Jordan Stake, consists of the Latter-day Saints residing in the west part of the town of Midvale and vicinity, Salt Lake Co., Utah, in a district lying be-

tween the Denver and Rio Grande Western Railroad tracks on the east and the Jordan River on the west. The L. D. S. meeting house is located on the west side of Main St., and is about 11 miles south of the Temple Block, Salt Lake City.

Midvale 2nd Ward was organized June 3, 1928, from the west part of Midvale Ward, with Henry Beckstead (who had acted as a counselor in the bishopric of Midvale Ward before the division) as Bishop. Bro. Beckstead acted on Dec. 31, 1930, in this capacity. After the organization of the ward the saints met for worship for a time in Goff's Hall, Midvale, but in January, 1930, the erection of a meeting house was commenced, the estimated cost to be about \$70,000. On Dec. 31, 1930, the Midvale 2nd Ward had 634 members, including 137 children.

**MIDVIEW WARD**, Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a farming district known as Midview, thus named because of being located about midway between Lake Fork and the Duchesne River. The center of the ward, or the townsite of Midview, is situated one mile north of the Duchesne River and three miles south of Lake Fork, about six miles in a straight line or eight miles by road west of Myton, and 15 miles northeast of Duchesne. The farms in Midview are mostly irrigated from the Duchesne Irrigation Company's canal, and a few farms also from a government canal known as the Redcap Ditch.

That part of the country now included in Midview was settled in 1905 soon after the Uintah Indian Reservation was opened for settlement. Harold Carter was one of the first settlers. A Sunday school was organized at Midview in 1906. The saints in the Midview district were organized July 20, 1910, as a branch of the Church with Albert A. Burgener as presiding Elder. He presided until Sept. 21, 1913, when the Midview Branch was

organized as a ward with Fred S. Musser as Bishop. He was succeeded in 1915 by Alma A. Burgener, who on Jan. 5, 1930, was succeeded by Charles W. Smith, who acted Dec. 31, 1930. The Church membership on that date was 177, including 35 children. The total population of the Midview Precinct was 159 in 1930.

**MIDWAY**, the second town of importance and size in Wasatch County, Utah, is situated west and north of the Provo River, in the northwest part of Provo Valley. Its inhabitants are nearly all farmers and stock-raisers, many of them being of Swiss origin. Midway has two fine L. D. S. chapels (modern meeting houses) and many fine residences surrounded by shade trees and orchards. The town is pleasantly situated on Snake Creek,  $1\frac{1}{2}$  miles west of the Provo River, and  $3\frac{1}{2}$  miles west of Heber City. Otherwise the town is situated near the east base of the Wasatch Mountains, 15 miles south of Park City, and 42 miles by nearest road southeast of Salt Lake City. The townsite is regularly surveyed into 27 five-acre blocks; the streets cross each other at right angles, four rods wide, with the exception of Main Street running east and west and those around the public square which are six rods wide. The soil in Midway is warmer than in any other part of Wasatch County on account of being so close to the warm springs which abound in that neighborhood. The settlement is especially adapted to the raising of wheat and other small grains, and also vegetables of various kinds. There are more shade and fruit trees at Midway than elsewhere in Provo Valley. Within the limits of the town there are two bathing resorts of hot springs, one situated a mile northwest of the center of the town, opened June 24, 1891. Nearly all the inhabitants are Latter-day Saints who are organized into two bishop's wards, namely, the Midway 1st and the Midway 2nd wards. These two wards on Dec. 31, 1930, had a total membership of 822 members,

including 152 children. The total population of the Midway Precinct was 921 in 1930, of which 745 resided in the town of Midway.

In the vicinity of Midway there is a collection of thirty or forty water-tanks (called hot pots) that may well be classed among the curiosities of the country. They resemble the frustum of a cone being in all proportional, but of different sizes. The largest of these cisterns known as the Big White Mound is about forty rods in circumference at its base and fifteen or twenty feet at the top, rising from the level of the surrounding country to the height of forty feet and is entirely filled with water. Some of the other tanks are filled with water, and running over at the top in a small stream, while others are only partly filled with water and some are entirely dry. The water in these reservoirs is of different colors. In some it is green, in others blue, and in others various other shades. The famous rattlesnake den is also in this vicinity. In its formation it partakes of the nature of the cisterns named, being 15 or 20 rods in circumference at its base, and 25 feet high with a dry reservoir at the top. The mound is formed of shell rock, full of seams and fissures, which furnish habitations for an innumerable number of rattlesnakes. These reptiles are remarkable for staying at home, being seldom seen over a mile from their den. Very often during the summer season the rocks seem to be alive with them and fifty or more can sometimes be seen crawling together in the trail near the foot of the mound, and in other places near their den.

The first settlers on Snake Creek arrived in the spring of 1859. Among them were Jesse McCarroll, Benjamin Mark Smith and Sidney Harmon Eperson. McCarroll and Smith built the first houses on the east side of the creek, near the place where Van Waggoner afterwards built his mill. Other pioneer cabins were built the same year and four families spent the win-

ter of 1859-1860 in that part of Provo Valley now included in the Midway Ward. In the spring of 1859 Father Mills came up from Provo Valley, wheeling his tools on a wheelbarrow, and located a mill site on Snake Creek, where Mound City afterwards was built. At that time the country was infested with bears to such an extent that Father Mills found it necessary to lock himself up in a box at night to protect himself against the bears and snakes. He erected a frame-work for his contemplated saw mill in the fall of 1859. The first settlers who located on the west side of Provo Valley came from Provo and American Fork in Utah County. They located at different points between the mouth of Snake Creek and White Pine Canyon, but mainly at two points subsequently named Midway and Mound City. The first of these was on Snake Creek, located 1½ miles below or due north of the present Midway. Mound City, or the upper settlement, was situated on both sides of Snake Creek, immediately below the junction of that stream with White Pine Creek, or about two miles above the present Midway.

In 1861 other settlers arrived in Provo Valley, some of whom located on Snake Creek, and the upper settlement soon became considerably the largest. John H. Van Wagener finished the first flouring mill ever built in Provo Valley that year; it was erected on Snake Creek in the lower settlement. Sidney H. Epperson was appointed presiding Elder at Mound City, which in 1864 contained 36 families of saints—David Van Wagener was appointed to preside over the lower settlement, which included the mill and the settlers residing at different points above the same. The lower settlement had about twenty families in 1864. The presiding Elder in each of the two settlements acted under the direction of Joseph S. Muddock of Heber. Log meeting houses were built in both settlements, the one at Mound City being erected in 1862, and

the one in the lower settlement in 1864. A post office was established at Midway in 1865.

In 1866, when the Indians in the southern part of Utah went on the war-path, the saints on Snake Creek in Provo Valley were advised to move together on the present site of Midway, breaking up both Mound City above and the original Midway below. Hence the present townsite of Midway was selected and called Midway. The place selected was a spot unfit for farming, it being a sort of rocky ledge of limestone formation, created by nature through the agency of warm water. When the people of Mound City and the original Midway moved together, they erected their houses and stables (which they generally moved from their former locations) on the rocky flat in fort style around the block in which the meeting house and other public buildings were erected. Sidney H. Epperson presided in the new Midway settlement at the beginning. He was succeeded in 1870 by Henry S. Alexander, who presided until 1877, when the Midway Branch was organized as a regular bishop's ward with David Van Wagener as Bishop. He was succeeded in 1892 by John Watkins, who died Dec. 23, 1902, after which Alvin J. Alexander took temporary charge of the ward until Feb. 8, 1903, when Midway was divided into two wards, namely, the Midway 1st and the Midway 2nd wards.

**MIDWAY 1ST WARD,** Wasatch Stake, Wasatch Co., Utah, consists of Latter-day Saints residing in the east part of Midway, the street running north and south, east of the public square, being the boundary line between the two wards.

The Midway Ward was divided into two wards Feb. 8, 1903, namely, the Midway 1st Ward with Joseph W. Francom as Bishop, and the Midway 2nd Ward. Brother Francom was succeeded in 1906 by Henry T. Coleman, who in 1913 was succeeded by John Van Wagener, jun., who in 1926 was

succeeded by Clark Bronson, who presided Dec. 31, 1930. On that date the Midway First Ward had 450 members, including 102 children.

**MIDWAY 2ND WARD**, Wasatch Stake, Wasatch Co., Utah, consists of the Latter-day Saints residing in the west part of the town of Midway, being separated from the Midway 1st Ward by the street running north and south, east of the public square.

Jacob Probst was chosen as Bishop of the Midway 2nd Ward on Feb. 8, 1903, when the Midway Ward was divided into two wards. He presided Dec. 31, 1930, on which date the Midway 2nd Ward had 372 members, including 50 children.

When Midway was divided in 1903, the old meeting house, valued at \$2,000, remained in the 2nd Ward, and is still used by the saints of that ward as a house of worship. The saints of the 2nd Ward assisted those of the 1st Ward in erecting a new meeting house elsewhere.

**MILBURN WARD**, North Sanpete Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in the extreme north end of Sanpete Valley. The center of the ward is the townsite of Milburn situated on the so-called Dry Creek, and is a station on the Marysville branch of the Denver & Rio Grande Western Railway, six miles north of Fairview, and 92 miles southeast of Salt Lake City. The ward extends north to Indianola Ward in Thistle Valley, east to the county line, south to the Fairview Ward, and west to the mountains. About two-thirds of the inhabitants live on or adjacent to the townsite, while the remainder live on their respective farms on both sides of the Sanpitch River.

Milburn is an outgrowth of the Fairview Ward and its site was for many years used as a herd-ground by the people of Fairview. In 1865 there was only one house in that district of country now included in the Milburn Ward, but after that several new settlers moved in, and on April 20, 1890,

the saints who resided in that part of the country were separated from the Fairview Ward and organized into a new ward named Milburn with James William Stewart as Bishop. He was succeeded in 1918 by Byron Alvin Vance, who in 1924 was succeeded by George E. Stewart, who presided Dec. 31, 1930, when the ward had a Church membership of 195, including 59 children. The total population of the Milburn Precinct was 137 in 1930.

**MILFORD WARD**, Beaver Stake, Beaver Co., Utah, consists of the Latter-day Saints residing in Milford, a railroad town on the Los Angeles and Salt Lake Railroad, 31½ miles northwest of Beaver, the headquarters of the Beaver Stake, and 227 miles southwest of Salt Lake City. The importance of Milford is due to the fact that it is the supply center for the mines in Beaver County. The population of Milford is mostly transient, depending mainly on the railroad for a living. Only a minority of the inhabitants are Latter-day Saints. Milford is situated in the open desert valley, a short distance west of Beaver Creek. When said creek is high, it forms a junction with the Sevier River and thence enters the Sevier Lake, but the water seldom reaches further than the so-called Beaver Bottoms in Millard County, where the water spreads for miles over level ground about 12 miles north of Milford.

Ranches were located in that part of Beaver County where Milford now stands as early as 1870, but the place had no significance until May 15, 1880, when the Utah Southern Railroad (now the Los Angeles and Salt Lake Railroad) was opened to Milford. Then Milford became the shipping point for the whole southern country and the place soon grew to be quite a lively railroad town. Among the people employed in and about the station were a number of Latter-day Saints who were organized into a bishop's ward Oct. 29, 1880, with William McMillan as Bishop. He was succeeded in 1883 by Ebenezer Tanner, who acted as

presiding Elder at Milford until 1904, when the ward was reorganized with Jacob T. Tanner as Bishop. He was succeeded in 1906 by Ebenezer Tanner, jun., who in 1909 was succeeded by William J. Burns, who in 1920 was succeeded by Edward H. Bird, who in 1928 was succeeded by William A. Miller, who presided in 1930.

On Dec. 31, 1930, the ward had a membership of 694, including 258 children.

Star Precinct, in which Milford is located, had 351 inhabitants in 1880, and 1,766 in 1930.

**MILL CREEK WARD**, Cottonwood Stake, Salt Lake Co., Utah, consists of a fertile farming district centrally located in Salt Lake County, bounded on the north by Hillcrest, Wandamere and Miller wards, on the east by East Mill Creek and Holladay wards, on the south by South Cottonwood Ward and Murray 1st Ward, and on the west by the Jordan River. The ward house is pleasantly located on rising ground near the center of the ward, half a mile east of the State Road and about five miles southeast of the Temple Block in Salt Lake City.

Mill Creek Ward dates back to the spring of 1848 when John Neff located a mill site on Mill Creek, near a little grove, about two miles below the mouth of Mill Creek Canyon, in what is now East Mill Creek Ward. Brother Neff built a mill that year which commenced operations as soon as the grain of 1848 was harvested. With the exception of a small chopping mill put up by Charles Crismon at the mouth of City Creek Canyon, late in 1847, the Neff Mill was the first mill in Salt Lake Valley, and it made the first flour produced in Utah. This mill occupied one of the finest mill sites in the state of Utah. John Neff, by moving his family out to the mill site in the fall of 1848, became the first settler on Mill Creek. A few weeks later Daniel Russell settled near the mouth of Mill Creek Canyon, about a mile above the mill, and the following spring planted

an orchard and commenced farming. For a number of years the Neff and Russell families were the only settlers in that part of the country now included in the East Mill Creek Ward. In the early days of Utah that upper bench country was considered unfit for cultivation, but some years later its special adaptation for the raising of fruit and alfalfa was discovered, and for many years the locality was known for its excellent quality of hay, garden vegetables and fruits.

Among the settlers on Mill Creek further down the valley were Mary Fielding Smith, widow of the martyred Patriarch Hyrum Smith, and members of his family. Other settlers, who arrived in 1848 and 1849, including the well-known Gardner family, Reuben Miller, Alexander Hill, Joseph Fielding and others, settled at various points on and near Mill Creek and Big Cottonwood Creek. Archibald Gardner and associates built a saw mill and subsequently a flouring mill, about two miles below the John Neff's mill site. In the winter of 1849-1850, religious services were held in Alex Hill's private residence on Big Cottonwood Creek. During the few following years meetings were held in private houses, and in 1853 the first school house, a small adobe building, was erected on the State Road, immediately north of Big Cottonwood Creek. Another small school house, known as the North School House, was built further east, and still another house, 20 by 30 feet, was built in 1855, near the point where the so-called Big Ditch crossed the County Road leading to Union Fort. A similar school house was built a short distance east of the first school house on Big Cottonwood Creek. Still later the so-called Scott School House was built near the northern limits of the ward. A good and substantial meeting house was erected in 1858. At the time of the general "Move" in April and May, 1858, the Mill Creek saints, who left their homes at the approach of Johnston's Army, located

temporarily at Spanish Fork, Utah Co., Utah, and some of them at other places

Joel H. Johnson was the first Bishop of the Mill Creek Ward, being ordained to that position April 8, 1849. He was succeeded in April, 1851, by Reuben Miller, who acted as Bishop until his death in 1882. He was succeeded in 1884 by James C. Hamilton, who in 1907 was succeeded by Brigham F. Price, who died Jan. 30, 1914, and was succeeded by Richard C. Towler, who in 1916 was succeeded by Edward M. Ryneason, who in 1927 was succeeded by Alma Millen Cornwall, who acted as Bishop on Dec. 31, 1930. On that date the Mill Creek Ward had 1,154 members, including 223 children.

In an early day Mill Creek was the largest ward in the Church and covered more territory in Salt Lake Valley than any other ward. But as the population grew it became necessary to divide Mill Creek into several wards, and as such Mill Creek may be considered the mother of the following wards: East Mill Creek (organized in 1877), part of Forest Dale (organized in 1896), Winder (organized in 1904), Miller (organized in 1907), Wandameire (organized 1912), Hillcrest (organized in 1924), and Southgate (organized in 1925).

**MILL FORK BRANCH.** Palmyra Stake, Utah Co., Utah, consisted of a few Latter-day Saints residing in Spanish Fork Canyon, for whose benefit a branch of the Church was organized Feb. 20, 1886, with John Beagley as president. On the same occasion a Sunday school was organized with John Beagley as superintendent, Gustave Anderson and George A. Wilson as assistants and George A. Wilson, jun., as secretary and treasurer. On Dec. 31, 1893, there were only three families or 31 souls belonging to the branch, including six children under eight years of age. John Beagley still presided on that date.

**MILL WARD,** Uintah Co., Utah  
See Maeser Ward

**MILLARD ACADEMY,** Hinckley, Millard Co., Utah, was founded in the interest of the Latter-day Saints in Millard County and vicinity. In 1890 an attempt was made by the presidency of the Millard Stake to establish a Church School in Fillmore, but on account of difficulties the school was later closed. In 1910 a second attempt was made, and the Millard Stake Academy was opened in Hinckley with Louis F. Moench, an experienced educator, in charge. Eighty-two students were enrolled, which number was later in the year increased to 171. A two-story modern brick building was erected with laboratories for manual training, domestic science and agriculture, it also contained a fairly well equipped gymnasium. The academy functioned as a high school until 1922, when, on account of the excellent educational advantages offered by the state schools in the district, the Millard Academy was discontinued and an L. D. S. Seminary established at Hinckley instead.

Following are the names of the presidents of the Millard Academy: Louis F. Moench, D. B., 1910-1912, Leroy A. Stevens, B. S., 1912-1915, Charles E. McClellan, A. B., 1915-1918, A. B. Christenson, A. B., 1918-1919, Thomas L. Martin, 1919-1921, and Lorenzo H. Hatch, 1920-1922.

**MILLARD STAKE.** Millard Co., Utah, consists of the Latter-day Saints residing in the southeast part of Millard County with headquarters at Fillmore. The stake in 1930 consisted of eight organized wards, namely, Fillmore 1st, Fillmore 2nd, Flowell, Holden, Kanosh, McCormick, Meadow and Scipio. Within the limits of the stake, where water for irrigation can be obtained, is some excellent farming land, and, besides grain, some fine fruit is raised and marketed. The western part of the stake includes a great area of desert country interspersed with mountain ranges. The inhabited part of the stake consists of settlements located in the great Pauvant Valley and in Round Valley.

All the settlements of the saints in Millard County belonged to the Millard Stake of Zion until Aug 11, 1912, when the northern part was organized as the Deseret Stake

Soon after the territory of Utah was created in 1850, the establishment of a city to become the future state capital was considered. Pauvant Valley, on account of its central position in the then more extensive area of the territory, was decided upon as the most suitable location and by an act approved Oct 4, 1851, the Governor and Legislative Assembly of the Territory of Utah organized Pauvant Valley, at that time a part of Iron County, as a separate county, named Millard, in honor of Millard Fillmore, the president of the United States. The act provided that the seat of government for the territory should be in a city within the limits of said county and that it should be called Fillmore.

On Oct 21, 1851, Governor Brigham Young and a company left Great Salt Lake City for Pauvant Valley and on the 28th the site for the city of Fillmore was located and a survey commenced by Jesse W. Fox, one of the company. They also located a site for a state house. Bishop Anson Call of Davis County was called to select fifty families and bring them to the chosen location to found a settlement, build the state house and prepare for the coming of the legislative officials and the establishment of the seat of government there. So well did these colonists fulfill their mission that in Dec, 1855, the fifth annual assembly of the Utah Territorial Legislature convened in the state house at Fillmore, the capital of Utah. Sessions were again commenced in 1856, but on Dec 15th that year an act was passed changing the capital from Fillmore to Great Salt Lake City.

Around Fillmore other settlements soon sprang into existence and on July 22, 1877, the saints in Pauvant Valley were organized as the Millard Stake of Zion with Ira N. Hinckley as president. At that time Millard County

had eight settlements, five of which (Fillmore North, Fillmore South, Scipio, Kanosh and Deseret) had already been organized as bishop's wards, and Meadow Creek, Holden and Oak Creek, which were given ward organizations at the time the stake was organized.

Ira N. Hinckley, after presiding for 25 years, was succeeded in 1902 by Alonzo A. Hinckley, who acted until 1912, when the Millard Stake was divided and he became president of the newly organized Deseret Stake. He was succeeded in the presidency of Millard Stake by Orvil L. Thompson, who died Oct 2, 1921, and was succeeded by John A. Beckstrand, who was succeeded in 1928 by Thomas Clark Callister, jun., who presided Dec 31, 1930, at which time the stake had a membership of 3,538, including 683 children.

Following are the names of the counselors in the stake presidency and of the stake clerks. First counselors: Edward Partridge, 1877-1882, Daniel Thompson, 1882-1902, Thomas C. Callister, 1902-1907, Frederick R. Lyman, 1907-1911, Orvil L. Thompson, 1911-1912, John A. Beckstrand, 1912-1921, Thos. Clark Callister, jun., 1921-1928, Parker Pratt Robison, 1928-1930, and Daniel D. Bushnell, 1930. Second counselors: Joseph V. Robison, 1877-1890, David R. Stevens, 1890-1902, George A. Seaman, 1902-1907, Orvil L. Thompson, 1907-1911, Joseph T. Finlanson, 1911-1912, Peter L. Brunson, 1912-1921, Asael H. Fisher, 1921-1929, Daniel D. Bushnell, 1928-1930, and Benjamin Glenn Kenney, 1930. Stake clerks: Lafavette Holbrook, 1877-1881, Christian Anderson, 1881-1907, Wm. A. Reeve, 1907-1910, Willis F. Robison, 1910-1912, Adolph Hansen, 1912-1924, and Rufus Day, 1924-1930.

**MILLBURNE WARD**, Lyman Stake, Uinta Co., Wyoming, consists of the Latter-day Saints residing in a farming district in the neighborhood of Fort Bridger. The village of Millburne is 5 miles southwest of Fort Bridger. It contains a meeting house and a school house, but most of the inhabi-



tants live in a scattered condition on their respective farms.

Millburne, as a settlement, originally called the Bridger Butte Branch, dates back to 1898, when a few families of Latter-day Saints, who were looking for localities in which to make homes, settled in that part of Wyoming lying southwest of old Fort Bridger and near the base of the Bridger Butte. Brigham Alfred, Charles Hansen and Charles W. Nielsen were among the first settlers. A canal, six miles long, was surveyed from Black's Fork to bring water onto the lands taken up by the settlers. Other settlers arrived and the little colony of saints were organized into a branch of the Church, called the Bridger Butte Branch, Sept 8, 1898, with Oluf Julius Hokenson as presiding Elder. Meetings were held in private houses until a school house was built in 1900; a Sunday school was commenced in 1901. Oluf J. Hokenson was succeeded as presiding Elder in 1903 by Hans Severin Jensen, who in 1904 was succeeded by Joseph Horrocks. About 1904 the name of the place was changed from Bridger Butte to that of Millburne.

Millburne Branch was organized as the Millburne Ward May 3, 1908, with Joseph Horrocks as Bishop. He was succeeded in 1911 by Joseph Fred Kilburn, who in 1919 was succeeded by Wm. Alvin Stringer, who in 1928 was succeeded by James Sharp, who presided Dec. 31, 1930, at which time the ward had a membership of 135, including 29 children. The total population of the Millburne Precinct was 149 in 1930.

**"MILLENNIAL STAR (The)".** After the restored gospel had been fairly introduced in the British Isles, it was deemed advisable to publish a periodical in the interest of the Church in England, which was done under the direction of Pres. Brigham Young, and thus the first number of the "Millennial Star" was published May 27, 1840, in Manchester, England, containing 24 octavo pages or reading matter. Parley P. Pratt was chosen as editor

of the paper, of which the first eight numbers were printed by William R. Thomas, Spring Gardens, Manchester; the balance of the volume was printed by W. Shakleton & Son, in Manchester. The first volume consisted of 12 numbers, of which the first three numbers contained 24 pages each, the next three numbers 32 pages each, and the next six numbers 24 pages each, making the number of pages in the whole volume 312. The volume closes with the April number of 1841. The second volume also consisted of 12 monthly numbers, but each number contained only 16 pages, making 192 pages in the volume. Before the volume was closed the publishing office was removed to Liverpool, where it has been ever since. Volumes 3, 4 and 5 were also published monthly, but commencing with June 15, 1845, the periodical was changed from a monthly to a semi-monthly. That volume (Vol. 6), however, only covered six months, the last number being dated Dec. 1, 1845. Volume 7, also published semi-monthly, commenced with the calendar year (1846), but like its predecessor, only covered six months of that year. Volume 8 covered the last half of 1846. Volume 9 commenced with Jan. 1, 1847, and closed with December 15, 1847, and consisted of 24 numbers. Volumes 10, 11, 12, and 13 were also published regularly as a semi-monthly periodical, each volume covering a calendar year. But with the beginning of 1852, commencing with Jan. 1 of that year, the paper (Vol. 14) was changed from a semi-monthly to a weekly periodical and as such it has been continued until the present time (1930). The current volume, or the volume covering 1930, is the ninety-second volume in line of publication.

Since 1852, when the paper was changed to a weekly periodical, each volume has averaged about 842 pages, and altogether the 92 volumes of the "Millennial Star", published from 1840 to 1930 inclusive, contain about 70,000 pages of printed matter, all the pages

in all the volumes being an average size octavo.

On two different occasions the very existence of the "Millennial Star" has been threatened through lack of patronage. The editor intended to suspend the publication at the close of Vol. 2, but upon the urgent appeal of the Scotch saints and others who promised and rendered financial aid, it was continued. Early in 1843, agreeable to instructions from the headquarters of the Church in Nauvoo, Illinois, the publication of the "Star" was stopped temporarily, but only for a couple of months, after which it was continued, and the back numbers issued, so that there was practically no break in the publication. In October, 1843, the "Star" had 1,600 subscribers, but when the periodical was changed to a weekly publication Jan. 1, 1852, the circulation was increased to about 22,000, and the subscription price lowered from three pence to one penny per copy.

Only the first volume and eleven numbers of Vol 2 were published in Manchester. No 12 of Vol. 2, dated April, 1842, was the first number published in Liverpool.

The first office of the "Millennial Star," which was also the office of the British Mission, was established at 47 Oxford St., Manchester, England. When the office was removed to Liverpool in 1841 quarters for the accommodation of the mission were secured at 36 Chapel St., Liverpool, but in 1845 it was moved to the Stanley Building, Bath St., Liverpool. When Orson Hyde, in 1846, took charge of the British Mission, the Mission and "Star" office was temporarily located at 135 Duke St., but was soon afterwards moved to No 6 Goree Piazza, Liverpool, where it remained until June, 1847, when it was removed to 39 Torbock St. The next move took place in August, 1848, to No. 15 Wilton St., where the office remained until April, 1855, when it was more permanently located at 36 Islington, Liverpool (the number later changed to 42), where it remained for

49 years, or until May 5, 1904, when more convenient and pleasant quarters were secured at No. 10 Holly Road, Fairfield, Liverpool; there it remained until Jan. 3, 1907, when a still better locality was chosen for the Mission and "Star" office at 295 Edge Lane, where the office of the European Mission and the "Millennial Star" is still located

From the beginning, the "Millennial Star" was the Church organ in the British Isles, and later its circulation extended to many parts of continental Europe, and the British colonies in other climes, as other missionary fields were established. Next after the "Deseret News" (which commenced publication in 1850, or ten years later than the "Millennial Star"), the "Star" has been a most important historical magazine, and a fearless advocate of the principles of the gospel. To numerate its editors would be to give a list of the presidents of the British and later the European Mission, but it is only just and fair that a list of the assistant editors who (under the direction of the presidents of the mission) have done most of the editorial work, should be mentioned in the order in which they served, many of them most faithfully and ably.

Following is the list as far as they are known.

Thomas Ward, 1840-1842; Reuben Hedlock, 1842-1844; Thomas Ward, 1845-1846; Franklin D. Richards, 1846-1847; F. D. Richards and L. O. Littlefield, 1847-1848; Franklin D. Richards, 1848-1850; James Linforth and Cyrus H. Wheelock, 1851-1852; Daniel Spencer and James A. Little, 1852-1854; James A. Little and Edward W. Tullidge, 1854-1856; James A. Little, Edward W. Tullidge and John A. Ray, 1856-1857; Henry Whittall, 1857-1858; Henry Whittall and Thomas Williams, 1858-1860; Jacob Gates and Henry Whittall, 1860; Charles C. Rich, Nathaniel V. Jones, and Henry Whittall, 1860-1861, Henry Whittall, Edward L. Sloan, William Fuller, William H. Shearman, John C.

Graham, George J. Taylor, Eugene Henroid, Joseph G. Romney and George Reynolds, 1861-1864; Brigham Young, jun., Joseph G. Romney, and John V. Hood, 1864-1865; John V. Hood, Aurelius Miner, Orson Pratt and Charles W. Penrose, 1865-1867; Charles W. Penrose, 1867-1868; George Teasdale and John Jaques, 1868-1870, John Jaques, 1870-1871; George Reynolds, James G. Bleak, Samuel S. Jones and John C. Graham, 1871-1873, John C. Graham, 1873-1874, John C. Graham, L. John Nuttall and Edward Hanham, 1874-1875, David McKenzie and Henry W. Naisbitt, 1875-1877, Henry W. Naisbitt, 1877-1878, John Nicholson and Charles W. Stayner, 1878-1880, Charles W. Stayner and Orson F. Whitney, 1880-1882, Orson F. Whitney and George C. Lambert, 1882-1885, George Osmond and Charles W. Penrose, 1885-1887; Brigham H. Roberts, Thomas W. Brookbank, George W. Phillips and John E. Carlisle, 1887-1890, John E. Carlisle, James H. Anderson, William B. Dougall, jun., and Alfred Solomon, 1890-1893, John V. Bluth, Alfred L. Booth and Edwin F. Parry, 1893-1896, Joseph W. McMurrin, Edwin F. Parry, George E. Carpenter and Attawall Wootton, 1896-1898; Henry W. Naisbitt, James L. McMurrin and Attawall Wootton, 1898-1901, Alex Buchanan jun., and Joseph J. Cannon, 1901-1904, Walter M. Wolfe, Nephi Anderson and William A. Morton, 1904-1906; William A. Morton and S. Norman Lee, 1906-1910, S. Norman Lee, Thomas W. Brookbank and Hugh Ireland, 1910-1913, T. W. Brookbank and J. M. Sjodahl, 1913-1916; J. M. Sjodahl, 1916-1919; Junius F. Wells, 1919-1921; William A. Morton, 1921-1923; David O. McKay and G. Martin Hopfenbeck, 1923-1925; Franklin Artell Smith, 1925; Junius S. Romney, 1925-1926, James K. Knudson, 1926-1927; Waldo L. Osmond, 1927, Richard L. Evans, 1927-1929, and Weston N. Nordgren, 1929-1930.

Until 1861 the "Millennial Star" and other Church publications were print-

ed by various firms in England, but in the spring of 1861 arrangements were made, according to the wishes of Pres. Brigham Young, for the printing and publishing of Church works and periodicals at the Latter-day Saint Mission office in Liverpool. Consequently, a printing press and the necessary type material were purchased, and the first number of the "Millennial Star" printed and published from No. 42 Islington, Liverpool, was No. 17 of Volume 23, dated April 20, 1861.

#### "MILLENNIAL STAR AND MONTHLY VISITOR (The L. D. S.)"

"The Latter-day Saints Millennial Star and Monthly Visitor" was a monthly periodical published by Elder Richard Ballantyne at Madras, India. Only four numbers were published, dated respectively April, May, June and July, 1854, each number containing only eight pages (32 pages altogether). The subscription price was one anna per copy.

The principal articles published in this periodical were headed "Our Religion", "Divine Authority", "The Rise of the Church", "The Book of Mormon", "What is Essential to Salvation", "Proclamation and Revelation of the Lord," and a "Letter to the Queen of England", by Pauley P. Pratt (republished). As far as we know the "Latter-day Saints Millennial Star and Monthly Visitor" is the only L. D. S. periodical ever published in Asia. The mission in India not proving very successful, the supposition is that the periodical was discontinued owing to lack of patronage.

**MILLER WARD**, Grant Stake, consists of the Latter-day Saints residing in that part of Salt Lake County, Utah, which lies approximately between 30th and 36th South streets and 4th East and 8th West streets. At one time the ward extended somewhat further north than 27th South Street and westward to the Jordan River, but the increase of population necessitating the organization of other wards, Miller Ward was finally re-

duced to its present boundaries.

Miller Ward, an outgrowth of Mill Creek Ward, was organized March 17, 1907, with Abraham M. Hill as Bishop, and named in honor of Reuben Miller, a former Bishop of Mill Creek Ward. For a time after the organization of the ward, the saints of Miller Ward met in the basement of the Granite Stake tabernacle, but steps were taken to erect a chapel on a site which had been secured on 33rd South Street between Main and State streets. Although used for some time previously this chapel, erected at a cost of about \$40,000, was dedicated by Pres Joseph F. Smith Jan 7, 1917. It contains an auditorium capable of seating 300 people, an amusement hall and a number of class rooms. Improvements made later at a cost of about \$12,000 included a moving picture equipment, making the building more modern.

When first organized, Miller Ward belonged to Granite Stake, but when Grant Stake was organized in 1924, the ward became part of that stake. Abraham M. Hill, the first Bishop of the ward, was succeeded Nov 24, 1907, by Ben R. Eldredge, who was succeeded in 1914 by Charles H. Skidmore, who was succeeded Aug 26, 1917, by Austin P. Miller, who was succeeded in 1929 by Edward J. Solomon, who acted Dec 31, 1930. On that date the ward had 1,102 members, including 221 children.

**MILLERITES** was the name given to a few members of the Church who were led away by Bishop George Miller, formerly a prominent official of the Church in Nauvoo. Bishop Miller did not go to the Rocky Mountains with the body of the Church, but, with some disaffected persons whom he had influenced, left Winter Quarters and went to Indian Territory. George Miller afterwards united with Lyman Wight in Texas and still later with James J. Strang in Wisconsin. Thus the Millerites, as an organization, had only a temporary existence.

**MILLPORT**, Daviess County, Missouri, was a small town mentioned in

Church history as a rendezvous of the mob which drove the saints from Daviess County in 1838-39. It was located at a point three miles east of Gallatin, and seven miles southeast of Adam-ondi-Ahman, on the east side of Grand River.

A mob from Millport assembled in 1838 to prevent the saints from voting at an election in Gallatin, and later, taking license from the infamous exterminating order of Gov. Lilburn W. Boggs, burned the homes of the saints in Adam-ondi-Ahman and vicinity, drove off their stock and left them, homeless and destitute, to leave the state of Missouri or suffer dire consequences.

In 1837, doubtless due to the lawless conditions prevailing in Millport, the county seat was moved from that town to Gallatin, which proved a death blow to Millport, and in a few years it was almost deserted, and now fields of grain cover the land, so that but few objects remain to show where the first county seat of Daviess County once stood.

**MILLS** in Utah. The first grist mill in Utah was built by Charles Crismon in the fall of 1847, and located on City Creek, on what is now Canyon Road where 3rd Avenue crosses it. This mill had one run of small stones and was erected only in a temporary manner to grind the grain on hand brought by the pioneers. It was merely a chopper and having no bolting cloth, the bran and shorts were mixed with the flour.

In the spring of 1848, John Neff, who had arrived in Salt Lake Valley in 1847, erected a flouring mill on Mill Creek, near the mouth of Mill Creek Canyon. This mill commenced operations in time to grind the first grain raised in Utah, or that part of the crop which was saved by the gulls from the crickets. In September of 1848 the Crismon Mill discontinued operations, being no longer needed, and Charles Crismon operated a saw mill in a nearby canyon.

In February, 1848, Isaac Chase and

his son, George O. Chase, in partnership with Pres. Brigham Young, erected a grist mill in what is now Liberty Park, and in the same year Archibald and Robert Gardner set up a saw mill in Mill Creek Canyon and by 1850 saw mills were in operation in City Creek, Mill Creek and the two Cottonwood canyons. The Gardner brothers also erected a grist mill on Mill Creek at an early day.

In 1853 Heber C. Kimball built a flour mill in North Mill Creek Canyon, (Bountiful). This was a substantial edifice with foundations of native rock and walls of adobe with sandstone trimmings. At the time of its erection this was the largest flour mill in Utah.

In 1848 Samuel Parrish dressed a pair of mill stones out of solid rock and erected a mill on Duel Creek (Centerville, Davis County). A little grain was ground in that mill, and Bro. Parrish produced also a kind of molasses from corn stalks, which was eagerly sought after.

In 1851 Thomas Howard, a paper-maker from Wales, made an unsuccessful attempt to construct a paper mill. But in 1854 he manufactured paper with a mill brought into the Valley to make beet sugar. He was able to produce wrapping paper and cardboard and even some white paper, upon which the "Deseret News" was printed during the months of August and September, 1854, but not sufficient raw material being obtainable, the project was abandoned.

As early as 1861, machinery having been imported by Pres. Brigham Young for the manufacture of paper, this machinery was put up at Sugar House, Salt Lake City, and rags of all kinds were asked to be sent to the paper mill. But in 1882 a new plant was erected at the mouth of Big Cottonwood Canyon, to which the old machinery was moved and modern machinery installed, which enabled the operators to produce as much as five tons of paper per 24 hours. This building was destroyed by fire in 1895

but, renovated, the edifice is now used as a club house.

A man by the name of William Gaunt commenced a woolen factory about a mile below the Gardner saw mill at West Jordan in 1851, and manufactured woolen cloth as early as 1852, his machinery being manufactured in Utah. But he left the Territory in 1857.

The Deseret Woolen Mills, located in Parley's Canyon, were built by Brigham Young about 1864, and the Wasatch Woolen Mills were erected in the same vicinity by Abraham O. Smoot, John Sharp and Robert T. Burton in 1867. The Provo Woolen Manufacturing Company, established in 1872, on a co-operative basis, supervised by Pres. Brigham Young and Abraham O. Smoot, had, for many years, the largest woolen mill west of the Missouri River, and has given a reputation to Provo as the center of this industry.

**MILLVILLE WARD**, Hyrum Stake, Cache Co., Utah, consists of Latter-day Saints residing in the little town of Millville, a station on a branch of the Oregon Short Line and the Utah-Idaho Central railroads. Millville is situated in Cache Valley at the base of the Wasatch Mountains, four miles south of Logan, four miles northeast of Hyrum, nine miles northeast of Wellsville, and 66 miles northeast of Salt Lake City. The farming land in the district is rich and productive and water for irrigation purposes is obtained from Blacksmith's Fork and other mountain streams.

Cache Valley was known to trappers at an early day and so named because many of them "cached" their furs at different points there. In 1855 Pres. Brigham Young influenced John T., William H., Abel W. and Benjamin F. Garr, who lived on Antelope Island in the Great Salt Lake, and owned some stock, to locate in Cache Valley, taking their own stock with them and also to have charge of Church stock which had already been taken there. They built three log cabins about 1½

mile northwest of the present center of Millville. This stock was all, however, transferred to another location at the time of the "Move" in 1858. In 1859 the actual settlement of this part of Cache Valley took place, although the Garr brothers had had some land surveyed by Jesse W. Fox at an earlier date. In the fall of 1859 Isaias Edwards from Tooele County located on the east side of Blacksmith's Fork and built the first saw mill in Cache Valley the following year (1860), which gave the place its name. Other settlers followed, and in 1860 Apostle Ezra T. Benson and Peter Maughan (who had been appointed presiding Bishop in Cache Valley) came to the new settlement and organized the saints there as a branch of the Church with Joseph Grafton Hovey as presiding Elder. About a dozen houses were built that year, erected in two rows opposite each other as a protection against Indians. In 1862 a log school house was built, which was also used as a meeting house until 1866, when a rock meeting house was erected. This was replaced by a more modern building in 1880. Joseph G. Hovey was succeeded in 1863 by George O. Pitkin as Bishop, who, after serving for 33 years, was succeeded in 1896 by John E. Roueche, who was succeeded in 1909 by James Jenson, who was succeeded in 1920 by Ernest R. Scott, who was succeeded in 1929 by Franklin Bitters, who presided Dec. 31, 1930, at which time Millville Ward had a membership of 381, including 81 children. The total population of the Millville Precinct in 1930 was 434. Millville belonged to Cache Stake of Zion until 1901, when it became part of the Hyrum Stake. In 1920 the area of Millville Ward was diminished by the organization of a new ward, named Nibley Ward, honoring Bishop Charles W. Nibley. (See Nibley Ward.)

**MILO WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing in that part of Snake River Valley which lies immediately south of the boundary

line between Bonneville and Jefferson counties. The center of the ward is the surveyed townsite six miles northeast of Iona, six miles southeast of Rigby, and 12 miles northeast of Idaho Falls. The Milo Ward embraces a farming community in which the gardens and farms are irrigated from Snake River. Most of the water for irrigation purposes is obtained through the Harrison Canal, which taps the Snake River about seven miles northeast of Milo, and the Farmers Friend Canal, which taps the south fork of Snake River about 12 miles northeast of the Milo Ward.

Milo Ward is an outgrowth of the Shelton and Willow Creek wards, and was named in honor of the late Patriarch Milo Andrus, as two of his children were residents of the ward when its organization was first effected. The saints in the Milo district were organized as a branch of the Church Feb. 18, 1900, with Parley John Davis as presiding Elder. This branch was organized as a regular bishop's ward Sept. 23, 1900, with Parley John Davis as Bishop. He was succeeded in 1917 by Mahonri E. Brown, who in 1924 was succeeded by George H. Cook, who presided Dec. 31, 1930. On that date the Milo Ward had a membership of 336, including 98 children. The ward has a frame chapel costing about \$8,000.

**MILTON WARD**, Morgan Stake, Morgan Co., Utah, consists of the Latter-day Saints residing in the villages of Milton and Littleton and other scattered saints residing on Deep Creek or Line Creek between or adjacent to these two settlements.

Thos. Jefferson Thurston was the first white settler in that part of Weber Valley which is now embraced in the Milton Ward. Accompanied by Jediah M. Grant and Jesse C. Little he came into the valley in 1856, with a view of locating a cattle ranch, and these three brethren laid claim to several hundred acres of land lying between Line Creek (where Milton is located) and Deep Creek (where Little-

ton is situated) Thos J Thurston built a cabin and brought his family to the district, which later became Littleton, but in 1860 he moved to Milton. In 1861 a number of Scandinavians came to Milton and located on the townsite, which had been named in honor of A Milton Musser, and Bro Thurston gave to each family a building lot and from five to ten acres of land. Hulda Cordelia Thurston, Bro Thurston's daughter, opened a school, where she taught these foreign-born children (and many of their parents) to read and write the English language. A log school house was built in the fall of 1864, which served for all public gatherings until 1868, when a substantial sandstone building was erected for the same purpose. Thos J Thurston had charge of ecclesiastical affairs in the district until 1865, when Willard G Smith was called by Pres Brigham Young to locate in Weber Valley and preside as Bishop over the saints residing on the south side of the river. He appointed Lars P Christensen to take charge in Milton, but in July, 1875, a regular branch organization was effected there. 201—Encyc Hist of Church. EGS with Jens Hansen as presiding Elder. When the Morgan Stake was organized July 1, 1877, Milton became a ward with Eli White as Bishop. He was succeeded in 1888 by Joseph Lyman Mechem, who was succeeded in 1893 by Wm Giles, who was succeeded in 1921 by Joseph F Spendlove, who was succeeded in 1926 by Joseph Lyman Mechem, jun., who was succeeded later the same year by Herbert J Whittier, who presided over the ward Dec 31, 1930. On that date the ward had 207 members, including 51 children.

**MINERSVILLE WARD,** Beaver Stake, Beaver Co, Utah, consists of Latter-day Saints residing in the little town of Minersville, which is pleasantly situated on Beaver Creek, at the mouth of Minersville Canyon, 18 miles southwest of Beaver, the headquarters of the Beaver Stake, 13 miles south-

east of Milford, the nearest railroad station, and 242 miles by railroad and wagon road southwest of Salt Lake City. Most of the inhabitants of the settlement are agriculturalists, although mining of precious metals has occasionally been carried out somewhat extensively, making Minersville a supply center. The mines in the neighborhood suggested the name of the town. Nearly everything raised in the gardens and farms matures at Minersville about three weeks earlier than at Beaver. The agricultural lands of Minersville are irrigated from Beaver Creek, which stream is tapped on both sides. Minersville has a water power flouring mill situated at the edge of the town on the south side of Beaver Creek, below the mouth of Minersville Canyon. There is a wide and good road leading to the upper Beaver Valley eastward.

Isaac Grundy, Jesse N Smith, Tailton Lewis and William Baiton discovered lead in the mountains northeast of where Minersville now stands in the fall of 1858. Specimens of the ore were taken to Pres Brigham Young in Salt Lake City, who called upon some of the brethren to open up the mines and locate a settlement near by. Consequently, Minersville was first settled in the spring of 1859. The first meeting was held in June, 1859, Isaac Grundy taking temporary charge ecclesiastically of the new settlement. The present site of Minersville was chosen for a townsite in preference to a location known as the Lower Beaver, which had been selected by some of the brethren from Cedar City, about seven miles below or northwest of the present Minersville. Bro Grundy presided in the settlement until April 7, 1860, when Minersville was organized as a ward with James H Rollins as Bishop. The following brethren have acted as successors to Bishop Rollins: James McKnight, 1869-1877, Wm Wood, 1877-1879, James McKnight (second term), 1880-1890, Solomon Walker, 1890-1894, George Eyre, 1895-1901, Reuben W

Dotson, 1901-1906, Henry F. Baker, 1906-1908, George Marshall, sen., 1908-1917, George R. Williams, 1917-1919; George H. Eyre, 1919-1928, and George Marshall, jun., 1928-1930.

Minersville Precinct had 446 inhabitants in 1870, 525 in 1900, and 815 in 1930, and the Minersville Ward had a membership of 702, including 187 children, on Dec 31, 1930.

**MINIDOKA STAKE OF ZION** consists of the Latter-day Saints residing in Minidoka County, the eastern part of Jerome County, and includes the Jackson Branch in Cassia County, Idaho. The stake comprises the following wards: Acequia, Eden, Emerson, Hazelton, Heyburn, Paul, Rupert 1st and Rupert 2nd, also Jackson Branch.

At a conference of the Blaine Stake held May 11, 1924, it was decided to organize that part of said stake lying in the newly organized Minidoka County and adjacent points as the Minidoka Stake. At the time of its organization the stake contained the Acequia, Heyburn, Paul, Rupert 1st, and Rupert 2nd wards, and the Emerson Branch in Minidoka County, Eden and Hazelton branches in Jerome County, and the Jackson Branch in Cassia County. Emerson Branch (organized July 7, 1917) was organized as a ward April 11, 1926. Eden and Hazelton branches were also organized as wards in 1926. Richard C. May was chosen as president of the new Minidoka Stake with Joseph P. Paine as first and Herman P. Falls as second counselor. Alvin H. Jensen was chosen as stake clerk. These officers acted in the positions named Dec 31, 1930, on which date the stake had 2,898 members, including 643 children. The stake headquarters are at Rupert, where a frame building, secured by purchase, contains the office of the presidency of the stake and also accommodation for the High Council and the auxiliary organizations.

**MINK CREEK WARD**, Oneida Stake, Franklin Co., Idaho, consists of

the Latter-day Saints residing on Mink Creek, Strawberry Creek, Birch Creek, Bear Hollow Creek and Station Creek. The settlement extends up and down Mink Creek and its tributaries for a distance of about eight miles, and all the families live scattered on their respective farms, though about half the people reside near the junction of Birch Creek and Mink Creek, where the ward meeting house stands on high ground. It is a modern brick building, containing also an amusement hall, erected in 1928-1929 at a cost of \$95,000, and has an auditorium capable of seating 400 people. This house of worship forms the center of a small village which clusters around it, and which is about 15 miles northeast of Preston, 12 miles south of Mound Valley center, in Gentile Valley, and about 4½ miles above the junction of Mink Creek and Bear River. Nearly all the inhabitants of Mink Creek are farmers and stock-raisers, who irrigate their orchards and farms from Mink Creek and its tributaries. There is but very little level land in the ward, as nearly the whole country slopes in many places quite steeply toward the streams.

James Morgan Keller and family were among the first settlers on Mink Creek, arriving there in 1872. The following years other settlers arrived among whom was Rasmus Rasmussen who took charge of the first L. D. S. meetings, which were held in private houses. As the population increased, the saints on Mink Creek were organized as a branch of the Church Sept. 10, 1876, with Rasmus Rasmussen as presiding Elder. This branch was organized as the Mink Creek Ward in May, 1877, with Rasmus Rasmussen as Bishop. He was succeeded in 1885 by Rasmus C. Petersen (pro tem), who in 1886 was succeeded by Mads C. Hansen, (pro tem). In 1887 Rasmus Rasmussen, who had returned from a mission to Scandinavia, resumed his responsibilities as Bishop and presided until 1899, when he was succeeded by Rasmus Rasmussen jun., who in 1904



was succeeded by Denmark Jensen, who in 1909 was succeeded by James M. Keller, who in 1916 was succeeded by William E. Crane, who presided Dec. 31, 1930. At that time the membership of the Mink Creek Ward was 424, including 110 children. The total population of the Mink Creek Precinct, including Glencoe, was 567 in 1930; of these 221 resided in the Mink Creek village.

**MINNESOTA**, one of the United States of America, was formed partly from the Northwest Territory and partly from the Louisiana Purchase. Minnesota was organized as a territory in 1849, and included the territory of the Dakotas, and became a state in 1858. The present area of Minnesota is 80,858 square miles. The state had 6,077 inhabitants in 1850, 172,023 in 1860; 439,706 in 1870, 780,773 in 1880; 1,301,826 in 1890, 1,751,394 in 1900, 2,075,708 in 1910, 2,387,125 in 1920, and 2,563,953 in 1930.

Minnesota as a L. D. S. missionary field is not mentioned at as early a date as are some of the other western states. In September, 1868, Elder Silas Hoyt labored as a missionary in Minnesota and was, in all probability, the first L. D. S. missionary proselyting in that state. He was followed by Ariah C. Brower, Eli Whipple and others. In 1875 Bengt Wulffenstein a Swede, discovered some of his countrymen in Minnesota who could not understand English and having a Swedish hymn book with him, he commenced meetings for their benefit. In 1876 he raised up a branch of Scandinavian saints called the Isante and Burn Branch, in Isante County. He was assisted in his labors among the Scandinavians by Elder Mads Anderson and others. Elder Wulffenstein also organized German meetings, in which he was assisted by two brethren named Graff and Hofer. This was, perhaps, the first organized attempt to preach the restored gospel especially to Scandinavians in America.

Under the direction of the Northwestern States Mission, work was continued with considerable success in

Minnesota and surrounding states, followed by a large migration to Utah, until about 1885, after which for about ten years, very little missionary work appears to have been done in Minnesota. In 1898 missionaries were again sent to Minnesota, and the work prospered under the direction of Pres. Louis A. Kelsch, president of the Northern States Mission (formerly Northwestern States Mission). In 1925 the North Central States Mission was organized and Minnesota, which was included within the limits of the new organization, became a part of that mission, and so remained Dec. 31, 1930.

In the state of Minnesota there are (1930) three conferences, or districts, belonging to the North Central States Mission, namely, North Minnesota, South Minnesota, and Lake, containing a total Church membership of 967, including 180 children. In October, 1928, a fine L. D. S. chapel, erected at a cost of \$15,000, was dedicated by Pres. Heber J. Grant at Minneapolis. The saints at St. Paul, Dalbo and Springvale also own their own chapels. The headquarters of the mission are at Minneapolis, Minnesota.

**MINT** (The). In a small one-story adobe building, a mint was located on the north side of South Temple Street, a little east of Main St. After the discovery of gold in California in 1848, gold dust became largely the medium of exchange in western America and some of it was brought into Salt Lake Valley by the discharged members of the Mormon Battalion, traders, and others on their way East.

But as gold dust was difficult to handle and considerable loss was incurred in weighing, coinage became a necessity, and so a mint was established in 1849, and gold pieces to the value of \$2.50, \$5.00, \$10.00, and \$20.00 were coined from 1849 to 1861, but more particularly in 1849 and 1850. (See *Currency and Coins*.)

**MISSIONARY HOME** (The). Practically all who are called to represent

the Church as missionaries come first to Salt Lake City. Here they receive instruction, go through the temple, are set apart for their missions by members of the Council of Twelve or of the First Council of Seventy, make arrangements for their journey and leave in groups for their mission headquarters. This has been the policy of the Church for many years. Some of these missionaries, being strangers in Salt Lake City, a suitable place for them to stay while attending to these details was needed and so the establishment of this home for missionaries was suggested by Bishop David A. Smith in 1924. Under the approval of the general authorities, a residence at 31 North State St., near the Church Administration Building, was secured and furnished. On Feb. 3, 1925, the home was dedicated by Pres Heber J. Grant and the first company of missionaries arrived to occupy the building a few days later. Classes for their benefit were commenced at once and this has now developed into a two weeks course of study of the Scriptures, supplemented by lessons on personal health and hygiene, social usages, etc., by competent teachers. The Salt Lake Transportation Company compliment the missionaries with a free sight-seeing trip around Salt Lake City and vicinity. The missionaries also visit the Bureau of Information and attend the Tabernacle Organ recitals.

A house adjoining the original premises on the north having been added, the accommodations of the home now permit the residence for two weeks without charge of about sixty Elders and twenty lady missionaries at one time. Approximately 5,500 missionaries have been entertained since its organization. Elder LeRoy C. Snow and his wife took charge of the institution at the time of its establishment. They were succeeded in 1928 by Elder John H. Taylor and his wife, who still (1930) take charge of the home.

**MISSION WARD.** San Francisco Stake, San Francisco Co., California,

consists of the Latter-day Saints residing in that part of San Francisco known as Mission (named for the Roman Catholic Mission Dolores), located south of Market St., San Francisco.

When the San Francisco Stake of Zion was organized July 10, 1927, the Mission Branch of the California Mission, which had existed for some time previously, was organized as a bishop's ward, with Fred Merrill as Bishop. He presided Dec. 31, 1930, on which date the Mission Ward had 293 members, including 64 children. In 1930 meetings and Sunday school sessions were held in the Masonic Temple, 2668 Mission St., San Francisco.

**MISSIONS OF THE CHURCH.** On Dec. 31, 1930, the missionary work of the Church was carried on in thirty missionary fields, namely, nine in the United States (California, Central States, East Central States, Eastern States, North Central States, Northern States, Northwestern States, Southern States and Western States); nine in Europe (European, British, Czechoslovak, Danish, French, German-Austrian, Netherlands, Norwegian, Swedish and Swiss-German), six in the Pacific Islands (Australian, Hawaiian, New Zealand, Samoan, Tahitian or Society Islands, and Tongan), one in Canada (Canadian); one in South America (South American); one in Mexico (Mexican), one in Asia (Turkish or Armenian), and one in Africa (South African).

Besides these thirty missions now functioning, 22 other missions, organized at different periods, are no longer in existence, namely, Australasian, Carson Valley, China, Colorado, Danish-Norwegian, East Indian, Elk Mountain, Gibraltar, German, Icelandic, Indian Territory, Italian, Japan, Malta, Middle States, Muddy Mission, Salmon River, Scandinavian, Siam, Southwestern States, Swiss, Swiss-Italian, Swiss-Italian-German, West Indian and White Mountain.

**MISSISSIPPI,** one of the Southern States of the American Union, was

part of the Louisiana Purchase. The French ceded the territory to England in 1763, and it was included within the state of Georgia until 1798, when it was organized as a territory by the United States Government. An ordinance of secession was passed by a state convention in January, 1861, but was not submitted to a popular vote. The state furnished the president, Jefferson Davis, of the Confederacy. Mississippi was readmitted into the Union as a state in 1870. The present area of Mississippi is 46,362 square miles. The population of Mississippi was 136,621 in 1830; 375,651 in 1840; 606,526 in 1850; 791,305 in 1860; 827,922 in 1870; 1,131,597 in 1880; 1,289,600 in 1890; 1,551,270 in 1900; 1,797,114 in 1910; 1,790,618 in 1920, and 2,009,821 in 1930.

The first mention of the state of Mississippi as a L. D. S. missionary field was in 1839, when Elder John D. Hunter reported that he had baptized six persons in Tishomingo County, and the following year Elder Norvel M. Head reported having visited a small branch of the Church in the same county. In 1841 Daniel Tyler baptized a number of converts in Mississippi and reported having appointments for preaching four to six weeks ahead.

In April, 1846, a company of about fifty saints from Mississippi left Monroe County, expecting to unite with Pres. Brigham Young and the pioneers en route for the Rocky Mountains, but the journey westward from Winter Quarters was delayed on account of the call of the Mormon Battalion until the next year (1847), so these Mississippi saints wintered at Pueblo, in Colorado, and entered Great Salt Lake Valley July 29, 1847, five days after Pres. Young.

James M. Flake, a wealthy resident of Mississippi, with his family and some negro slaves, arrived in Utah in 1848. Bro. Flake had previously sent a wagon and team and a negro to drive it, to assist Pres. Young in 1847, and this negro, Green Flake, was one of the three colored men in the company

of original Pioneers of Utah. Wm. J. Flake, a son of James M. Flake, became a pioneer of Arizona and the town of Snowflake and later Snowflake Stake of Zion were named in his honor and that of Apostle Erastus Snow.

Under the direction of the Southern States Mission, Elders have preached almost continuously in Mississippi, except during the decade of 1860 to 1870, when, due to the Civil War, that part of the country was in too unsettled a condition to be visited by Elders. The state of Mississippi is still a permanent missionary field.

**MISSISSIPPI CONFERENCE.** or District, of the Southern States Mission, consists of the Latter-day Saints residing in the state of Mississippi, which at the close of 1930 had a total membership of 2,170, including 311 children. It only contained two organized branches, namely, Darburn and Red Star, but there were L. D. S. Sunday schools at Bay, St. Louis, Meadville, Raytown, Red Hill, Sarah and Smithville.

**MISSISSIPPI RIVER** became known to the Latter-day Saints in the earliest days of the Church as the missionaries extended their labors through the South. It is known as the Father of Waters, the most important river in North America, and rises at a point 1,680 feet above the level of the ocean in lat 47 degrees north and long 95 degrees 54 min. west. It flows through more than 18 degrees of latitude and empties into the Gulf of Mexico through several mouths. Its length is 3,160 miles. Its source is in a small lake called Itasca (the Lac la Biche of the French) in Minnesota, and its waters, until it reaches the Missouri River, are gentle and placid. It then becomes more turbulent, and on account of its volume causes frequent inundations in the country through which it passes. The river is navigable as far as St. Anthony Falls, Minneapolis, Minn. The immense fluvial deposits at the mouth of the Mississippi, called the Delta, covers an area of not

less than 14,000 square miles. In 1853 the Mississippi and its tributaries had upon its waters upwards of 15,000 steamers

The Mississippi River was discovered in 1541 by Ferdinand de Soto, a Spanish explorer. It was afterwards explored to its mouth by La Salle, a native of Rouen in Normandy, France. The river was first entered from its mouth by D'Iberville in 1699.

In 1840 the emigration of saints from Great Britain was first landed at New Orleans instead of New York. The first ship-load was a company of Scotch saints who sailed from Liverpool Oct 15, 1840, on the ship "Isaac Newton," and arrived at New Orleans in the evening of Dec 2, 1840. From that date until the route of emigration from Europe was changed in 1855, about 85 ships carried emigrating saints from Europe to New Orleans, thence river steamers took the emigrants up the Mississippi River, landing them first at Nauvoo and afterwards at points along the Missouri River to the localities designated as outfitting places for the saints crossing the plains to the Rocky Mountains. Several of those companies of saints, especially those from the more northern European countries, suffered much with malarial fever in going up the rivers and many died. This was the main cause why the places of disembarkation were changed from the mouth of the Mississippi River to Atlantic ports.

MISSOURI was formed originally from the Louisiana cession. In 1805 the southeast part of the Louisiana Purchase was organized as a territory under the name of Orleans and the north part under that of Louisiana. When Louisiana was admitted into the Union as a state in 1812, the northern part was called Missouri Territory. Missouri was admitted into the Union as a state in 1821. The area of the state is 68,727 square miles. The population of Missouri was 140,455 in 1830, 383,702 in 1840, 682,044 in 1850, 1,182,

012 in 1860; 1,721,295 in 1870; 2,168,380 in 1880, 2,679,185 in 1890; 3,106,665 in 1900; 3,293,335 in 1910; 3,404,055 in 1920, and 3,629,367 in 1930.

The name Missouri brings to the mind of a student of the history of the Latter-day Saints a picture of persecution and suffering almost unbelievable in view of the fact that religious freedom is one of the outstanding features of the Constitution of the United States.

The state of Missouri was visited by Oliver Cowdery, Parley P Pratt and three other missionaries as early as 1831 on their way to the Indian tribes beyond the western boundary of that state. After arriving at Independence, two of these brethren, Peter Whitmer, jun., and Richard Ziba Petersen, remained and obtained employment as tailors, while the other three crossed the borders into Indian Territory.

In a revelation given to the Prophet Joseph Smith in June, 1831, at Kirtland, Ohio, Missouri was designated as the place where the saints should gather, and where the next conference of the Church should be held. At this time Jackson County, Mo., was sparsely settled and land could be purchased of the Federal Government for \$1 25 per acre.

The first Latter-day Saint colony in Jackson County, Mo., was a branch of the Church emigrating from Colesville, N. Y. These saints having migrated as a body, bought land in Kaw township, about ten miles southwest of Independence, on the Big Blue, under the presidency of Newel Knight, and on Aug 4, 1831, the first conference of the Church held in Missouri convened in this branch. This was the fifth general conference of the Church. The previous day (Aug 3, 1831) a site (designated by the Lord) upon which a temple should be built, was dedicated by the Prophet Joseph Smith at Independence, Missouri. To this choice land, bright with promises of future greatness, the saints began to gather, eager to obtain, by purchase, their in-

heritance in Zion. Edward Partridge was appointed Bishop of Zion (Jackson County, Mo.), assisted by a council of seven High Priests

In June, 1832, a newspaper called the "Evening and Morning Star," was commenced at Independence, with William W. Phelps as editor. This was the first periodical published by the Church.

It is estimated that by June, 1833, there were about 1,200 saints, including children, in Jackson County, constituting ten branches of the Church, each of which was in charge of a presiding Elder.

The rapid increase of the saints in Jackson County caused alarm among the older residents of the county, who seemed to fear that before long the Mormons would be in the majority and hold political sway in the county. A mass meeting was held in which it was decided that the residence of Mormons was a menace to the older settlers and that the Mormons must leave. The saints, however, were not willing to be deprived of their land holdings and consequently at first refused to go. On July 20, 1833, the printing office belonging to the saints at Independence was destroyed by a mob, who also tarred and feathered Bishop Edward Partridge and a Brother Allan. In October of the same year a mob attacked a branch of the Church on the Big Blue, destroyed ten houses and severely whipped several of the brethren. Such outrages were perpetrated almost daily until Nov. 5, 1833, when Col Thomas Pitcher, commander of the mob militia, sustained by Lieut Gov Lilburn W. Boggs, demanded that the saints give up their arms, which they did. After that and during the following day the mob drove the saints from their homes at the point of the bayonet, out of Jackson County. About 150 homes were later destroyed by fire. The terrified saints gathered together on the bank of the Missouri River, and, crossing over as fast as possible, were received with sympathy by the citizens of Clay County, who put every vacant

house or barn at the disposal of the exiles.

In 1834 Zion's Camp, consisting of about 200 volunteers from Ohio, Michigan and other states, was organized in Ohio, and, under the leadership of the Prophet Joseph Smith, marched into Clay County, Mo., to assist the persecuted saints. They arrived at a point in Clay County June 24th, but cholera broke out among them and the camp was disbanded. (See Zion's Camp.)

On the 31d of July, 1834, the Prophet Joseph Smith organized a stake of Zion, and a High Council to have charge of the saints in Clay County, Mo. David Whitmer was elected president of the stake, with William W. Phelps and John Whitmer as his counselors. Headquarters were established in the town of Liberty, and for a short time the saints enjoyed comparative peace. But in July, 1836, a committee of the leading citizens of Clay County waited upon the Mormon leaders, stating that the presence of the saints in Clay County was objected to by many, and demanding that they (the saints) dispose of their land holdings and vacate the county. Unwilling to encounter more mob violence, most of the saints then removed to a location selected on Shoal Creek in September, 1838, in an almost uninhabited region of country, attached to Ray County, Mo. In accordance with a request by the leading brethren, this part of the country was organized in December, 1836, as Caldwell County, Mo., with Far West, a town founded by the saints, as the county seat.

At Far West the saints enjoyed comparative peace for a couple of years, and in the summer of 1837 preparations were begun for the building of a temple in the center of the town. At this time there was a population of about 2,000 in Far West. But work was not continued as it became plainly evident that the scenes of Jackson County might be repeated in Caldwell County.

In 1838 a monthly periodical called the "Elders' Journal" was started at

Far West. Also in this year a site was selected for a city in Daviess County, Mo., called Adam-on-di-Ahman, a locality said to be the place where Father Adam blessed his posterity three years before his death. A stake of Zion was organized at this place and about 200 families of saints located there, most of whom had migrated from Kirtland. (See Adam-on-di-Ahman)

Lilburn W Boggs, who in his capacity of Lieut Governor of Missouri, had passively permitted the saints to be driven from Jackson County in 1833, renewed his hostilities against them in 1838, as governor of Missouri, and in October, 1838, he issued his infamous "exterminating order" in which he gave the saints the choice between banishment and death

Encouraged by this attitude of the chief executive of their state, a mob attacked a little settlement of the saints at Hauns Mill, Caldwell County, Oct 30, 1838, and killed or mortally wounded seventeen men and boys and severely wounded others, and on the same date the mob-militia, about 2,000 strong, surrounded Far West, and on the following day, Oct 31, 1838, arrested the Prophet Joseph Smith and a number of the leading brethren. The next day (Nov 1) the brethren in Far West were forced to give up their arms, after which the mob-militia pillaged the town, ravished women and did violence to a number of the brethren. Meantime the Prophet and his brethren had been imprisoned in the jail at Liberty, Clay County, and while there during a night in which, chained and helpless, they were compelled to listen to a recital of the atrocities committed by the mob upon the helpless and unarmed saints, the Prophet rose to his feet, and in a voice of thunder exclaimed, "Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant." The guards, terrified,

shrank into a corner and remained quiet till a change of guards.

On Oct 25, 1838, a skirmish between about seventy-five of the brethren and a mob encamped on Crooked River, Ray Co, Mo., resulted in the killing of Gideon Carter and mortally wounding of David W Patten (one of the Twelve Apostles of the Church) and Elder Patterson O'Banion

By the middle of April, 1839, nearly all the saints in Missouri, variously estimated at from twelve to fifteen thousand, had left the state, most of them fleeing to the state of Illinois, where they built up the City of Nauvoo (See "Missouri Persecutions" by B H Roberts, "Historical Record," and all histories of the Church)

**MISSOURI** as a Latter-day Saint Missionary field. The state of Missouri at the close of 1930 constituted an important part of the Central States Mission and was divided into three districts, or conferences, named respectively Missouri, Independence and Southwest Missouri. According to the official report of Dec 31, 1930, there were eight organized branches of the Church in Missouri at that time, namely, Independence, Joplin, Kansas City, St Louis, Sedalia, St Joseph, Springfield and Webb City. The total membership of the Church in the state of Missouri at the close of 1930 was 2,285, including 371 children. Besides the organized branches of the Church there were Sunday schools functioning in Hannibal, Jefferson City and Winona.

As years passed and prejudice in Missouri diminished, missionaries laboring in adjacent states frequently visited Missouri to prosecute missionary labors. In due time, Missouri became a regular missionary field as a part of the Northern States Mission, and so continued until 1900, when it was transferred to the Southwestern States Mission. The name of that mission was changed in 1904 to that of the Central States Mission, including the state of Missouri. Independence,

Mo., is the headquarters of the Central States Mission, where a substantial mission home and chapel have been erected. The saints also own chapels at St. Louis and St. Joseph, and branches of the Church have been organized in a number of other places in the state.

**MISSOURI RIVER** (The) is by far the largest and longest of the tributaries of the Mississippi River. It has its source in the Rocky Mountains in Montana, nearly in the same latitude as the Mississippi River (47 deg. N). The Missouri River proper commences at the confluence of three small streams—Jefferson, Madison and Gallatin, running nearly parallel to each other and heading not far from the headwaters of the Columbia which flows west into the Pacific Ocean. The entire length of the Missouri River until it reaches the Mississippi is about 1,200 miles. Its course is first somewhat circuitous. It runs east until it reaches the northwest extremity of Minnesota, thence it flows south southeast and forms the boundary line between Iowa and Nebraska and traverses the state of Missouri, joining the Mississippi River 17 miles above St. Louis.

The Latter-day Saints became acquainted with the Missouri River as early as 1831, when the first missionaries to the Lamanites and later the first Latter-day Saint colonists arrived in Jackson County, Mo. The crossing and recrossing of the Missouri River by Latter-day Saints is mentioned frequently in Church History, and when the saints had located in the Rocky Mountains and the emigration was directed by way of New Orleans, the Mississippi and Missouri rivers were utilized by the migrating saints traveling in river boats to the places on the Missouri River established as outfitting posts for crossing the plains. Many of the emigrant companies were stricken with malaria and hundreds of the emigrants died on the journey up the rivers mentioned.

**MOAB WARD**, San Juan Stake, Grand Co., Utah, consists of the Latter-day Saints residing in Grand Valley, a beautiful oasis in the desert, which is situated on the Colorado River, formerly Grand River, 35 miles south of Thompson's Springs, the nearest railroad station on the Denver & Rio Grande Western Railroad. Grand Valley, in which Moab is located, is one of the finest valleys in the Rocky Mountain country, surrounded by high bluffs. This valley has an elevation of 4,000 feet, being much lower than any of the surrounding country. The little valley contains some of the richest soil in the whole western country and all kinds of cereals and fine fruits are raised in abundance. Besides farming, the people of Moab are engaged in stock-raising, especially in the sheep industry.

The history of Moab commences with the establishment of the Elk Mountain Mission founded in 1855 by Latter-day Saint missionaries, who located among the Indians for the purpose of preaching the gospel and showing the natives better ways of civilization. (See Elk Mountain Mission.) But as that mission met with disaster and was broken up, the beautiful valley lay uninhabited for a number of years until ranchmen took possession of it and paid exclusive attention to the raising of cattle and sheep. In due course of time, however, Latter-day Saints again entered the valley and founded the present settlement of Moab in 1880. Among the first of these settlers were Orlando W. Warner, Thomas Pritchett and Henry Penny, who located different claims, some of them buying out the former non-Mormon ranchmen. The old Mormon ditches made by the Latter-day Saint missionaries in 1855 were cleaned out and again used for irrigation purposes.

In 1881 Bishop Randolph H. Stewart, of Huntington, Emery Co., Utah, was called by the Church authorities to locate at Moab for the purpose of taking charge of the settlement, and at a meeting held Feb. 15, 1881, attended

by Pres. Christen G. Larsen of the Emery Stake and others, the saints residing in Moab or Grand Valley were organized as a ward with Randolph H. Stewart as Bishop. He was succeeded in 1893 by Mons Peterson, who in 1894 was succeeded temporarily by Orlando W. Warner, who later the same year was succeeded by Mons Peterson (serving a second term), who in 1896 was succeeded by Jeremiah Hatch (presiding Elder), who in 1897 was succeeded by David A. Johnson, who in 1903 was succeeded by John P. Larson, who in 1914 was succeeded by John Peterson, who in 1918 was succeeded by Clyde A. Hammond, who in 1921 was succeeded by Walter D. Hammond, who presided Dec. 31, 1930. On that date the Moab Ward had a Church membership of 608, including 107 children. The total population of the Moab Precinct was 853 in 1930.

**MOAPA STAKE OF ZION**, Nevada, consists of the Latter-day Saints residing in Lincoln and Clark counties, Nevada, and in a very small part of Arizona, with headquarters at Overton in the Moapa Valley. Stake conferences and other general gatherings are held at Overton, Virgin Valley, Las Vegas and Panaca alternately. There is a stake office building at Overton containing comfortable quarters for the stake presidency, the High Council, etc. The majority of the Latter-day Saints within the limits of the stake are farmers and stockraisers, while a few also are engaged in business in Las Vegas and other places. The stake (1930) consists of nine fully organized bishop's wards, viz: Alamo, Bunkerville, Las Vegas, Littlefield, Logandale, Mesquite, Overton, Panaca and Saint Thomas. There are also two organized independent branches, viz. Pioche and Caliente.

Moapa Stake is an outgrowth of the St. George Stake of Zion. Its history may be said to commence with Latter-day Saint settlements that were founded in the Muddy Valley, now Moapa Valley, in 1865, under the direction of Pres. Brigham Young. Several set-

tlements were commenced that year and many comfortable habitations were built by the saints. In 1868 these L. D. S. settlements were organized as Rio Virgen County, Utah. But in the meantime the territory of Nevada and subsequently the state of Nevada was organized from the west part of Utah, and when a slice of Utah, in 1866, was further added to Nevada, the settlements of the saints in the Muddy Valley, which hitherto had belonged to Utah, were made a part of Nevada and became subject to such exorbitant taxation that the saints, by advice of the authorities of the Church, vacated all their settlements on the Muddy, and founded new homes in Long Valley, Utah.

Soon afterwards non-Mormon ranchmen took possession of the lands and improvements which had been made by the Latter-day Saints, but in due course of time the saints had their attention again drawn to the fertile Moapa Valley with its pleasant semitropical climate, and several of the brethren bought out some of the ranches owned by non-Mormons, and located, with their families, in the valley. As the saints increased in numbers they were organized into a branch of the Church May 6, 1883, by the authorities of the Saint George Stake of Zion. This branch was organized as the Overton Ward in 1885. Later other smaller settlements of saints came into existence, which together with the saints in Panaca, Lincoln County, Nevada, which place was not entirely vacated by the saints when the general exodus took place in 1870, made a community large enough to be organized into a stake of Zion, and so, at a conference of the St. George Stake held June 9, 1912, attended by Apostles Francis M. Lyman and George F. Richards, the saints residing in the settlements of Overton, St. Thomas, Bunkerville, Littlefield, Mesquite, Panaca and Alamo were detached from the St. George Stake and organized as the Moapa Stake of Zion.

Willard L. Jones (formerly Bishop



op of the Overton Ward) was chosen as president of the new stake, with John M. Bunker, formerly Bishop of Saint Thomas, as first counselor, and Samuel H. Wells as second counselor. In 1917 George L. Whitney succeeded Samuel H. Wells as second counselor. In 1929 John M. Bunker was released and George L. Whitney promoted to first counselor and Frank Edgar Mineer chosen as second counselor to Pres Willard L. Jones, who acted as president of the Moapa Stake, Dec 31, 1930, with Elders Whitney and Mineer as counselors. Ellis Turnbough was the first clerk of the Moapa Stake; he was succeeded later in 1912 by N. Ray Pixton, who in 1914 was succeeded by William J. Flowers, who in 1918 was succeeded by Stephen R. Whitehead, who in 1922 was succeeded by Milton S. Earl, who acted Dec 31, 1930. On that date the Moapa Stake had a Church membership of 2,752, including 696 children.

**MOCCASIN BRANCH, Kanab Stake, Mohave Co., Arizona,** consists of a few families of Latter-day Saints residing at Moccasin, and an Indian farm, situated three miles north of Pipe Springs in a cove in the mountains opening out to the desert on the south-east. The valley is about 2½ miles wide. The Moccasin Springs (two springs close together and another spring a short distance away) are the source of a good-sized irrigation stream, in which the water is very good. A reservoir has been built to receive the water when the creek is high. Most of the land at Moccasin Springs is owned by Indians who are taken care of by the government. The Indian village contains a good school house and other buildings. The adjacent village, occupied by white people, is about 18 miles by nearest road southwest of Kanab and 35 miles by roundabout road southwest of Orderville in Long Valley. The white settlers constitute a branch of the Church.

The first title to land held by any white man to any part of the ground

around Moccasin Springs was obtained from William B. Maxwell by a Brother Rhodes, who paid Maxwell 80 head of sheep for his claim. Brother Rhodes located at the springs as a ranchman as early as 1864, and he induced Randall Alexander to settle with him. The two together bought such remaining lands from the Indians as these natives still seemed to own. The ranch was vacated in 1866 because of Indian trouble. In 1871 Levi Stewart and others purchased the Alexander claim and divided the stock into eight or ten shares. A company under Louis Allen, consisting of people who had broken up their homes in the Muddy Valley (Nevada), located temporarily at Pipe Springs and Moccasin. Later the Canaan Cattle Company secured some property at Moccasin Springs, of which Lorin Pratt took charge for several years. Still later John Thomas Covington took charge. He was succeeded in 1883 by Christopher B. Heaton, who assisted the Indians in their farming, but without much success, as the Indians were not inclined to work very hard. A branch of the Church was organized as early as 1886 with Christopher B. Heaton as presiding Elder. He presided until 1890, when he moved to Mexico, where he was killed by Mexicans in 1894.

The Moccasin Branch was attached to the Orderville Ward in 1890, and Alvin Franklin Heaton appointed presiding Elder. He presided until 1894, when he sold his claims and moved away. After that only one family remained permanently at Moccasin. But as some of the Heaton boys married and young families came into existence, Jonathan Heaton commenced holding meetings at Moccasin and a Sunday school and Y. M. M. I. A. were organized. The saints at Moccasin Springs were organized as a regular branch of the Kanab Ward Dec 4, 1910, with Charles C. Heaton as presiding Elder. He was succeeded Sept 7, 1913, by Fred C. Heaton. On May 20, 1926, the Moccasin Branch, which hitherto had constituted a part

of the Kanab Ward, was organized as an independent branch, with Fred C. Heaton as president. He presided Dec 31, 1930, when the branch had a membership of 48 souls, including 13 children.

**MOFFATT WARD, Roosevelt Stake, Uintah Co., Utah,** comprises the Latter-day Saints residing in the town of Moffatt and at Fort Duchesne and surrounding country. Moffatt, named for David H. Moffatt, a railroad magnate, is on the main highway leading to Vernal, about nine miles east of Roosevelt, the stake headquarters, and 25 miles southwest of Vernal, the county seat.

Moffatt Ward is an outgrowth of the Randlett Ward. A Sunday school was organized in the Moffatt part of Randlett Ward in 1918 with Christopher William Bodily as superintendent. A branch organization was effected Nov 14, 1920, with Bro Bodily as presiding Elder, and the Moffatt Ward was organized Sept 4, 1921, with the same man as Bishop. He presided Dec 31, 1930, on which date the ward had 100 members, including 33 children. The Moffatt Precinct in 1930 had a total population of 387.

**MOHRLAND BRANCH, Emery Stake, Emery Co., Utah,** consists of the Latter-day Saints residing in the mining town of Mohrland, which is situated at the foot of the mountain 11 miles northwest of Huntington, 15 miles north of Castle Dale, and 22 miles southwest of Pice, the nearest railroad station on the Denver & Rio Grande Western Railroad. The distance from Mohrland to Clear Creek in Pleasant Valley by trail across the mountains is about 30 miles.

Mohrland, as a coal mining camp, was established in 1909, at the mouth of the so-called Cedar Creek Canyon, and in the spring of 1910, the Castle Valley Coal Company finished a railroad spur from Castle Gate, or Utah Junction, to Mohrland. Among the employees at the mines at Mohrland were a number of Latter-day Saints,

who were organized as a branch of the Church Aug 31, 1913, with Henry C. Matthews as presiding Elder. The mining company at Mohrland, through its superintendent, Mr William Forrester, tendered the saints the use of a creditable building free of charge for meetings and school purposes. Like other mining towns, Mohrland has always had a transient population. This accounts for so many changes in the branch presidency. Henry C. Matthews, who presided one year only, was succeeded by the following presiding Elders: Severin F. Grundtvig, 1914-1915; W. Lewis Marshall, 1915-1920; Bert J. Brooks, 1920-1923; Ira A. Strong, 1923-1928; and Bernard E. Christensen, 1928-1930. The Church membership on Dec 31, 1930, was 155, including 50 children. The total population of the Mohrland Precinct was 620 in 1930.

**MOLEN WARD, Emery Stake, Emery Co., Utah,** consisted of Latter-day Saints residing in a farming district lying east of Ferron on Ferron Creek. It was once a fully organized bishop's ward.

Molen as a settlement was an outgrowth of Ferron, and the first settlers located there in 1878. On Aug 31, 1884, the saints residing on Lower Ferron Creek were separated from those living further west and organized into a ward named Molen in honor of Michael W. Molen, who was one of the first settlers on Ferron Creek. Lyman S. Beach was chosen as Bishop of the new ward. He acted in that capacity until 1891, when he was succeeded by Hans Peter Rasmussen, who in 1905 was succeeded by Lyman S. Beach (serving a second term), who in 1910 was succeeded by J. Edwin Caldwell, who in 1920 was succeeded by Hans C. Hansen, who presided until June 23, 1922, when the ward was disorganized and its remaining membership amalgamated with the Ferron Ward saints.

**MOLONAI CONFERENCE, or District, of the Hawaiian Mission,** organ-

ized in 1926, embraces the extreme western section of the island of Maui, and all of the islands of Lanai and Molokai, except the leper settlement of Kalaupapa, where, however, there is a branch of the Church having a convenient frame meeting house. All the members of this branch, including the officers, are lepers. There are two other branches of the Church in Molokai, namely, Holahua and Kaimalu. On Maui there are three organized branches, namely, Oaowalu, Lahaina and Honokahai. The island of Lanai at one time contained a large L. D. S. settlement at Palawai, but since the removal of the saints from Lanai to Laie, Oahu, in 1865, only a few scattered members of the Church have resided on Lanai.

**MONA WARD, Juab Stake, Juab Co., Utah,** consists of Latter-day Saints residing in the little town of Mona (originally called Clover Creek) which is situated near the west base of Mount Nebo, seven miles north of Nephi, the headquarters of the Juab Stake. The inhabitants of Mona are nearly all L. D. S. farmers. A variety of cereals and fruits are grown in the settlement. The Clover Creek settlement was founded in December, 1851, by three L. D. S. families, other settlers soon followed and the unusual pioneer labor and improvements caused a flourishing little settlement to spring into existence. Andrew Love, one of the first settlers of the place, was the first presiding Elder. He was succeeded by Edward Kay. A townsite was surveyed at Clover Creek, after which the place became known as Mona, which name it still bears. The saints at Mona or Clover Creek belonged to the Nephi Ward until July 1, 1877, when the branch was organized as a regular bishop's ward with John Madison Haws as Bishop. Following are the names of his successors in that office: John Kienke, 1886-1892, James H. Newton, 1892-1897, Christian E. Nielsen, 1897-1901, John L. Ellertsen, 1901-1902; O. M. Sandersen (P. E.), 1902-1903,

Heber S. Olsen, 1903-1904; Ephraim Ellertsen, 1904-1910; Raphael Garfield, 1910-1929, and John S. Nielsen, 1929-1930. The Church membership of the Mona Ward was 375 on Dec. 31, 1930, including 139 children. The total population of the Mona Precinct was 471 in 1930.

**MONMOUTHSHIRE CONFERENCE,** British Mission, comprised the Latter-day Saints residing in Monmouthshire, England, a county bordering on Wales, and inhabited by a number of the Welsh-speaking people. Monmouthshire Conference was organized May 31, 1846, but was discontinued on May 30, 1871, and made a part of the Glamorgan (Wales) Conference.

**MONROE, South Sevier Stake, Sevier Co., Utah,** consists of the Latter-day Saints residing in the town of Monroe and surrounding country. Most of the people reside on the townsite, but a few scattered settlers live on their respective farms, some of them in a sort of string town on Rich Creek, south of Monroe. The farming lands are principally irrigated from the Sevier River through a canal which taps said river about four miles west of the townsite. The town of Monroe, the headquarters of the South Sevier Stake, is situated on elevated ground sloping gently northward towards the Sevier River, half a mile from the foot of the mountains on the east and about six miles from the mountains on the south. Monroe is ten miles south of Richfield, and about 180 miles by railroad southwest of Salt Lake City. Monroe comprises two fully organized bishop's wards, namely, the Monroe North and Monroe South wards. The two wards had a total Church membership of 1,228, including 288 children, Dec. 31, 1930. The total population of Monroe Precinct was 1,640 in 1930, of these 1,247 resided in the town of Monroe.

Late in the fall of 1863 George Wilson and son and two others, who intended to become settlers in that part of Sevier Valley now included in the

Monroe Ward, arrived on the present site of Monroe and made a dugout near the present center of the town, which primitive dwelling they finished before Christmas, 1863. The parties named lived in that dugout all alone during the winter of 1863-64, engaged in hauling poles for fencing purposes from the mountains on the east side of the valley. David Griffith and another man arrived Feb. 20, 1864. Bro. Griffith later took the first grist of wheat ever raised in Monroe to Manti for milling. About twenty families altogether arrived in 1864 and founded the settlement of Monroe, which, however, was known from the beginning as South Bend, and afterward as Alma, thus named in honor of the Book of Mormon prophet by that name.

Wiley T. Allred presided over the settlement at the beginning. A good crop was raised in Alma in 1864. A ditch, which taps the Sevier River, about four miles west of the settlement, was made, though the townsite was watered from the Monroe Creek. In the spring of 1865 a few more settlers located at Alma, and Fred Olsen was called to succeed Wiley T. Allred as presiding Elder. Bro. Olsen proved to be an efficient leader and was very much liked by the people. In March, 1865, the Alma Precinct was created by the county court of Sevier County. In July, 1865, Indians attacked the settlement and a battle took place between the mounted militia under Warren S. Snow of Manti and the Indians. During the Indian trouble in 1865 Anthony Robinson, who was returning from Manti with a grist, was ambushed near Rocky Ford south of Salina and killed. Early in 1865 the settlers at Alma built a fort enclosing one block of the town survey. This fort was built of log houses on three sides, while a rock wall ten feet high protected the fort on the east side. This fort was built in nine days. In February, 1866, some of the families at Alma, fearing attack by Indians, moved to Richfield. Several unsuccessful attempts were made by Indians

to steal the stock of the settlers. A good harvest of wheat and other cereals and vegetables was raised in Alma in 1866, but in April, 1867, the settlement was vacated, as the Indian hostilities assumed a worse feature than ever before.

A number of teams, sent out by the saints of Sanpete County, arrived in Alma in April, 1867, and assisted the people to move away. The settlers left their homes sorrowfully as many of them had become quite attached to their new location. In 1868 Fred Olsen, the former president of Alma, and others, made an attempt to resettle the place, but were attacked by Indians at North Cedar Ridge between Salina and Richfield. During the engagement that followed, Lars Alex Justeson was killed and a number of the brethren wounded. In November, 1870, Moses Gifford and others arrived on the present site of Monroe to resettle the place, the Black Hawk Indian War having practically been terminated. When these settlers arrived at Alma they found nothing hurt by Indians, but miners and prospectors who had passed through had burned many of the fences, etc., in making their camp fires. Early in the spring of 1871 a number of the brethren who were resettling Alma brought their families out, making temporary homes in the fort. The settlers applied to the government for a post office which was granted under the name of Monroe, honoring James Monroe, fifth president of the United States. In consequence of this, the name of the settlement was also changed from that of Alma to Monroe.

Moses Gifford was the first presiding Elder at Monroe after the resettling; he was succeeded in 1874 by James Thos. Lisonbee, who presided until 1877, when the Monroe settlement was organized as a bishop's ward with Dennis L. Harris as Bishop. He was succeeded in 1885 by Thomas Cooper, who in 1891 was succeeded by Orson Magleby, who in 1901 was succeeded by Samuel W. Goold, who pre-

sided until April 24, 1904, when the Monroe Ward was divided into the Monroe North Ward and the Monroe South Ward.

**MONROE NORTH WARD,** South Sevier Stake, Sevier Co, Utah, consists of Latter-day Saints residing in the north half of the city of Monroe, or all that part of said city lying north of Center St., which street runs east and west through the city. The inhabitants of the Monroe North Ward are, like the people of the Monroe South Ward, mostly farmers, of whom quite a number live on their respective farms, though a majority reside in the town of Monroe.

At a special meeting held in Monroe April 24, 1904, the town or ward of Monroe was divided into two wards, the north half being organized as the Monroe North Ward with Joseph H. Jensen as Bishop and the south half as the Monroe South Ward with Heber Swindle as Bishop. Bishop Jensen was succeeded in 1917 by Waldemar Oscar Lundgren, who in 1925 was succeeded by Wilford Hansen, who in 1928 was succeeded by Arthur C. Lundgren, who presided Dec. 31, 1930. On that date the Monroe North Ward had 599 members, including 159 children.

**MONROE SOUTH WARD,** South Sevier Stake, Sevier Co., Utah, consists of Latter-day Saints residing in the south part of the city of Monroe, with outlying districts. The ward extends north to Center St., which separates it from the Monroe North Ward. East and south the Monroe South Ward extends to the mountains and westward to the Sevier Ward.

The Monroe South Ward came into existence April 24, 1904, when Monroe was divided into two bishop's wards, namely, the Monroe North and the Monroe South wards. Heber Swindle was sustained as Bishop of the Monroe South Ward. He was succeeded in 1916 by Jacob Magleby, who in 1919 was succeeded by James R. Ware, who in 1923 was succeeded by Cyrus Alphonso Winget, who in 1926 was

succeeded by Edward C. Bredsgaard, who in 1927 was succeeded by Arthur B. Smith, who presided Dec. 31, 1930. On that date the Monroe South Ward had 629 members, including 129 children.

**MONTANA CONFERENCE,** or District, of the Northwestern States Mission, comprises the Latter-day Saints residing in the state of Montana, and had a total membership in 1930 of 1,181, including 320 children. There were in the state ten organized branches of the Church, namely, Anaconda, Butte, Bynum, Charlo, Allendale, Dillon, Helena, Great Falls, Sun River and Missoula. The saints at Anaconda, Butte, Allendale, Dillon, Great Falls and Sun River (Simms) own their own chapels.

Montana was originally a part of the Louisiana Purchase. It was organized as a territory in 1864 and admitted into the Union as a state Nov. 8, 1889. The population of Montana was 20,595 in 1870, 39,159 in 1880, 142,924 in 1890, 243,329 in 1900, 376,053 in 1910; 548,889 in 1920, and 537,606 in 1930.

Latter-day Saints living in Idaho crossed the boundary line into Montana to obtain employment, and as early as 1880 politicians took advantage of popular prejudice in trying to eliminate the Mormon vote in some precincts there, but Montana as a missionary field was not opened until 1896 (See Montana Mission.) The Church population in the Montana Conference Dec. 31, 1930, was 1181, including 14 High Priests, 15 Seventies, 84 Elders, 35 Priests, 29 Teachers, 54 Deacons, 630 lay members and 320 children.

**MONTANA MISSION,** during its brief existence (1896-1898), comprised the state of Montana and was divided into five conferences, namely, Anaconda, Billings, Butte, Missoula and Sheridan conferences.

In the spring of 1896 Elder Edward Stevenson, one of the Seven Presidents of Seventy, and Elder Matthias F.

Cowley, second counselor in the presidency of the Oneida Stake, were appointed to travel through the states in the northwest, visit members of the Church who might reside in that section of the country, open up branches and prepare a way for a mission. As a result of their labors, which were principally in the state of Montana, the Montana Mission was organized later the same year and placed under the direction of the presidency of the Bannock Stake (Idaho). Pres. Thomas E. Ricks of the Bannock Stake had previously extended his jurisdiction into Montana and organized a branch of the Church at Lima. Elders Stevenson and Cowley preached in Lima, Dillon, Butte, Anaconda, etc., and established headquarters for the mission at Anaconda. Elder Stevenson and his companion visited Gov. Richards of Montana, who received them with great kindness, he having met Elder Cowley at the Trans-Mississippi Congress in San Francisco, and Pres. Wilford Woodruff and Pres. B. H. Roberts in Salt Lake City, some time previously. The Governor gave the Elders letters of introduction to many of the leading men of the state of Montana. On Aug. 26, 1896, Elders Stevenson and Cowley left Montana and Elder Phineas Tempest of Rexburg, a member of the Bannock Stake High Council, was called to preside over the Montana Mission under the direction of Pres. Ricks of the Bannock Stake. Previous to this, Elders Franklin S. Bramwell and Frank H. Mason of Parke, Idaho, had joined Elders Stevenson and Cowley and labored as missionaries, under their direction. Other Elders came to augment the missionary force in Montana, and a splendid work was accomplished in that state under the direction of Pres. Tempest, and his successor, Franklin S. Bramwell, who became president of the mission in October, 1897. Pres. Ricks of the Bannock Stake was a frequent visitor when conferences were held.

After the organization of the Mon-

tana Mission, Elders Stevenson and Cowley extended their labors into the states of Oregon and Washington, and other missionaries were sent from the Bannock Stake to assist them in their labors. But on June 12, 1898, agreeable to instructions from the First Presidency of the Church, the Montana Mission was consolidated with the Northwestern States Mission, and Franklin S. Bramwell, who presided over the Montana Mission, was called to preside over the Northwestern States Mission, which then included all the territory previously embraced in the Montana Mission.

**MONTELLO BRANCH**, in Nevada Stake, consists of the Latter-day Saints residing at Montello, Elko Co., Nevada, a railway town on the Southern Pacific Railroad, 17 miles southwest of Lucin, Utah, and 162 miles by road north northwest of Ely, the headquarters of the Nevada Stake.

Montello, as a railroad station, dates back to 1869, when the Central Pacific Railroad was finished to Promontory in Utah. At Montello was located a helper station, where a number of men, many of them Latter-day Saints, were employed. Later a few saints residing at Montello and vicinity engaged in business or farming, but there was no Church organization there until Oct. 26, 1930, when at a meeting attended by Pres. Carl K. Conrad of the Nevada Stake, a branch of the Church was organized at Montello with Rulon Ballantyne Garner as president. On the same occasion a Relief Society and a Sunday school were organized in the branch. On Dec. 31, 1930, there were 55 members, including 22 children. The total population of the Montello Precinct was 545 in 1930.

**MONTICELLO WARD**, San Juan Stake, San Juan Co., Utah, consists of the Latter-day Saints residing in the town of Monticello, and the neighboring village of Verdure, the former situated on North Montezuma Creek, and the latter on South Montezuma

Creek. The town of Monticello, the county seat of San Juan County, is beautifully situated on high ground, six miles east of the Blue Mountains, 16 miles west of the Utah-Colorado boundary line, 47 miles northeast of Bluff, 60 miles by nearest road southeast of Moab, in Grand County, Utah, and 95 miles southeast of Thompson Springs, the nearest railroad station on the Denver & Rio Grande Western Railroad. The altitude of Monticello is nearly 7,000 feet, and snow frequently falls in the winter to a depth of 18 inches. The place is also exposed to terrible blizzards. All kinds of cereals are raised at Monticello and also the hardier kinds of fruits, principally apples and the smaller fruits.

Monticello, or that part of San Juan County now included in the Monticello Ward, became well known to the early settlers of Bluff and those who located settlements further up on the San Juan River in New Mexico. Among the people who traveled through the country on their way to the older settlements in Utah were Apostles Erastus Snow and Brigham Young, jun., who passed through the country in 1880, and were much pleased with the facilities for a settlement on that level open stretch of country on which Monticello was subsequently built; and in 1887 the settlement of Monticello was founded by Latter-day Saints. A townsite was surveyed, canals and ditches constructed, and houses built on both North and South Montezuma creeks. Those who settled on South Montezuma Creek afterwards became members of the Verdure Branch. In the spring of 1888 other settlers cast their lot with the original settlers on the Montezuma creeks, and at a meeting held March 8, 1888, the Blue Mountain Irrigation Company was organized and the name Monticello given to the new settlement. This year also a L. D. S. meeting house was erected. Fred I. Jones took charge of the Monticello settlement at the beginning. He presided until Aug. 25, 1890, when the saints

in Monticello were organized as a ward with Fred I. Jones as Bishop. He presided until 1912, when he was succeeded by Joseph Henry Wood, who in 1917 was succeeded by George J. Jarvis, who in 1920 was succeeded by Oscar W. McConkie, who in 1923 was succeeded by Charles E. Walton, who in 1928 was succeeded by Amasa J. Redd, who presided Dec. 31, 1930. On that date the Monticello Ward had 384 members, including 77 children. The total population of the Monticello Precinct was 763 in 1930, of these 496 resided in Monticello.

In the early days of the Monticello Ward the pioneer settlers were very much annoyed by outlaw cowboys getting drunk and disturbing the social conditions generally, breaking up dances, etc. On one of these occasions, Sister Walton, president of the Relief Society, was killed, and one of the cowboys, a peaceable fellow, also lost his life.

**MONTPELIER**, Montpelier Stake, Bear Lake Co., Idaho, the largest town in Bear Lake Valley, is an important railroad station and shipping point on the Oregon Short Line Railroad. In 1930 Montpelier contained four organized bishop's wards, in each of which there was a good L. D. S. meeting house. The town also has a palatial building known as the stake tabernacle. The city contains a number of modern school houses, large business blocks, numerous stores and many fine private residences. It is the headquarters of the Montpelier Stake of Zion.

Montpelier was first settled in the spring of 1864 by a number of Latter-day Saint families who had wintered at Paris. Sixteen men with their families arrived on the site of Montpelier about the middle of April, 1864, and took up farming land in what is known as the Montpelier South Field. Soon a townsite was surveyed by Joseph C. Rich, on which the people at once commenced to build. About 30 families spent the winter of 1864-1865

in Montpelier, where John Cozzens was the first presiding Elder. An attempt was made to name the place Clover, owing to the extensive fields of wild clover which grew in the locality. Later the name of Bellevue was suggested, but Pres. Brigham Young, who passed through the valley in 1864, suggested the name of Montpelier, the name of the capital of his native state Vermont. Charles R. Robison was the first Bishop of Montpelier, his appointment dating back to 1874, he was succeeded in 1883 by Samuel Matthews, who was succeeded in 1886 by William L. Rich, who was succeeded in 1893 by Wilford W. Clark, who presided until 1909, when Montpelier was divided into two wards, viz, the Montpelier 1st and the Montpelier 2nd wards. The dividing line between the two wards was Main St., or Washington Avenue, running east and west through the center of the town. Later the Montpelier 3rd and Montpelier 4th wards were organized. These four wards had on Dec. 31, 1930, a total membership of 1,691, including 322 children, the total population of the East and West Montpelier precincts was 5,125 in 1930, in Montpelier City alone, 2,436.

**MONTPELIER 1ST WARD,** Montpelier Stake, consists of the Latter-day Saints residing in the northwest part of the city of Montpelier, lying north of Main St. and west of Lincoln St.

The Montpelier 1st Ward dates back to 1909 when the saints in Montpelier were divided into two wards, namely, the Montpelier 1st and Montpelier 2nd wards.

On Dec 17, 1916, the Montpelier 1st Ward was divided and a new ward created to be known as the Montpelier 3rd Ward, the dividing line to be Lincoln Avenue, running north and south.

Wilford W. Clark was the first Bishop of the Montpelier 1st Ward; he was succeeded in 1912 by David J. Sutton, who in 1914 was succeeded by Edward C. Rich, who in 1917 was succeeded by William Louis Perkins, who

presided Dec. 31, 1930. On that date the ward had 436 members, including 59 children.

**MONTPELIER 2ND WARD,** Montpelier Stake, Bear Lake Co, Idaho, consists of that part of the city of Montpelier which lies south of Washington Avenue, or Main St., and east of 7th St., or the southeast part of the city.

All the saints residing in Montpelier belonged to one ward until March 21, 1909, when the Montpelier Ward was divided into the Montpelier 1st Ward (containing that part of Montpelier lying north of Main St.) and the Montpelier 2nd Ward (containing that part of the city lying south of Main St.)

In 1922 the Montpelier 2nd Ward was divided, and the east part of the same organized as the Montpelier 4th Ward.

The first Bishop of the Montpelier 2nd Ward was Herman H. Hoff, who in 1917 was succeeded by William Joseph Crockett, who in 1922 was succeeded by David Charles Kunz, who in 1927 was succeeded by Henry H. Hoff, jun., who on June 8, 1930, was succeeded by Byron E. Mumford, who still acted as Bishop of the Montpelier 2nd Ward Dec 31, 1930.

The membership of the Montpelier 2nd Ward Dec 31, 1930, was 575, including 121 children.

**MONTPELIER 3RD WARD,** Montpelier Stake, Bear Lake Co, Idaho, consists of the Latter-day Saints residing in the northeast part of Montpelier and is bounded on the north by the limits of the city, east by the mountains, south by Washington St., or Main St., and west by Lincoln St.

The Montpelier 3rd Ward was created Dec 17, 1916, when the Montpelier 1st Ward was divided into an east and west part and the east part organized into a new ward called the Montpelier 3rd Ward. The saints of the Montpelier 3rd Ward purchased a Church building originally erected by the Presbyterians, which was removed to the tithing office lot, where it was



rebuilt and enlarged It is a frame structure, standing on the north side of Clay St., between 4th and 5th streets. Thomas M. Mumford was the first Bishop of the Montpelier 3rd Ward; he was succeeded in 1922 by Sidney E. Burgoyne, who presided Dec. 31, 1930. On that date the ward had 394 members, including 80 children.

**MONTPELIER 4TH WARD** consists of the Latter-day Saints residing in the southwest part of the city of Montpelier and is bounded on the north by Main St or Washington Avenue, and east by 7th Street South and west it extends to the Montpelier city limits

The Montpelier 4th Ward came into existence Oct. 22, 1922, when the Montpelier 2nd Ward was divided, and the west part of the same organized as the Montpelier 4th Ward with John W Jones as Bishop He was succeeded in 1929 by John J Sarbach, who presided Dec 31, 1930 On that date the ward had 286 members, including 62 children

**MONTREAL CONFERENCE**, or District, of the Canadian Mission, consists of the Latter-day Saints residing in the city of Montreal, Province of Quebec, and vicinity The only organized branch of the Church in the district in 1930 was the Montreal Branch

**MONTROSE**, Lee County, Iowa, is a small town situated on the west bank of the Mississippi River, opposite Nauvoo, 12 miles below Madison and 11 miles above Keokuk, on a branch of the Chicago, Burlington and Quincy Railroad At the time of the general exodus of the saints from Missouri in 1839 a number of the exiles found temporary shelter in some deserted military barracks at Montrose, and soon afterwards considerable land was purchased by the Church in the vicinity—part of the so-called "Half-Breed Tract" Several small settlements were founded by the Latter-day Saints in Lee County, and Montrose was the home of many of the

saints from 1839 until the general exodus in 1846. During the short existence of Zarahemla, the saints at Montrose belonged to that stake of Zion. Montrose had 1,723 inhabitants in 1850, and 1,381 in 1930.

**MONTWELL WARD**, in Roosevelt Stake, Duchesne Co, Utah, consists of the Latter-day Saints residing in a farming district lying northwest of Roosevelt. The center of the ward, on the village where the L. D S meeting house and the district school house stand, is on the main road about ten miles northwest of Roosevelt and two miles northwest of Cedarview The meeting house is a log structure seating about one hundred people

Montwell is an outgrowth of the Cedarview Ward, the western part of which was organized as the Wells Branch in 1921, which on Dec 9, 1923, was organized as the Montwell Ward with Ovey R Richardson as Bishop He presided Dec 31, 1930, on which date the ward had a membership of 176, including 31 children

**MOORE WARD**, Lost River Stake, Butte Co, Idaho, consists of Latter-day Saints residing in a somewhat scattered condition in Lost River Valley The center of the ward is the railroad town of Moore, which is situated on the Mackay branch of the Oregon Short Line Railroad, 18 miles southeast of McKay, and 67 miles northwest of Blackfoot. Most of the saints live on their respective farms and ranches, and the ward contains some of the best farming land in Lost River Valley That part of the valley which is irrigated obtains water from ditches which tap Lost River on both sides at different points Lost River Valley is about five miles wide where Moore is located The saints in the Moore Ward are, as a rule, prosperous farmers, though their land holdings are comparatively small.

For a number of years before the Lost River Stake was organized, Lost River Valley was a missionary field in the Northwestern States Mission,

and constituted a part of the Idaho Conference, including the branches of Darlington, Pass Creek, Leslie and Mackay. L. D. S. Sunday schools were organized in Bartley and Chilly. The first settlers in Lost River Valley were stockmen, who located ranches in different parts of the valley. Later copper and lead ore were discovered near the place where Mackay afterwards came into existence. Among the first L. D. S. settlers in the valley were James King (later of Moore Ward) and William Dainley, who located about a mile west of the present site of Moore. L. D. S. missionaries were sent to Lost River Valley from the Bingham Stake of Zion and later from the Northwestern States Mission. On Feb. 28, 1899, William A. Ricks, a missionary, baptized James King, his wife and two daughters, who had formerly been residents of Logan, Utah. Soon afterwards a branch of the Church called the Lost River Branch was organized with James King as president. At the close of 1902 the Lost River Branch had a membership of 58. James King, who was called on a mission, was succeeded as presiding Elder by Andrew C. Jensen in 1905. In the meantime the number of people who had sometime previously been members of the Church in other places, united with the new converts in building a meeting house in the Lost River Branch, which branch for some time belonged to the Moreland Ward in the Bingham Stake.

On Sept. 16, 1906, Elias S. Kimball, president of the Blackfoot Stake, organized the Lost River Branch into a ward with Andrew C. Jensen, jun., as Bishop. He was succeeded in 1910 by William N. Patten, who in 1919 was chosen as president of the Lost River Stake and was succeeded as Bishop of the Moore Ward by Willard H. Sorensen, who in 1920 was succeeded by John E. Harris, who later in 1920 was succeeded by Vern V. Duke, who in 1923 was succeeded by J. Wesley Anderson, who in 1930 was succeeded by James Knighton, who presided Dec.

31, 1930. The Church membership on that date in the Moore Ward was 196, including 46 children. The total population of the Moore Precinct was 336 in 1930.

Until 1912, when the Arco Ward was organized, the Moore Ward included all the saints in the Big Lost River and Little Lost River valleys. A further division of the ward was made in 1916 when the north part of the ward, including the saints in Darlington, Pass Creek, Leslie, Mackay, Barton, Chilly and Dicky were transferred to the Northwestern States Mission. This reduced the membership in the Moore Ward to about 270, but in 1918, after several families of saints had made homes in the Lost River country, the membership increased to 400.

**MORELAND WARD,** Blackfoot Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in a farming district in Snake River Valley, in and surrounding Moreland, a station on the Mackay branch of the Oregon Short Line Railroad. The townsite is about four miles northwest of Snake River and six miles northwest of Blackfoot.

The first settlers in that part of Snake River Valley now included in the Moreland Ward were Charles E. Liljenquist, Josiah Draper, John England and son (Milo), George England, Joseph W. Hatch and Hans P. Christiansen, who early in 1894 started work on a canal tapping Snake River known as the "People's Canal," the project being in charge of Apostle Franklin D. Richards. In August, 1894, Apostle Heber J. Grant came to the district and chose a location for a townsite, to which the name of Moreland was given at the suggestion of John England, as most of the settlers had come to the valley on account of there being "more land" available for homesteading. For some time the settlers in Moreland belonged to the Riverside Ward, but in 1895 they erected a school house in which the

people, nearly all members of the Church, held meetings occasionally. Just north of this building a substantial brick school house was erected in 1900, after which the meeting house was used exclusively for ward purposes.

On March 23, 1896, the Riverside Ward was divided and the Moreland Ward created from the north part of the same with Hans P. Christiansen as Bishop. He was succeeded in 1898 by Warren P. Lindsay, who acted as presiding Elder until September, 1899, when he was ordained a Bishop and appointed to preside over the ward. He acted until 1907, when he was succeeded by Wm. T. England, who was succeeded in 1927 by Wm. C. Cutforth, who presided Dec. 31, 1930. On that date the Moreland Ward had 510 members, including 124 children. Moreland Ward belonged to the Bingham Stake until 1904, when it was transferred to the Blackfoot Stake of Zion. The total population in the Moreland Precinct was 719 in 1930.

**MORELOS (or COLONIA MORELOS)**, Juarez Stake, State of Sonora, Mexico, consisted of Latter-day Saints residing in the Batetio Valley, situated west of the Sierra Madre Mountains, about 20 miles northwest of Oaxaca, Sonora, 9,000 acres of land in the state of Sonora were purchased for the Colonization Company by Pies Anthony W. Ivins in 1899, and the first settlers located on this property known as the Batetio Ranch in January, 1900. The townsite of Morelos was located Feb. 11, 1900, and the saints there organized as a branch of the Oaxaca Ward, with Lorenzo S. Huish as presiding Elder. A number of saints from Payson, Utah, were among the first settlers of Morelos.

The early colonists of Morelos constructed a canal at a cost of about \$1,200. This canal, tapping the Bavispe River, waters the gardens, orchards, ornamental trees, etc., and also supplies water for culinary purposes. After the floods of 1905 the settlement

was moved north into the Batetio Valley where the colonists relied upon the Batetio Creek for their water supply.

During the existence of the colony at Morelos two roller flour mills were erected, the first of which was destroyed by fire in January, 1910, the fire being supposed to be of incendiary origin. The construction of the second mill was begun a week after the loss of the first one, which indicated the enterprise of the owner.

The year 1912 proved to be a very prosperous year in Colonia Morelos. About 300 acres planted in alfalfa produced a good crop and 50,000 bushels of grain were raised the same year. This encouraged the industrious saints of the colony very much and they looked upon it as a reward for their industry and perseverance in overcoming vast difficulties. Little did they know what was in store for them. When the revolution broke out in Mexico in 1912, the flourishing settlement of Morelos became a prey to the rebels or contending military forces, which caused the saints there, as well as all the other L. D. S. settlements in Mexico, to leave all they had and seek refuge in the United States.

Brother John J. Huber, who had acted as ward clerk at Colonia Morelos since the beginning of the settlement, gives a graphic history of the exodus of the saints from the colony, and as the experiences of the saints at Morelos are similar to those which the other L. D. S. settlements passed through, we give excerpts from the story recorded by Brother Huber under date of Oct. 7, 1912:

"In dealing with the Mexican government under Pies Diaz the Mormons were treated fairly and every encouragement offered to have them remain in the country. Under Pres. Madero's administration the president himself and his associates accorded the saints every consideration possible under the circumstances, but the local authorities have been very oppressive and overbearing. No protec-

tion was given the colonists by the local authorities during the past two years against lawlessness.

"Among the first local outbreaks was that of November, 1911, when one Isidro Escobosa, with about 70 men, attacked the El Tigre mining camp some distance from the colonies and, being repulsed there, came to Morelos with his men, but did not remain long, retiring to and pitching his camp in a canyon about five miles northeast. They were followed immediately by 100 mounted federal cavalry, who entered Morelos and camped on the streets of the town, remaining two days, but during that time and never afterwards making any move to go out after Escobosa and his band of outlaws. While in Morelos the federal cavalry took and slaughtered cattle, ordered hay, which was furnished, giving receipts for the same, informing the Mormons that value of the things taken and received by them would be paid for at Agua Prieta when the receipts were presented. These receipts were never honored."

**MORGAN BRANCH**, San Luis Stake, Conejos Co., Colorado, consists of a few families of saints living in a scattered condition about nine miles northwest of Richfield. The log meeting house, erected in 1890, is located near Alamosa Creek, about eight miles from Richfield.

The original members of the Morgan Branch were mostly saints from the Southern States and the branch was named for Elder John Morgan, formerly president of the Southern States Mission. The first L. D. S. settler in the locality arrived in 1885 and dug a ditch for irrigation purposes. In 1887 Joseph E. Samples was set apart by the bishopric of the Richfield Ward to preside over the saints at Morganville, meetings being held in private houses for a time. Brother Samples was succeeded in 1892 by John D. Westbrook. A reorganization was effected in 1925 with J. David Coombs as presiding Elder. He was succeeded in 1928 by Eph-

raim W. Coombs, who presided at the close of 1930.

**MORGAN STAKE OF ZION** consists of the Latter-day Saints residing in Morgan County, Utah, and the boundaries of the stake are the same as those of the county. The headquarters of Morgan Stake are at Morgan City, (or South Morgan), where there is a commodious stake office, affording accommodations for stake officials.

Morgan Valley was known to trappers in pre-pioneer days and in 1846 Lansford W. Hastings, the famous explorer, took a company of emigrants from the east, bound for California, down the Weber River, passing through what is now Morgan County.

After the arrival of the Utah pioneers in Great Salt Lake Valley in 1847 a number of settlers made their homes in what is now known as Davis County, Utah. It is said that Thomas Jefferson Thurston of Centerville, in getting timber from the mountains east of that settlement, caught a glimpse of the beautiful Weber Valley and could not rest until he had explored further. In 1855 he prevailed upon his son-in-law, Charles S. Peterson, to head a company to travel up Weber Canyon and explore the valley beyond. The late Jedediah M. Grant becoming interested in the project, sent three men with teams to assist in making a road through Weber Canyon. The Utah Legislature, by act approved Jan. 2, 1856, granted to Jedediah M. and George Grant and Thomas Jefferson Thurston a large section of land in Weber Valley for a herd ground, and Bro. Thurston moved his family there the same year. Other settlers joined them, and in 1862 Morgan County was organized and so named in honor of Jedediah Morgan Grant, who had taken so much interest in its settlement.

On July 1, 1877, the Morgan Stake of Zion was organized and contained at that time nine wards, namely, Croyden, Enterprise, Milton, Morgan, North Morgan, Peterson (or Weber), East and West Porterville and Richville.

people, nearly all members of the Church, held meetings occasionally. Just north of this building a substantial brick school house was erected in 1900, after which the meeting house was used exclusively for ward purposes.

On March 23, 1896, the Riverside Ward was divided and the Moreland Ward created from the north part of the same with Hans P. Christiansen as Bishop. He was succeeded in 1898 by Warren P. Lindsay, who acted as presiding Elder until September, 1899, when he was ordained a Bishop and appointed to preside over the ward. He acted until 1907, when he was succeeded by Wm T. England, who was succeeded in 1927 by Wm. C. Cutforth, who presided Dec. 31, 1930. On that date the Moreland Ward had 510 members, including 124 children. Moreland Ward belonged to the Bingham Stake until 1904, when it was transferred to the Blackfoot Stake of Zion. The total population in the Moreland Precinct was 719 in 1930.

**MORELOS (or COLONIA MORELOS)**, Juarez Stake, State of Sonora, Mexico, consisted of Latter-day Saints residing in the Batetio Valley, situated west of the Sierra Madre Mountains, about 20 miles northwest of Oaxaca, Sonora; 9,000 acres of land in the state of Sonora were purchased for the Colonization Company by Pres Anthony W. Ivins in 1899, and the first settlers located on this property known as the Batetio Ranch in January, 1900. The townsite of Morelos was located Feb. 11, 1900, and the saints there organized as a branch of the Oaxaca Ward, with Lorenzo S. Huish as presiding Elder. A number of saints from Payson, Utah, were among the first settlers of Morelos.

The early colonists of Morelos constructed a canal at a cost of about \$1,200. This canal, tapping the Bavispe River, waters the gardens, orchards, ornamental trees, etc., and also supplies water for culinary purposes. After the floods of 1905 the settlement

was moved north into the Batetio Valley where the colonists relied upon the Batetio Creek for their water supply.

During the existence of the colony at Morelos two roller flour mills were erected, the first of which was destroyed by fire in January, 1910, the fire being supposed to be of incendiary origin. The construction of the second mill was begun a week after the loss of the first one, which indicated the enterprise of the owner.

The year 1912 proved to be a very prosperous year in Colonia Morelos. About 300 acres planted in alfalfa produced a good crop and 50,000 bushels of grain were raised the same year. This encouraged the industrious saints of the colony very much and they looked upon it as a reward for their industry and perseverance in overcoming vast difficulties. Little did they know what was in store for them. When the revolution broke out in Mexico in 1912, the flourishing settlement of Morelos became a prey to the rebels or contending military forces, which caused the saints there, as well as all the other L. D. S. settlements in Mexico, to leave all they had and seek refuge in the United States.

Brother John J. Huber, who had acted as ward clerk at Colonia Morelos since the beginning of the settlement, gives a graphic history of the exodus of the saints from the colony, and as the experiences of the saints at Morelos are similar to those which the other L. D. S. settlements passed through, we give excerpts from the story recorded by Brother Huber under date of Oct. 7, 1912:

"In dealing with the Mexican government under Pres Diaz the Mormons were treated fairly and every encouragement offered to have them remain in the country. Under Pres Madero's administration the president himself and his associates accorded the saints every consideration possible under the circumstances, but the local authorities have been very oppressive and overbearing. No protec-

tion was given the colonists by the local authorities during the past two years against lawlessness.

"Among the first local outbreaks was that of November, 1911, when one Isidro Escobosa, with about 70 men, attacked the El Tigre mining camp some distance from the colonies and, being repulsed there, came to Morelos with his men, but did not remain long, retiring to and pitching his camp in a canyon about five miles northeast. They were followed immediately by 100 mounted federal cavalry, who entered Morelos and camped on the streets of the town, remaining two days, but during that time and never afterwards making any move to go out after Escobosa and his band of outlaws. While in Morelos the federal cavalry took and slaughtered cattle, ordered hay, which was furnished, giving receipts for the same, informing the Mormons that value of the things taken and received by them would be paid for at Agua Prieta when the receipts were presented. These receipts were never honored."

**MORGAN BRANCH**, San Luis Stake, Conejos Co., Colorado, consists of a few families of saints living in a scattered condition about nine miles northwest of Richfield. The log meeting house, erected in 1890, is located near Alamosa Creek, about eight miles from Richfield.

The original members of the Morgan Branch were mostly saints from the Southern States and the branch was named for Elder John Morgan, formerly president of the Southern States Mission. The first L. D. S. settler in the locality arrived in 1885 and dug a ditch for irrigation purposes. In 1887 Joseph E. Samples was set apart by the bishopric of the Richfield Ward to preside over the saints at Morganville, meetings being held in private houses for a time. Brother Samples was succeeded in 1892 by John D. Westbrook. A reorganization was effected in 1925 with J. David Coombs as presiding Elder. He was succeeded in 1928 by Eph-

raim W. Coombs, who presided at the close of 1930.

**MORGAN STAKE OF ZION** consists of the Latter-day Saints residing in Morgan County, Utah, and the boundaries of the stake are the same as those of the county. The headquarters of Morgan Stake are at Morgan City, (or South Morgan), where there is a commodious stake office, affording accommodations for stake officials.

Morgan Valley was known to trappers in pre-pioneer days and in 1846 Lansford W. Hastings, the famous explorer, took a company of emigrants from the east, bound for California, down the Weber River, passing through what is now Morgan County.

After the arrival of the Utah pioneers in Great Salt Lake Valley in 1847 a number of settlers made their homes in what is now known as Davis County, Utah. It is said that Thomas Jefferson Thurston of Centerville, in getting timber from the mountains east of that settlement, caught a glimpse of the beautiful Weber Valley and could not rest until he had explored further. In 1855 he prevailed upon his son-in-law, Charles S. Peterson, to head a company to travel up Weber Canyon and explore the valley beyond. The late Jedediah M. Grant becoming interested in the project, sent three men with teams to assist in making a road through Weber Canyon. The Utah Legislature, by act approved Jan. 2, 1856, granted to Jedediah M. and George Grant and Thomas Jefferson Thurston a large section of land in Weber Valley for a herd ground, and Bro. Thurston moved his family there the same year. Other settlers joined them, and in 1862 Morgan County was organized and so named in honor of Jedediah Morgan Grant, who had taken so much interest in its settlement.

On July 1, 1877, the Morgan Stake of Zion was organized and contained at that time nine wards, namely, Croyden, Enterprise, Milton, Morgan, North Morgan, Peterson (or Weber), East and West Porterville and Richville.

East and West Porterville were amalgamated as the Porterville Ward in 1897 and Enterprise ceased to exist after 1900. Slide (Devil's Slide) Ward was organized in 1914, and is the only ward now in existence which has been added to Morgan Stake since its organization. Mountain Green Ward (organized in 1928) and Stoddard Branch (organized in 1918) had but brief existence. Thus, Morgan Stake at present contains eight wards as follows. Croyden, Milton, Morgan, North Morgan, Peterson, Porterville, Richville and Slide.

Willard G. Smith, the first president of the Morgan Stake, was succeeded in 1893 by Richard Fry, who died April 15, 1900, and was succeeded in 1900 by Daniel Heiner, who was succeeded in 1923 by Melvin Howard Randall, who presided over the stake Dec 31, 1930. On that date the stake had 2,120 members, including 436 children

Following is a list of the counselors in the presidency of the Morgan Stake. First counselors Richard Fry, 1877-1893; Samuel Francis, 1893-1900; William H. Rich, 1900 to his death, Sept 29, 1923; William W. Francis, 1923-1926, and George S. Heiner, 1926-1930. Second counselors. Samuel Francis, 1877-1893; William H. Rich, 1893-1900; William W. Francis, 1900-1923; George Sylvester Heiner, 1923-1926; Edward H. Anderson, jun., 1926-1927, and Charles Calvin Geary, 1927-1930. Stake clerks. John S. Barrett, 1877-1882, James H. Mason, 1882-1884; Alonzo Francis, 1887-1893; Charles R. Clark, 1893-1899; Hyrum K. Porter, 1899-1900; David A. Robison, 1900-1907; William W. Francis, 1907-1910, Henry Heiner, 1910-1918, and Roy E. Francis, 1918-1930.

**MORGAN (SOUTH MORGAN) WARD**, Morgan Stake, Morgan Co., Utah, consists of Latter-day Saints residing in that part of Morgan City lying south of the Weber River. The stake tabernacle, a very substantial rock building, is used for all ward purposes; it seats about 500 people,

Richard Fry arrived in Utah from England in 1860, and in the fall of the same year settled about half a mile west of the present center of South Morgan. Richard Norwood and Daniel Bull joined him and all built cabins, and, with their families, spent the winter of 1860-1861 there. Other settlers followed and a townsite was surveyed in 1864, called Morgan in honor of Jedediah Morgan Grant who, in 1856, had located a claim in the valley. In 1868 Morgan became an incorporated city, and the same year, the county seat was transferred from Littleton to Morgan City. In 1868 the Union Pacific Railroad was completed through Morgan and the city has since become an important railroad station and distributing center for the surrounding country. This year also a bridge was built across the Weber River, thus uniting North Morgan with South Morgan.

When the Morgan Stake was organized July 1, 1877, South Morgan and North Morgan were organized as two bishop's wards. Charles Turner was sustained as Bishop of the South Morgan Ward.

In 1877 the people at South Morgan suffered great loss on account of grasshoppers, and the city council ordered that no tax assessments should be made that year on this account. A Sunday school was organized in South Morgan in 1866 with Samuel Francis as superintendent, and a Relief Society was organized in 1868 with Mrs. Ann Fry as president. The "Morgan City Mutual Improvement Association" (later a Y. M. M. I. A.) was organized in 1876 with Samuel Francis, sen., as president, a Y. L. M. I. A. in 1878 with Mrs. Ann Littlefield as president, and a Primary Association in 1879 with Mrs. Harriet Welch as president.

In 1906 the North Morgan and South Morgan wards were amalgamated with Alonzo Francis as Bishop of the amalgamated ward, known as the Morgan Ward. He occupied this position until 1910, when the ward was again divided. South Morgan was continued as the Morgan Ward with Alonzo

Francis as Bishop and North Morgan Ward was reorganized with James A. Anderson as Bishop. Bishop Francis was succeeded in 1921 by Charles Calvin Geary, who was succeeded in 1925 by George A. Taggart, who was succeeded in 1926 by Howard Francis, who presided as Bishop Dec. 31, 1930. On that date the ward had 483 members, including 75 children. The total population of the Morgan Precinct was 1,113 in 1930; of these 953 lived in the town of Morgan (South Morgan and North Morgan).

"MORGENSTJERNEN" was a periodical published in the Danish language in the interest of the Church, especially in the interest of Church history, by Andrew Jenson of Salt Lake City, Utah. The first number of this periodical was dated January, 1882, followed by eleven other numbers during the year, each number containing 16 pages and the whole volume 188 pages. Vol 2, covering the calendar year 1883, was also published as a monthly; twelve numbers or 188 pages, constituted the volume. In 1884 the periodical was published semi-monthly, 24 numbers, or 376 pages, constituting the volume. Vol 4 was published in 1885 as a monthly magazine, as a supplement to "Bikuben", the Danish-Norwegian newspaper published in Salt Lake City. This volume, like its three predecessors, was edited by Andrew Jenson. The volume consisted of twelve numbers of 16 pages each, or 188 pages altogether. The first two volumes of "Morgenstjernen" were printed at the "Deseret News" office, but in 1884 Elder Jenson procured type material of his own and the press work only was done at the "News" office, which was also the case with Volume 4. One of the main features of this historical magazine was a history of the Scandinavian Mission from 1850 to 1884, inclusive, together with a list and biographical notes of all the missionaries from Zion who, up to that time, had done missionary work in the three Scandinavian countries (Denmark, Sweden and Norway).

"MORGENSTJERNEN", the second periodical of that name published in the interest of the Church, was a semi-monthly periodical published in the Norwegian language, in Christiania (now Oslo), Norway. The first number was dated Jan. 1, 1922, and contained 16 pages. Four volumes of the periodical were published altogether during the calendar years of 1922, 1923, 1924, and 1925, each volume containing 24 numbers of 16 pages each, the total number of pages in each volume was 380, making 1,520 pages in the four volumes. After the run of four years, the publishers met with financial difficulties, the number of subscribers being too small to support the paper. Hence, the publication of "Morgenstjernen" ceased, and "Scandinaviens Stjerne," published in Copenhagen, Denmark, was, as had been the case before, made the organ for both the Danish and Norwegian missions. During its existence, "Morgenstjernen" was edited and published by the presidency of the Norwegian Mission, assisted by Elder Carl M. Hagberg.

**MORLEY SETTLEMENT.** See Lima

"MORMON" (The) was a weekly newspaper published in the city of New York in the interest of the Church. It consisted of a large four-page folio, with seven wide columns on each page. The printing matter measured 18 inches by 22½ inches. The first number was dated Feb. 17, 1855, and the last number Sept. 19, 1857. It lived through three volumes. Vols. 1 and 2 each contained 52 numbers, but only 31 numbers were published of Vol. 3, as the paper suspended publication in September, 1857, owing to the Johnston Army troubles. John Taylor was the editor of "The Mormon" from the beginning, assisted in the latter part by William I. Appleby. The motto of "The Mormon" was the following. "It is better to represent ourselves than to be misrepresented by others."

"The Mormon," like the "St. Louis Luminary", filled a very important



gap in the history of the Church, showing as it did the condition of the saints who, after the exodus from Nauvoo, were still scattered in different parts of the United States, and of those who passed through on their way from Europe and the eastern states on their way to the gathering places of the saints in the Rocky Mountains

**MORMON BATTALION.** While the Latter-day Saints, as exiles from Nauvoo, were wending their weary way across the prairies of Iowa in 1846, they were overtaken by Capt. James Allen, a representative of the U. S. Government, who called upon the saints to furnish a battalion to participate in the war between the United States and Mexico. The response was prompt and hence the so-called Mormon Battalion, consisting of about 500 men (besides laundresses and a few accompanying families), were organized into five companies of soldiers in July, 1846. The Battalion marched first to Fort Leavenworth, Kansas, where the men received their accoutrements and general outfits for crossing the continent, and the great march westward was commenced Aug. 13, 1846, from Fort Leavenworth. In the meantime Capt. James Allen took sick and died, and the Battalion was placed in charge of Lieut. A. J. Smith, an officer of the U. S. Army. The route of travel from Fort Leavenworth was in a southwesterly direction until the Arkansas River was reached. There a small company of the soldiers and some of the families were detached from the Battalion and marched to Bent's Fort, and thence to Pueblo. The main body of the Battalion continued their journey to Santa Fe, New Mexico, where they arrived Oct. 12, 1846. Here Col. Philip St. George Cooke took charge of the Battalion, which was further divided by detaching the soldiers who were sick, or unable to march further, and the families who had accompanied the Battalion so far, in charge of Capt. James Brown, and sending them to Pueblo to winter.

The main body of the Battalion, including five of the women, then continued the journey down the Rio Grande Del Norte for about 200 miles, when a further or third division of the Battalion took place, and 50 men were sent under Lieut. W. W. Willis on the back track to Santa Fe and thence across the country to Pueblo where they, together with the sick detachment under James Brown, spent the winter of 1846-1847. After Lieut. Willis had left with his men, the main body of the Battalion traveled through New Mexico and what is now Arizona over deserts and mountains to California, arriving at San Diego Jan. 31, 1847, after a march of over two thousand miles, blazing the trail much of the way. History will be searched in vain for an equal march of infantry.

After serving their country as per enlistment one year, the Battalion was disbanded at Los Angeles July 16, 1847, having rendered efficient service in restoring peace and good will among the Mexican inhabitants of California. One company of the Battalion, however, enlisted for another six months and rendered further military service at San Diego.

The majority of the Battalion boys, after their discharge, marched northward over mountains and through the San Joaquin Valley to Sutter's Fort on the Sacramento River, and thence crossed the Sierra Nevada Mountains into what is now the Nevada deserts on their way to the Great Salt Lake Valley, where some of the men expected to meet their families. But having traveled as far as the Truckee River, the Battalion boys met James Brown of the sick detachment of the Mormon Battalion, who carried advice from the authorities of the Church with instructions to the discharged soldiers to spend the winter in California if they chose to do so, as provisions were scarce with the pioneers who were founding Salt Lake City. Complying with this advice, about half of the Battalion boys returned to California to find employment for the winter, in

which they succeeded, and in January, 1848, while some of the brethren were engaged in building a saw-mill on the American River, they discovered gold at a place now known as Coloma, which caused the well known rush to the gold mines the next season. Later in 1848 most of the Battalion boys made their way to Great Salt Lake Valley and there joined the main body of the Church. Still later some of the Battalion boys with their families assisted in founding the Latter-day Saint settlement of San Bernardino, in southern California. (For further details see "Historical Record", Vol 8, pp. 905-938. History of the Mormon Battalion by Daniel Tyler and Comprehensive History of the Church by B. H. Roberts.)

**MORMON GROVE** was a camping place established by the Church on the prairie about three miles west of Atchison, Kansas, and chosen as the chief outfitting place for the saints who crossed the plains in 1855. Apostle Erastus Snow had charge of the shipping of emigrants that year, assisted by others. Some of the companies of saints from Europe, in traveling up the Mississippi and Missouri rivers, became subject to malarial diseases and many of them died on the journey up the rivers, while others succumbed to the dreadful disease after their arrival at Mormon Grove. Among those who died at Mormon Grove was John Peery, who was returning from a mission to Great Britain. The emigrants of that year landed at the wharf at Atchison and thence moved by teams out upon the prairie to Mormon Grove. Eight companies of saints, with a total of 337 wagons, commenced their journey to Great Salt Lake City from Mormon Grove in 1855. A number of unmarked graves are still in evidence in Mormon Grove, showing the resting places of some of these weary pilgrims who are waiting for a glorious resurrection.

**MORMON ISLAND** is the name given to a small island on the south

fork of the American River about half way between Coloma and Sutter's Fort, in Sacramento County, California.

On the 24th of January, 1848, Mr. James W. Marshall discovered a few pieces of gold in a mill race which had just been dug by members of the Mormon Battalion, who had recently received an honorable discharge from military service. A few of these brethren having explored a little further afield a few days later discovered more gold on an island which later became known as Mormon Island. Samuel Brannan, who had brought a company of saints from New York to California on the ship "Brooklyn" in 1846, put up a store on the island and called the place Natoma, by which name a few Indians who resided there were known. Sometime later, having been appointed to preside over the saints in California, Samuel Brannan collected tithing from the Mormon miners at Natoma, who, it is said, at one time, numbered 300. But when called upon by Pres. Brigham Young to "give an account of his stewardship", Brannan refused and soon afterwards apostatized from the Church. In 1856 a disastrous fire burned most of the houses at Natoma, which at one time, it is claimed, consisted of four hotels, three dry-goods stores, five general merchandise stores, two blacksmith shops, the Adams Express Company, a couple of butcher shops, two or three bakeries, a livery stable, seven saloons and a school house erected in 1851, besides a large number of cabins and dugouts. It must be understood that while the Mormon brethren did congregate on Mormon Island, non-Mormon miners staked out their claims there also. The town was never rebuilt after the fire as the gold rush was over.

**MORMON STATION.** See Nevada.

**MORMON WARD,** Bannock Stake, Bannock Co., Idaho, consisted during its existence from 1881 to 1892, of the Latter-day Saints residing in a farming and ranching district situated on

the west side of Bear River in Gentile Valley. The inhabitants were mostly ranchers who had located on the numerous little streams which rise in the mountains on the west side of the valley and course their way into Bear River. The principal stream in the district is Cottonwood Creek which rises in the mountains southwest and empties into Bear River near the Mormon Ward meeting house.

In 1891 Barnard White of Ogden, Utah, built a flume across Bear River to carry water from Trout Creek on the east side of the river to his ranch on the west side. Mormon Ward extended from the junction of Cottonwood Creek and Bear River on the south and northward about 17 miles to Hendrick's Springs. The center of the ward, where the Thatcher meeting house is now (1930) located, is 15 miles southwest of Grace, 32 miles by mountain road northeast of Oxford in Cache Valley, 21 miles southwest of Soda Springs, and 30 miles northeast of Preston.

Non-Mormons, who had settled on the west side of Bear River, were strong in their determination not to sell out any of their claims to Mormons, but Solomon H. Hale, who moved into Gentile Valley with his family Dec 18, 1874, bought out the Tunley Ranch on Burton Creek and was the first Mormon settler on the west side of Bear River in Gentile Valley. Other Mormons soon followed, though some of them were at first actually driven out of the valley at the point of the pistol, some of the non-Mormons being determined to control that side of the valley and prevent the Mormons from getting a foot-hold there. Associated with the gentiles in this plan were a few apostate Mormons. In due course of time, however, nearly all the gentiles sold out to Mormons, who soon became numerous enough to be organized into a branch of the Church, and on Jan 1, 1881, the Mormon Ward (thus named in contradistinction to Gentile Valley) was organized with Solomon H. Hale as Bishop. He was

succeeded in 1884 by John B. Thatcher, who in 1888 was succeeded by Ernest F. Hale, who acted until 1892, when Mormon Ward was divided and the north part of the same organized as the Thatcher Ward, and the saints in the south part were merged into the Cleveland Ward, previously organized.

MORONI, Moroni Stake, Sanpete Co., Utah, consisted of the Latter-day Saints and others residing in the Moroni Precinct, of which the city of Moroni, centrally located in Sanpete Valley, contains the bulk of the inhabitants. Only a few families reside on their farms immediately outside of the city limits. Water for irrigation purposes is taken out of the Sanpitch River at different points and conducted to the land in canals. Moroni is an important station on a branch of the Denver & Rio Grande Western Railroad, 19 miles north northeast of Mantt, the county seat, 22 miles southeast of Nephi, Juab Co., and 115 miles by rail southeast of Salt Lake City. The Moroni townsite is considerably broken, consisting, as it does, of rolling hills, and the soil is highly pregnant with minerals, owing to which fruit culture has not proven very successful. Moroni contains a fine rock meeting house, or tabernacle, beautifully situated on an eminence overlooking a great part of Sanpete Valley. Moroni can boast of a fine flouring mill, several stores and many fine residences.

Moroni is one of the eight original settlements in Sanpete Valley and was founded by George W. Bradley and others in March, 1859. The first townsite was surveyed on the banks of the Sanpitch, on the lowlands, but that location proved wet and marshy. A new townsite, according to advice from Pres. Brigham Young, was surveyed on the rolling hills northward where a flourishing settlement soon sprang into existence. The place was named Moroni from the beginning, honoring a city of that name mentioned in the Book of Mormon. George W. Bradley

was ordained a Bishop July 14, 1859, after having presided over the destinies of the colony from the beginning Brother Bradley presided until 1868, when Lars Svendsen took temporary charge and presided one year, until George W. Bradley returned from a mission to the United States. He then served a second term as Bishop from 1869 to 1877, and was succeeded by John W. Irons, who in 1901 was succeeded by Orlando Bradley, who presided until 1920, when the ward was divided into the Moroni East and the Moroni West wards.

During the Black Hawk War the people of Moroni built a fort as a means of protection against the Indians, and during one season the people of Fountain Green shared this fort with the Moroni saints.

The Church membership of the two Moroni wards on Dec 31, 1930, was 1,205, including 219 children. The total population of the Moroni Precinct was 1,385 in 1930, of these 1,218 resided in the city of Moroni.

**MORONI EAST WARD,** Moroni Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in the east part of Moroni, and the ward came into existence Dec 19, 1920, when the Moroni Ward was divided into the Moroni East and the Moroni West wards, the change to take effect Jan 1, 1921. Daniel Anderson, who had been a member of the former bishopric, was chosen as Bishop of the Moroni East Ward. He was succeeded in 1928 by Elmo Leroy Irons, who acted as Bishop of the ward Dec 31, 1930. On that date the ward had a membership of 548, including 90 children.

**MORONI WEST WARD,** Moroni Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in the west part of Moroni with outlying farms, including the little hamlet of Freedom. The saints of the Moroni West Ward worship in the old Moroni tabernacle erected in the 70's, which is one of the most pretentious L. D. S. meeting houses in Sanpete County.

At a conference of the North Sanpete Stake held Dec 19, 1920, attended by Apostle Orson F. Whitney, the Moroni Ward was divided into two wards, named respectively Moroni East and Moroni West wards. Orlando Bradley, formerly Bishop of the Moroni Ward, was chosen as Bishop of the Moroni West Ward. He was succeeded in 1921 by Ephraim Nelson, who presided Dec 31, 1930. On that date the Moroni West Ward had a membership of 657, including 129 children.

**MORONI STAKE OF ZION** consists of the Latter-day Saints residing in the extreme northwest part of Sanpete County, Utah, with headquarters at Fountain Green. The inhabitants within the limits of the stake are nearly all farmers and stock-raisers, many of them chiefly interested in sheep. The stake consists of the following wards: Chester, Fountain Green, Moroni East, Moroni West and Wales.

From 1877 to 1900 that part of Sanpete County now included in the Moroni Stake constituted a part of the Sanpete Stake of Zion. From 1901 to 1929 it belonged to the North Sanpete Stake, and at a stake conference held June 16, 1929, at Mount Pleasant, attended by Apostles Rudger Clawson and Richard R. Lyman, the North Sanpete Stake of Zion was divided, the west part of the same containing the Chester, Fountain Green, Moroni East, Moroni West and Wales wards being organized as the Moroni Stake of Zion. These settlements or wards had at that time a Church population of 2,739. James Louis Nelsen, who had acted as second counselor in the North Sanpete Stake presidency, was sustained as president of the Moroni Stake, with Ernest J. Johnson, Bishop of Fountain Green, as first, and Abram Livingston as second counselor. Carl S. Augason was chosen as stake clerk. All these brethren held the positions named Dec 31, 1930, on which date the stake had a total membership of 2,618, including 512 children. Orlando Bradley was stake Patriarch.

**MORRISEY BRANCH,** Beaver Stake, Beaver Co., Utah, consisted of a few families of saints belonging to the Beaver West Ward. The branch came into existence in 1920, but ceased to exist in 1924 Benjamin Pendleton was the presiding Elder

**MORRISITES.** This is the name of a sect which, under the leadership of Joseph Morris, a former member of the Church, was organized April 6, 1861, in Weber County, Utah Kingston Fort, just below the mouth of Weber Canyon, was chosen as the gathering place for the sect, Richard Cook, Bishop of Kingston, with several members of the ward, having joined the Morrisite movement. Richard Cook and John Banks (formerly a prominent missionary in Great Britain) became counselors to Joseph Morris.

One of the tenets of the faith of the Morrisites was that the coming of the Savior was close at hand, and the members were therefore instructed to prepare only for immediate needs. And, while waiting for the coming of the Lord, they armed themselves, engaged in drills and prepared to enlist under his banner, when he should arrive.

Seceders were not allowed to leave the settlement except by permission of the leading authorities of the organization, and then they must leave all their property for the benefit of the community. In 1862 three dissatisfied members, Wm Jones, Lars Chr Geertsen and John Jensen, attempted to escape, taking with them a team and wagon, but were captured and imprisoned and Wm. Jones was even put in irons. Further attempt to escape was to be punished by death. Lars Chr. Geertsen, however, got away and the civil authorities in Salt Lake City were notified of the enforced captivity of the other two.

Chief Justice John F. Kinney issued a writ for Joseph Morris, Richard Cook, John Banks and Peter Klemgaard, ordering them to bring these

unlawfully detained prisoners to Salt Lake City and appear themselves to show cause for their actions. The marshal, when attempting to serve this writ, was informed that the Morrisites as a community recognized no law but their own and that they would not respond to the writ.

On the return of the marshal to Salt Lake City a writ for the arrest of the Morrisite leaders for contempt of court was issued, and on account of the known fanaticism of the Morrisites, a force of militia, in charge of Col Robert T. Burton, was called out to act in conjunction with the marshal in the enforcement of the law.

The posse arrived on a bluff near the Morrisite settlement June 13, 1862, when Major Howard Egan and an escort were sent towards the fort with a white flag, expecting to be met by a like deputation from the fort and adjust the matter quietly. No notice, however, was taken of the approach of Major Egan, who then returned to the posse.

A proclamation was then sent to the fort in the hands of a herd boy who had friends in the settlement, notifying Joseph Morris of the intentions of the posse and advising that the prisoners and the five officials named (Joseph Morris, John Banks, Richard Cook, John Parsons and Peter Klemgaard) be surrendered into the custody of the posse. If this was not done within thirty minutes, it was suggested that the women and children and all persons peaceably inclined should be permitted to leave the fort in case of attack.

Upon receipt of this message a meeting of the Morrisites was called. They assembled in the bowery while Joseph Morris retired in order to receive a revelation upon the subject. The revelation stated that this was the commencement of the troubles which had been predicted by their Prophet (Joseph Morris), the surrender of the officials was forbidden and a promise

made that not a hair of the heads of the faithful should be harmed.

In the meantime, not receiving any reply to his communication, Col Burton ordered the artillery to fire two balls from the cannon, at a point beyond the fort, hoping to frighten the insurgents into surrendering. One ball went over the fort into the bluff beyond, but the second struck the ground in front of the settlement and rebounding crashed through the brush roof of the bowery, killing two women and fearfully wounding another. The meeting dismissed in confusion and later two men, with their families, waving handkerchiefs, left the fort and sought protection from the posse. Soon afterwards, the two prisoners, having been set free, came out of the fort, waving a white flag and claimed protection. During the rest of the day a few shots were fired on both sides and Jared Smith, one of the posse, was killed.

Finding the Morrisites so determined in their fanaticism, Col Robert T. Burton, the following day, sent a special messenger to Acting Governor Fuller asking advice. The answer stated that in view of the fact that one of the posse, an officer of the law, had been killed, the writs must be delivered and the dignity of the law of the United States be maintained.

So, on June 15th (1862), a formal attack upon the fort was made which resulted in the killing of Joseph Morris and two women, who in their fanatical frenzy clung to him, and in the death of his counselor, John Banks. During the engagement on this day, John Peter Wahlin, another member of the posse, was killed.

With the death of their leaders, further resistance from the Morrisites ceased, and a number of the leading men, being arrested, were taken to Salt Lake City for trial. Richard Cook, Peter Klemgaard and Christian Nielson were remanded to prison and the balance were released on bail, becoming sureties for each other, and were finally acquitted.

This practically ended the existence of the Morrisite faction, but some of them subsequently located near Soda Springs, Idaho, where a small town called "Morristown" was built up and existed for a number of years.

**MORRISTOWN** is a small settlement situated about 1½ mile west of Soda Springs, in Caribou County, Idaho. Joseph Morris who posed as a "prophet" and had gathered a number of followers around him and founded a colony on the Weber River, Weber County, Utah, got into trouble with the territorial government, which led to a skirmish between a sheriff's posse and the Morrisites, in which Joseph Morris and John Banks and others were killed, and others wounded, and all the followers were arrested, tried and acquitted. Their settlement on the Weber River, however, was broken up, and General Patrick E. Connor invited the Morrisites to locate at Soda Springs in order to be near the soldiers who promised them protection. About 40 families of Morrisites arrived in the locality in May, 1863, and founded the so-called Morristown settlement at the point where Soda Creek empties into Bear River, on a peninsula between Soda Creek and Bear River. These people, who had been the followers of Joseph Morris, had a townsite surveyed named Morristown. A number of houses were built on the townsite the same year, but as farming proved a failure, owing to the early and late frosts, the Morrisites became discouraged and began moving away. This exodus continued until there was only half a dozen families of the Morrisites left in 1891, and the town consequently almost disappeared from the map. It is estimated that about one-third of the people who had trained under Joseph Morris on the Weber River settled temporarily at Soda Springs. The site of the present Morristown is now (1930) occupied by other people.

**MOULTON WARD.** Raft River Stake, Idaho, consists of the Latter-

day Saints residing in Junction Valley (formerly Meadow Valley) in Cassia County, Idaho, and Box Elder County, Utah. This valley has an elevation of 6,000 feet and extends from north to south about 20 miles with an average width of three miles. The south half of this valley is in Utah and the northern part in Idaho. Meetings are held in the Woodrow school house, which occupies a central position in the valley.

The first settlers in Junction Valley were John Lind and his half-brother, Alexander Anderson, with their families. These brethren arrived in the spring of 1882 and selected claims in the extreme south end of the valley, this location being in Utah. Prior to this the valley had been only occupied by stock men who objected to the coming of permanent settlers. But a few other L. D. S. families took up land in the district and a Sunday school was organized for their benefit in 1913, with John D. Baker as superintendent.

On Aug. 9, 1914, a branch of the Church was organized with James Parley Howell as presiding Elder, and meetings were commenced in the Woodrow school house. There was a school building in the north part of the valley known as the Moulton School and another in the south part of the valley known as the Junction school house, but the Woodrow School, more centrally located, is about two miles south of the Idaho-Utah boundary line, and 30 miles southwest of Malta, the headquarters of the Raft River Stake. On April 23, 1916, the Moulton Ward was organized, a post office of that name had previously been established in the district. David Saunders was chosen as Bishop of the new ward. He was succeeded in 1921 by Ernest D. Simper, who presided over the ward Dec. 31, 1930, at which time it had a membership of 64, including 17 children. The total population of the Moulton Precinct was 42 in 1930.

**MOUND FORT WARD**, Weber Co., Utah, consisted of the Latter-day

Saints residing in a district within the corporate limits of Ogden City, bounded on the north by the Harrisville Ward, on the east by the mountains, on the south by the Ogden River, and on the west by the Marriott Ward. Mound Fort was for many years considered a suburb of Ogden, and was a fertile farming district with Washington Avenue passing through the center of it from north to south. It is still one of the best fruit-growing districts in Weber County and contains some beautiful modern residences. All the inhabitants were Latter-day Saints with but very few exceptions.

Mound Fort as a settlement dates back to the fall of 1848, when Ezra Chase and family and others, who had arrived in the "Valley" that year, located on the north side of Ogden River on the spot where Fair's Fort afterwards was built. The first settlers turned a part of the water of Ogden River into an old channel now known as Mill Creek. Several log houses were built and with Mill Creek on the north and the Ogden River on the south the location became practically an island. Fair's Fort was built about one mile east of Washington Avenue. In 1849 and 1850 other settlers located north of Ogden River. In the spring of 1850 successful farming was commenced, and several cabins were erected. After the killing of Terrekee, an Indian chief, in 1850, the people were counseled to move together for the sake of protection. This led to the building of Fair's Fort on the bottom lands, between Mill Creek and the Ogden River.

Erastus Bingham, by appointment, took charge of meetings held in Fair's Fort. In the spring of 1851 some of the buildings which had been erected in Fair's Fort were moved out onto the farming land, later included in the Mound Fort Ward. It is estimated that about 15 families altogether located in Mound Fort that year. Erastus Bingham took charge of all the saints north of the Ogden River, and when Bingham's Fort was located in 1853,

he also took charge of the saints there

When the Indians in Weber County became hostile in 1853, it was deemed necessary for the settlers to "fort up," hence, forts were located in different parts of the county. One of these was Mound Fort (known later as the "Terrace Subdivision" of Ogden), which enclosed about 30 acres of land surveyed into small lots, and another one called Bingham's Fort was located about two miles northwest of Mound Fort, or about half a mile west of the present "Five Points." At Mound Fort meetings were held under the direction of David Moore in private houses, as no school house was built in that fort until later. The mud walls intended to enclose Mound Fort were never completed, but a ditch trench was built on the top of the mound to protect the settlers against attack from the west side.

In the summer and fall of 1855 both Mound Fort and Bingham's Fort were broken up according to the advice of Pres Brigham Young, and most of the people moved into Ogden, in order to make that town strong and safe against Indians and other enemies. In November, 1863, Amos P. Stone was appointed presiding Elder in the Mound Fort vicinity. He was succeeded in 1870 by Alfred Randall, who later the same year, was succeeded by David Moore, who presided until May, 1877, when the Mound Fort District was organized as a regular bishop's ward with David Moore as Bishop. He was succeeded in 1892 by James Taylor, who presided until the Weber Stake was divided in 1908, when the Mound Fort Ward was discontinued and the north part of the same lying east of Washington Avenue was added to the Lynne Ward and became a part of the Ogden 8th Ward. That part of the Mound Fort Ward lying west of Washington Avenue was joined to the Ogden 3rd Ward and became the Ogden 10th Ward. On the same occasion that part of Ogden lying between 11th St and Canyon Road was added to that

part of the Ogden 3rd Ward lying north of Ogden River and east of Washington Avenue and became the Ogden 7th Ward.

**MOUND VALLEY WARD,** Bannock Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in a farming district in the south end of Gentile Valley, extending north to the Lago Ward, east and south to the mountains, and west to Bear River, which separates it from the Cleveland and Thatcher wards. Near the south end of the ward is a very picturesque cascade where Bridge Creek leaps 40 feet over a natural rock wall. The Mound Valley Ward meeting house, a fine brick building, is situated near Bear River, seven miles east of Thatcher, ten miles by mountain road north of Mink Creek, 27 miles northeast of Preston, 18 miles south of Grace, the stake headquarters, and 26 miles southwest of Soda Springs.

Mound Valley as a settlement dates back to 1865. Among the first settlers were some non-Mormons who boasted that no Mormons would be permitted to settle in the valley which they named Gentile Valley with that point in view. But as early as 1871 there were Latter-day Saints in the valley and as they increased in numbers they were organized as a branch of the Church in 1872 with Thomas G. Bennett as presiding Elder.

The Mound Valley Ward was organized in 1874 with Robert H. Williams as Bishop. He presided over all the saints in Gentile Valley until 1891, when the saints on the west side of Bear River were organized into a separate ward called Mormon Ward. Bishop Robert H. Williams presided over the Mound Valley Ward until 1891, when he was succeeded by Ephraim Bennett, who died Sept. 29, 1896, and was succeeded in 1897 by William H. Mendenhall, who in 1902 was succeeded by William W. Williams, who in 1913 was succeeded by William C. McGregor, who in 1916 was succeeded by John A. Tanner, who on July 13,



1930, was succeeded by Daniel McGregor, who presided Dec. 31, 1930. The Church membership in the Mound Valley Ward on that date was 191, including 31 children.

**MOUNT CARMEL WARD**, Kanab Stake, Kane Co., Utah, consists of Latter-day Saints residing in the lower end of Long Valley. Most of them reside in the village of Mount Carmel, which is beautifully situated on the upper Rio Virgen,  $2\frac{1}{2}$  miles below Orderville, seven miles southwest of Glendale, and 20 miles northwest of Kanab. Since the construction of the highway from Kanab to Zion Canyon, Mount Carmel is within 20 miles of Zion Canyon and 87 miles northeast of St. George. Mount Carmel is surveyed into a regular townsite with blocks 30 rods square.

Mount Carmel as a settlement dates back to 1864 when Priddy Meeks settled in the lower end of Long Valley. He lived there several months alone, but early in 1865 other settlers arrived and considerable improvements were made, a townsite surveyed and houses built. On account of troubles with the Navajo Indians, the pioneer settlers of Winsor, later Mount Carmel, moved to Berryville, the oldest town in Long Valley, and spent the winter of 1865-1866 there, but they moved back to their own location in 1866. The place was originally called Winsor in honor of Anson P. Winsor, the Bishop of Grafton, whose jurisdiction originally extended over the saints in Long Valley, where Silas Hoyt was the first presiding Elder. He, however, was succeeded by Henry B. M. Jolley after the Winsor people moved back from Berryville. Notwithstanding the precaution and the strengthening of the settlements in Long Valley, the Indians continued hostile, and so both Winsor and Berryville were vacated in 1866. In March, 1871, a company of settlers from St. Joseph, on the Muddy, Nevada, arrived in Long Valley as an organized body, Daniel Stark being their Bishop,

and he at once took charge of the settlement. In the resettling of Winsor, the town was named Mount Carmel, and in the beginning constituted a part of the Long Valley Ward. The name Mount Carmel was suggested by Joseph A. Young and adopted by the people at the time of the resettling. Daniel Stark was succeeded later by Israel Hoyt, who presided until March 5, 1877, when the Mount Carmel Branch was organized as the Mount Carmel Ward with Henry B. M. Jolley as Bishop. He was succeeded in 1892 by Haskell S. Jolley, who in 1900 was succeeded by Hans C. Sorensen, who in 1925 was succeeded by Osmer Lamb, who presided Dec. 31, 1930, on which date the Mount Carmel Ward had a membership of 110, including 26 children. The total population of the Mount Carmel Precinct was 133 in 1930.

**MOUNT EMMONS WARD**, Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a farming district known by the local name of Mount Emmons, thus named after one of the highest peaks in the Uintah Range of Mountains, which mountain peak stands forth in bold view about 30 miles due north of the Mt. Emmons townsite. Mt. Emmons is the temporary headquarters of the Duchesne Stake of Zion and the townsite, on which there are two general stores, a number of shops and some fine residences, besides a meeting house and a school house, is six miles south of Altonah, six miles east of Boneta, 20 miles northwest of Roosevelt, and 20 miles northeast of Duchesne city. It is also two miles east of Lake Fork and about 12 miles south of the foot of the Uintah Mountains. The townsite is located on an extensive flat known as the Altonah Bench, which extends north and south, east of the Lake Fork, for about 16 miles. The farming lands are irrigated mainly from the Lake Fork Canal No. 1, which taps Lake Fork about 12 miles northwest of Mt. Emmons. The

elevation of the townsite is about 6,200 feet above sea level.

Mt. Emmons, formerly known as West Bluebell, was first settled in 1906, and as settlers increased the saints in that locality were organized as a branch of the Bluebell Ward April 27, 1913, with Frederick A. Case as presiding Elder. The branch was named West Bluebell Branch, and when the Altonah Ward was organized, West Bluebell became a branch of that ward. Fred A. Case continued as presiding Elder until the West Bluebell Branch was organized as a ward Sept. 17, 1916, named the Mt. Emmons Ward, with Owen Bennion, formerly Bishop of Altonah, as Bishop. Bishop Bennion was succeeded in 1917 by Jesse L. Smith, who in 1919 was succeeded by Ira B. Cannon, who in 1920 was succeeded by Fred Earl Case, who on Feb. 9, 1930, was succeeded by Leroy W. Rust, who presided Dec. 31, 1930, on which date the Church membership of the Mt. Emmons Ward was 244, including 76 children. The total population of the Mt. Emmons Precinct was 314 in 1930.

**MOUNT GLEN WARD.** Union Stake, Union Co., Oregon, consists of the Latter-day Saints residing in the northeast quarter of the southwest quarter of Section 16, Township 2 South, Range 38 East, Willamette Meridian,  $4\frac{1}{2}$  miles northeast of La Grande, and seven miles southwest of Alicel. Nearly all the inhabitants of the Mount Glen Ward are Latter-day Saints, and own about 1,500 acres of land.

The L. D. S. missionaries, who labored in the Northwestern States Mission, or in the eastern part of Oregon, made converts in that district of country now included in the Mount Glen Ward and the saints there were organized as a branch of the Church called Springville, as a part of the Northwestern States Mission. The name of the branch was changed on Jan. 6, 1901, from Springville to Mount Glen, the latter name being considered appropriate in view of the

physical features of the country. When the Union Stake was organized June 9, 1901, a number of branches which had formerly belonged to the Northwestern States Mission were organized as regular bishop's wards to constitute part of the Union Stake, and among these was the Mount Glen Branch which was made a regular bishop's ward with Edward D. Whiting as Bishop. Bro. Whiting still presided Dec. 31, 1930, though he had changed counselors many times. On the date mentioned Mount Glen Ward had 78 members, including 10 children.

**MOUNT HOPE** was the name of a temporary stake of Zion organized May 27, 1840, at the steam mills at Columbus, Adams Co., Ill., with Abel Lamb as president. This stake, however, was discontinued the following year. It owed its existence to a number of the exiled saints from Missouri, who had sought and found employment in the steam mills mentioned. Columbus is about 18 miles northeast of Quincy, Ill.

**MOUNT JOY.** See North Morgan, Morgan Stake.

**MOUNT OGDEN STAKE OF ZION** consists of the Latter-day Saints residing in that part of Weber County, Utah, which is bounded on the north by 24th St., which separates it from the Ogden Stake, and on the east by the mountains. On the south the stake extends to and includes a part of Davis County, Utah, and on the west to Washington Avenue, Ogden, from the southern limits of the city to 28th St., and to Adams Avenue from 28th to 24th streets. The stake in 1930 consisted of eight organized bishop's wards, namely, the Ogden 5th, Ogden 9th, Ogden 12th, Ogden 14th, Ogden 17th, Ogden 18th, South Weber (in Davis County) and Uintah (partly in Weber and partly in Davis County). The headquarters of the stake are in the Weber County L. D. S. gymnasium building, on the corner of 25th St. and Jefferson Avenue, Ogden. Otherwise the stake tabernacle is used for stake

conferences and other large stake gatherings.

The Mount Ogden Stake was organized from the south part of Weber Stake May 21, 1922, with Robert Ibotson Burton as president, Joseph Ririe, first, and Joseph Clark MacFarlane, second counselor, and Thomas Arthur Shreeve as stake clerk. Pres. Burton and the counselors named acted in their respective positions Dec 31, 1930. The stake clerk, Thos. A. Shreeve, was succeeded in 1922 by William Zimmerman Terry, who in 1926 was succeeded by George Edward Hellewel, jun. On Dec 31, 1930, the Mount Ogden Stake had a total membership of 6,961, including 1,328 children.

**MOUNT PISGAH**, Iowa, was one of the temporary settlements founded by the Latter-day Saints while journeying westward from Nauvoo, Illinois, to the Missouri River in 1846. The townsite was located in Sec. 8 of the Jones Township in Union County, Iowa, six miles northeast of Afton, the county seat, and a mile and a half north of Talmadge, the nearest railway station. Mount Pisgah, which gave the name to the settlement, is a narrow ridge running from southwest to northeast between the middle fork of Grand River and Pisgah Creek. Along this ridge the Chicago, St. Paul and Kansas City Railway runs for some distance, passing within 20 rods of the Mormon cemetery where about one hundred and fifty saints are resting, and where a monument was erected to their memory in 1888.

When the saints were forced in 1846 to vacate Nauvoo, Illinois, they began their famous journey westward towards the Rocky Mountains and the advance company, after traveling 145 miles, established a temporary settlement in what is now Decatur Co., Iowa, which they called Garden Grove. Here they planted grain while others, continuing the journey westward, reached Grand River, where there was a garden spot and a grove of fine

trees. Here they established another settlement which later became known as Mount Pisgah, a name given to the locality by Apostle Parley P. Pratt. Pres. Brigham Young and several of the Church leaders arrived at the location May 18, 1846, and farming was commenced, some of those who had labored at Garden Grove coming on to Mt. Pisgah to assist in the work there. In the beginning of June Pres. Brigham Young and many of the leaders left Mt. Pisgah to continue the journey westward, leaving Elder William Huntington in charge of the settlement, assisted by Ezra T. Benson and Charles C. Rich. Pres. Young advised these brethren to fence a farm of 500 to 1,000 acres, surveying the land into five, ten and twenty acre lots. On May 31st it had become necessary to locate a site for a graveyard as Elder Noah Rogers, lately returned from a mission to the South Sea Islands, died and was buried therein (See From Kirtland to Salt Lake, by J. A. Little, page 53).

Other migrating saints arrived in the little colony until the population numbered over 2,000 souls, but the mortality among them was quite heavy, due to exposure and hardships endured on account of leaving their homes to avoid mob violence, and the records show that about 150 persons died at Mt. Pisgah during the first six months of its settlement. Robert Campbell was appointed clerk and postmaster for the colony.

In July, 1846, the little colony was called upon to raise its quota for the Mormon Battalion, which it did, thus losing many of the able-bodied men who were needed by their families. In August, 1846, it was reported that the saints at Mt. Pisgah were "enjoying peas, cucumbers and beans, that corn had silked out and buckwheat was in flower. There was a good prospect for crops of potatoes, melons, pumpkins and squash."

On Aug. 19, 1846, Wm. Huntington died and Charles C. Rich succeeded him as presiding Elder in the settle-

ment He was succeeded in 1847 by Lorenzo Snow

On account of the call of the Mormon Battalion, Pres Young was unable to continue the journey westward further than the Missouri River in 1846 and a settlement known as Winter Quarters, Neb., was established on the west side of the river. Meantime the settlements of Garden Grove and Mt Pisgah were constantly receiving additions of families anxious to go west in the spring

Pottawattamie County, Iowa, having been organized in September, 1848, Mt Pisgah became a precinct of said county and the county commissioners laid out a road from Mt Pisgah to Council Bluffs

In 1852 the settlement of Mt Pisgah was broken up, the saints there being advised to unite with their co-religionists in the Rocky Mountains

Later the Mt Pisgah townsite, with its burying ground, became the property of a Mr White, whose son, Alfred C White, later owned the farm Mr White and his family always respected the old cemetery and in 1888 part of the land was purchased, upon which a granite shaft was raised Upon this were engraved the names of a number of those who are known to have been interred in the cemetery at Mount Pisgah

**MOUNT PLEASANT.** North Sanpete Stake, Sanpete Co., Utah, consists principally of the Latter-day Saints residing in the city of Mount Pleasant and constitutes two fully organized bishop's wards, viz., the Mount Pleasant North and the Mount Pleasant South wards Both of these wards have fine and commodious meeting houses Mount Pleasant is the largest town in Sanpete County and the headquarters of the North Sanpete Stake of Zion It is one of the original eight Latter-day Saint settlements founded in Sanpete Valley

In 1852 a sawmill was built on Pleasant Creek and a little settlement was commenced there by pioneers,

who built a fort and made their first attempts at farming. But owing to Indian hostilities the settlement was broken up in 1853, and it was not until 1859 that the actual settlement of Mount Pleasant took place In that year William Seely and others arrived, built houses, and made permanent improvements, since which Mount Pleasant has ever grown in wealth and population James R Ivie was the first presiding Elder in Mt Pleasant, but he was succeeded July 10, 1859, when William S Seely was chosen as Bishop of the ward called Mount Pleasant Brother Seely acted in that position until July 4, 1877, when Mt Pleasant was divided into two wards, viz., the Mt Pleasant North Ward and the Mt Pleasant South Ward These two wards existed side by side until May 20, 1890, when they were amalgamated and all the saints in Mt Pleasant by this change again constituted only one ward with Christian N Lund as Bishop He acted in that capacity until 1900, when he was chosen as president of the North Sanpete Stake of Zion, and Mt Pleasant was then again divided into two wards, namely, the Mt Pleasant North and the Mt. Pleasant South wards, the boundary line between the two wards being established on the street running east and west south of the meeting house block On Dec 31, 1930, the two Mt Pleasant wards had a total membership of 2,057, including 271 children The total population of the Mt Pleasant Precinct was 2,628 in 1930, of these 2,284 resided in Mt Pleasant city

**MOUNT PLEASANT NORTH WARD,** North Sanpete Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in that part of the city of Mt Pleasant lying north of Main St., which runs through the city from east to west North the ward extends to Fairview and east and west to the mountains

From the beginning of the settlement of Mt Pleasant until July 4, 1877, all the saints in Mt Pleasant belonged to one ward (Mount Pleas-

ant), but on that date the ward was divided into two wards, viz., the Mount Pleasant North Ward and the Mount Pleasant South Ward; Orange Seely was chosen as Bishop of the Mt. Pleasant North Ward, but as he was called to preside in Castle Valley, Niels P. Madsen and Peter M. Peel were sustained as acting Bishops of the North Ward. Niels Peter Madsen was duly installed as Bishop of the Mt. Pleasant North Ward Nov. 20, 1878. He acted until May 19, 1890, when the two Mt. Pleasant wards were amalgamated and organized into the Mt. Pleasant Ward, with Christian N. Lund as Bishop.

This organization continued until December, 1900, when the North Sanpete Stake of Zion was organized with Bishop Christian N. Lund as president, and on the same occasion Mt. Pleasant was again divided into two wards, named as before, the Mt. Pleasant North and the Mount Pleasant South wards. Lars Peter Madsen was chosen as Bishop of the Mt. Pleasant North Ward. He was accidentally killed, and on Jan. 4, 1904, Daniel Rasmussen was chosen as Bishop of the Mt. Pleasant North Ward. He was succeeded in 1909 by Justus Bert Seely, who in 1911 was succeeded by Henry C. Jacobs, who in 1926 was succeeded by John Frank Mower, who in 1927 was succeeded by Henry P. Olsen, who presided Dec 31, 1930. On this date the Mt. Pleasant North Ward had a membership of 996, including 153 children.

**MOUNT PLEASANT SOUTH WARD**, North Sanpete Stake, Sanpete Co, Utah, consists of the Latter-day Saints residing in that part of the city of Mount Pleasant lying south of Main St., which street runs through the center of Mt. Pleasant from east to west. East and west the ward extends to the mountains and south to the Spring City Ward. A fine modern chapel serves the people of the Mt. Pleasant South Ward as a house of worship. It is situated on the east side of the principal street running north and south through the city of Mount Pleasant.

The Mount Pleasant South Ward came into existence July 4, 1877, when the Mount Pleasant Ward was divided into two wards, namely, the Mount Pleasant North and the Mount Pleasant South wards, and William S. Seely, who had acted as Bishop of the whole settlement since 1859, was chosen as Bishop of the Mount Pleasant South Ward. Bishop Seely presided until 1890, when the two Mt. Pleasant wards were amalgamated into one ward with Christian N. Lund as Bishop. He acted in that capacity until Dec. 9, 1900, when the Mt. Pleasant Ward was again divided into the Mt. Pleasant North and the Mt. Pleasant South wards. James Larsen was chosen as Bishop of the Mt. Pleasant South Ward, he was succeeded in 1913 by Adolph Merz, who in 1914 was succeeded by Abraham E. McIntosh, who in 1926 was succeeded by Andrew L. Petersen, who presided Dec 31, 1930. On this date the Mt. Pleasant South Ward had a membership of 1,061, including 118 children.

**MOUNT SHERMAN BRANCH**, Idaho Stake, consists of Latter-day Saints residing in a farming and stock raising district southeast of Soda Springs in Caribou and Bear Lake counties, Idaho. The farms and ranches are scattered over a considerable area of country, in which there are two school districts, and meetings and Sunday school sessions are held alternately in the two school houses, one of which is built on Barley Creek, five miles southeast of Soda Springs, and the other on Eight-Mile Creek, about eight miles southeast of Soda Springs. Both creeks rise in the mountains west of Bear River, and run eastward into Bear River.

Among the early ranchers and farmers in that district of country now included in the Mount Sherman Branch were a few L. D. S. families who attended religious services in adjoining settlements, but who were organized as a branch May 4, 1918, with George W. Wood as presiding Elder. He was succeeded in 1919 by J. Hyrum Foster,

who in 1929 was succeeded by John B Hopkins, who presided Dec. 31, 1930, when the branch had a membership of 67, including 19 children.

**MOUNT STERLING WARD**, Hyrum Stake, Cache Co., Utah, consisted of the Latter-day Saints residing in a district of country lying southeast of Wellsville and southwest of Hyrum.

The farmers residing in the Mt. Sterling school district being so far distant from the centers of the Hyrum or Wellsville wards where they held membership, a ward was organized for their benefit Jan 30, 1895, with Wm. J. Hill as Bishop. The numerical strength of the ward on Dec. 31, 1900, was 142 souls (20 families). Following are the successors to Bishop Hill Lars P. Christensen, 1903-1906; David Murray, 1906-1913; John L. Sloan, 1913-1915, and Joseph P. Cooper, 1915 to July 4, 1926, when the ward was discontinued and the members transferred to the Wellsville 2nd Ward Mt. Sterling Ward belonged to Cache Stake until 1901, when it became a part of the Hyrum Stake.

**MOUNT TRUMBULL WARD**, St George Stake, Mojave Co, Arizona, consists of about 25 families of Latter-day Saints living in a mountainous country covered with cedars, about 65 miles southeast of St George and about 15 miles from the north rim of the Grand Canyon of the Colorado River. The families live very much scattered on farms made in the openings between the cedars.

Mount Trumbull, a mountain in northern Arizona, first came into prominence at the time that the St George Temple was being erected. A sawmill was built there to furnish lumber and timber for the temple and for the building of other edifices for the saints in southern Utah. This mill was situated in the mountains about 25 miles east and 60 miles south of St George, Utah. The brethren who were employed at the sawmill were organized into a branch of the Church called the Mount Trumbull Branch

Feb. 8, 1874, with Ebenezer Bryce as presiding Elder. Warren R. Tenney was placed in charge of the sawmill at Mount Trumbull. After the completion of the St. George Temple this mill was moved from Mount Trumbull in August, 1877, to the Mogollon Mountains in Arizona, 40 miles west of the point where Captain Lot Smith and company at that time were locating settlements on the Little Colorado River. Immediately after being rebuilt, the mill commenced to saw lumber for the benefit of the Latter-day Saints in the Little Colorado Valley.

While the sawmill was located at Mount Trumbull, the brethren who worked there lived in a sort of United Order. After the completion of the temple in St. George, other sawmills were built at Mount Trumbull in order to get lumber for the settlements in southern Utah, especially St. George. Both day schools and Sunday schools, as well as meetings, were held somewhat regularly at Mount Trumbull, especially in the summer season, when quite a number of the brethren were employed around the mill, some of whom had their families with them. Besides being engaged in the lumber business, some of the brethren established ranches and a permanent branch organization existed for a number of years. This branch belonged to the St George 1st Ward in 1892.

In 1912 a number of the L D S. exiles from Mexico, who were looking for new homes, settled in the timbered country of Mount Trumbull, and after a number of these had established themselves there, making improvements, they were organized into a branch of the Church Oct. 11, 1922, with Abraham Bundy as presiding Elder. This branch was organized as the Mount Trumbull Ward Nov 11, 1928, with Roy Bundy as Bishop. He presided Dec. 31, 1930, on which date the Mount Trumbull Ward had 123 members, including 32 children.

**MOUNT VIEW WARD**, Curlew Stake, Oneida Co, Idaho, consists of Latter-day Saints who live scattered

in the extreme north end of Curlew Valley in what is known as the "Sheep Creek Country." The center of the ward is about 12 miles north of Holbrook, the headquarters of the Curlew Stake, and 25 miles west of Malad, the nearest railroad station.

Most of the original settlers in that part of Curlew Valley now included in the Mount View Ward were Latter-day Saints, among whom was Brigham Y Mansfield, who located a ranch in 1898 at the mouth of Sheep Creek Canyon and built a house there. Several other families located in the neighborhood at the same time, and a Social Hall, a frame building, used for both religious and social purposes, was erected in 1912. On Sept. 14, 1913, the saints who had settled in that part of the valley were organized as the Buist Branch with Archibald S. Hall as presiding Elder. The Buist Branch was organized as the Mount View Ward Jan. 24, 1915, with Archibald S. Hall as Bishop. He was succeeded in 1924 by William F. King, who acted as Bishop Dec. 31, 1930. A fine meeting house (considering the size of the ward) was erected at Mount View in 1918-1919, at a cost of \$10,000. It is a frame building on a concrete foundation, 30x90 feet, in which the first meeting was held July 27, 1919. The membership of Mount View Ward on Dec. 31, 1930, was 97, including 27 children. Nearly all the inhabitants in the Mount View Precinct and surroundings are Latter-day Saints.

**MOUNTAIN DELL BRANCH.** Zion Park Stake, Washington Co., Utah, consisted of Latter-day Saints residing in the village of Mountain Dell and vicinity. This village is pleasantly situated on North Creek, four miles up that stream from Virgin City, in a narrow valley about a quarter of a mile wide. The place in which the village is situated is rightly named, being a beautiful little dell in the mountains. The people raise better grapes here than in any other settlement in Utah's "Dixie." A gentle breeze blowing from the mouth of the

canyon keeps the frost away until late in the season. Wheat and other cereals are raised successfully in Mountain Dell and all kinds of fruits do well. Stock raising, however, is the principal industry of the inhabitants.

Mountain Dell as a settlement dates back to 1861, when Joel H. Johnson built a saw mill in the canyon through which North Creek emerges into the more open country below. The Johnsons were the only family living in the neighborhood until 1863, when other settlers moved in and a branch organization was effected with Joel H. Johnson as presiding Elder. He was succeeded in 1869 by Owen Isom, who in 1874 was succeeded by Jorgen C. Petersen, who in 1882 was succeeded by William Isom, who in 1898 was succeeded by Samuel Isom, who still presided at the close of 1900, but soon afterwards the branch was discontinued and the saints residing in the locality became a part of the Virgin Ward, where they belonged in 1930.

**MOUNTAIN DELL WARD,** Granite Stake, Salt Lake Co., Utah, consisted of Latter-day Saints residing in Parley's Canyon in the heart of the Wasatch Mountains and on Parley's Creek (originally called Canyon Creek) and its tributaries. Mountain Dell is 14 miles southeast of the center of Salt Lake City, and its altitude is 5,300 feet above sea level. All kinds of vegetables were raised, including potatoes, of which some samples weighed four pounds each.

In 1850 Apostle Parley P. Pratt built a toll road from the main forks of this canyon, which road was opened for traffic July 4, 1850, under the name of the Golden Gate. This road, however, was soon afterwards washed out by floods.

Among the first settlers in Mountain Dell were Ephraim K. Hanks and Augustus (Gus) P. Hardy, who in 1858 established a trading post in the canyon for the accommodation of travelers. At their "hotel" meals cost from \$1.00 to \$2.50 and a hundred pounds of sugar sold for \$125.00.

Hanks and Hardy left the canyon, and when in 1860 Leonard G. Hardy took charge of the locality and remained there for several years, it became known as "Hardy's Place." In due course of time several saw mills were built in Parley's Canyon, and farming at the "Dell" was commenced. For the benefit of these pioneer settlers a branch of the Church was organized in March, 1867, with Josiah G. Hardy as presiding Elder. The branch was made a part of the Salt Lake City 12th Ward, of which the Hardy families were members.

In 1869 a more completely organized branch, named Mountain Dell, was established, with James Land as presiding Elder, the branch being then under the jurisdiction of the Sugar House Ward bishopric. The saints then erected a log meeting house, which in 1894 was replaced by a substantial rock school house that served also for religious services. On Sunday, Aug 20, 1882, the saints at Mountain Dell were organized as a ward, with William B. Hardy as Bishop, at that time the ward population, including children, was about 100.

William B. Hardy presided as Bishop at Mountain Dell from 1882 to 1895 when the ward organization was discontinued and Bines Dixon appointed presiding Elder.

The water of Parley's Creek having been purchased for the use of Salt Lake City in 1918, the natural basin, known as Mountain Dell, was converted into a reservoir. But previous to that the people had left the location.

Mountain Dell belonged to the Salt Lake Stake until January, 1900, when it became a part of the newly organized Granite Stake.

**MOUNTAIN DELL WARD**, Uintah Stake, Uintah Co., Utah, consisted of the Latter-day Saints residing on the so-called Dry Fork and on Deep Creek, a tributary of Uintah Creek. A few families resided in the village of Mountain Dell, located about 15 miles northwest of Vernal, and the balance in

a scattered condition up and down the valley, which at that point is almost a canyon, not exceeding  $1\frac{1}{2}$  mile in width in its widest part.

Joshua C. and Orson Hall, Charles A. Nye and Teancum Taylor, all Latter-day Saints, who had previously sent some stock into that part of Ashley Valley known as Mountain Dell, took up land and located there in February, 1878. Other settlers arrived and L. D. S. Sunday school sessions were held under the superintendency of Mark M. Hall with Thomas Bingham, jun., as his assistant. Thomas Bingham, sen., had general charge of the settlement, and on Nov. 11, 1881, the saints at Mountain Dell were organized as a ward with Thomas Bingham, sen., as Bishop. He was succeeded in 1887 by Silas Jerome Merrill, who was succeeded in 1890 by Calvin Perry Bingham, who was succeeded in 1900 by John C. Searle, who was succeeded in 1902 by Wm. G. Caldwell, appointed to act as presiding Elder of the ward. Pres. Caldwell was succeeded in 1904 by Adelbert B. Searle, who was succeeded in 1905 by Daniel Adams, who was succeeded later by Charles Theodore Pope, all acting as presiding Elders, the ward having been reduced in 1907 to the status of a branch, owing to a decrease in population. In 1930 there were only a few families of saints in Mountain Dell which now constitutes a district of the Maeser Ward.

**MOUNTAIN GREEN WARD**, Morgan Stake, Morgan Co., Utah, consisted of Latter-day Saints residing in a little hamlet situated in the lower end of Weber Valley, about  $\frac{3}{4}$  of a mile north of the Weber River, or about  $1\frac{1}{2}$  mile above the so-called "Devil's Gate" in Weber Canyon. The village is surrounded by some good farming land and received its name on account of the fine grass growing in the valley and on the mountain slopes.

Mountain Green is one of the very early settlements of whites in Weber Valley. Geo. Higley, later a resident



of Hooper, Weber Co., Utah, as early as 1857, became associated with Ben Simons, a Frenchman, with an Indian wife, who claimed most of the land in the district. About the time of the "Move" the Frenchman went away and Bro. Higley kept a number of cows there and erected a churn run by water power in connection with a dairy which he operated. Other settlers followed, including Gordon Beckstead, after whom Gordon Creek is named. These settlers were organized as a branch of the Church Oct 21, 1860, with Charles S Peterson as presiding Elder. Bro. Peterson was succeeded in 1864 by Henry Robinson, who was succeeded in 1870 by John Robinson. When the Morgan Stake was organized in 1877, Mountain Green became a part of the Peterson Ward. On March 10, 1912, Mountain Green was organized as a ward, with Joseph A Parrish as Bishop. He acted in that position until Nov 11, 1928, when the Mountain Green Ward was disorganized and the district again became a part of the Peterson Ward.

**MOUNTAIN HOME WARD,** Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing on a tract of farming country lying near the base of the Uintah Mountains. The center of the ward, or the townsite of Mountain Home, is two miles west of Lake Fork, five miles northwest of Boneta, five miles west of Altonah, 20 miles northwest of Roosevelt, and 20 miles north of Duchesne.

Among the first Latter-day Saint settlers in that part of the country now included in the Mountain Home Ward were Joseph D. West and family, who arrived there in April, 1908. Others followed soon afterwards, and these pioneer settlers lived for a short time in their tents and wagons, while making a preliminary survey for a canal, 14 miles long, which canal taps Lake Fork  $1\frac{1}{2}$  mile below the Moon Lake or about 12 miles northwest of the present Mountain Home townsite. The first saints in Mountain Home

belonged to the Boneta Ward, which ward was divided Sept. 21, 1913, and the north part of the same organized as the Mountain Home Ward, with Oscar Wilkins, formerly Bishop of the Boneta Ward, as Bishop. He was succeeded in 1920 by Lester E. Akelund, who in 1923 was succeeded by Albert S. Jensen, who in 1928 was succeeded by John Emerson Rowley, who in 1929 was succeeded by Reuben R. Wilkins, who acted as Bishop Dec. 31, 1930. On that date the Church membership of the Mountain Home Ward was 172, including 11 children. The total population of the Mountain Home Precinct was 273 in 1930.

**MOUNTAIN MEADOWS,** St George Stake, Washington Co., Utah, is a mountain valley lying west of the Pine Valley Mountains. The valley extends north and south about six miles with an average width of two miles. It lies on both sides of the Rim of the Basin, the north part draining towards the Escalante Desert, and the south part southward toward the Rio Virgen. Part of the valley became known to the early settlers of Utah as an extensive meadow, while other parts were covered with sage brush. During the heavy floods in the early 60's a deep gulch was washed through the meadows, causing the valley to become more desolate than it had been before. The Mountain Meadows are particularly noted from the tragedy which was enacted there in September, 1857, when a number of emigrants en route from Arkansas to California were murdered by Indians, assisted by a few whites.

**MOUNTAIN VIEW BRANCH,** San Luis Stake, Conejos Co., Colorado, consisted of the Latter-day Saints residing in a beautiful level tract of country lying a little west of Manassa. It also included the few saints residing at Antonito and Conejos.

Land was taken up in the Mountain View district as early as 1886 by Latter-day Saints who organized the Northeastern Ditch Company to bring

water to the colony. Their ditch was considered one of the best of its kind in San Luis Valley. The saints at Mountain View were organized in 1889 as a branch of the Manassa Ward with Timothy Gilbert as president. He was succeeded in 1892 by Elihu K. Ball, who moved away some time later, after which no successor was appointed, and at the close of 1900 there was no branch organization in the locality.

**MOUNTAIN VIEW BRANCH**, Lyman Stake, Uinta Co., Wyoming, consists of the Latter-day Saints residing in a farming district on Smith's Fork of Green River. The center of the branch is the village of Mountain View, which is situated about six miles southwest of Lyman, the headquarters of the stake.

As early as 1898 a number of L. D. S. settlers located on Smith's Fork on or near the present site of Mountain View. A Sunday school was organized for their benefit Nov. 6, 1899, and a school house built that year. The saints were organized as a branch of the Church Sept. 10, 1903, with James Graham as presiding Elder. He was succeeded in 1909 by William A. Stringer. The branch was disorganized in 1910 and part of the former membership was attached to the Lyman Ward and part to the Millburne Ward. In 1925 a new branch organization was effected at Mountain View with W. Bryan Field as presiding Elder. He was succeeded in 1927 by Edward Davidson, who presided Dec. 31, 1930, on which date the branch had a membership of 117, including 17 children. The total population of the Mountain View Precinct was 463 in 1930.

The Mountain View Branch belonged to the Woodruff Stake until 1926, when it became a part of the Lyman Stake.

**MOUNTAIN VIEW WARD**, Alberta Stake, the third settlement founded by Latter-day Saints in Alberta, Canada, is situated in an open

prairie country on Fish Creek and Belly River, near the east base of the Rocky Mountains in Alberta. The townsite is about 25 miles due north of the lofty mountain known locally as "The Old Chief," which can be seen all over that part of the country. The townsite of Mountain View is nine miles north of the boundary line between Canada and the United States, 15 miles southwest of Cardston and 64 miles by the best road southwest of Lethbridge. It is also five miles south of the south boundary of the Blood Indian Reservation. Mountain View is surrounded by a rolling or undulating country and the elevation of the townsite is about 4,000 feet above sea level. There are numerous small lakes in that part of the country, which nearly everywhere consists of meadows covered with beautiful bunch grass. This grass in places grows so tall that it can be cut for hay.

Amasa Driggs was the first L. D. S. settler on Fish Creek; he moved there from Cardston in August, 1890. Other settlers soon followed, and a townsite was surveyed on which the first house was built in 1893. The saints on Fish Creek were organized as a ward named Mountain View Dec. 24, 1893, with Vincent I. Stewart as Bishop. He was succeeded in 1908 by James S. Parker, who in 1918 was succeeded by Ernest L. Parish, who was succeeded in 1930 by Seymour B. Smith, who presided Dec. 31, 1930. On that date the Mountain View Ward had 292 members, including 73 children.

**MOUNTAINVILLE BRANCH**, North Sanpete Stake, Sanpete Co., Utah, consists of scattered Latter-day Saint farmers residing north-northeast of Mt. Pleasant between Fairview and Mt. Pleasant, near the foot of the mountains. The meeting house, in which the saints of the branch worship, is about  $4\frac{1}{2}$  miles north-northeast of the Mt. Pleasant center, and about  $2\frac{1}{2}$  miles southeast of the Fairview center.

Mountainville Branch is an out-

growth of Mt. Pleasant and Fairview, and the saints residing in the Mountaintown district were organized as a branch of the Mt. Pleasant North Ward April 11, 1920, with William S. Shelley as presiding Elder. He presided Dec. 31, 1930, when the branch had a membership of 65, including 19 children.

**MUD LAKE BRANCH**, Idaho Falls Stake, Jefferson Co., Idaho, consists of a few families of Latter-day Saints residing in the vicinity of Mud Lake, in a farming district where the people depend upon water for irrigation purposes pumped out of Mud Lake. The people in that part of the country live in a scattered condition on their respective farms.

Among the settlers who sought to make homes on the desert bordering Mud Lake were some Latter-day Saint families, who in July, 1919, were organized as a branch of the Church with Anton Pedersen as presiding Elder. Meetings were held in a small school house, situated about 40 miles northwest of Idaho Falls. This branch, which had formerly constituted a part of the Camas Ward, Bingham Stake, was organized into an independent branch Feb 24, 1924, with Thomas J. Williams as presiding Elder. He was succeeded in 1926 by Lorenzo E. Matson, who presided Dec. 31, 1930, on which date the branch had a membership of 107, including 28 children. The total population of the Mud Lake Precinct was 263 in 1930.

**MUDDY MISSION**, so-called, consisted of Latter-day Saints who resided in the Muddy Valley, now Moapa Valley, from 1865 to 1871. The Moapa country was known to Latter-day Saint settlers in southern Utah as a lonely barren desert, which was made still more forbidding by being occupied by marauding Indians, who were always ready to attack weak and defenseless travelers, and neglected no opportunity to prey upon the animals

of the whites. Some of the brethren who had been on Indian missions in southern Utah formed an extensive acquaintance with the Indians in Muddy Valley, and some of them, including Ira Hatch, experienced considerable hardship. In the latter part of 1864 Pres Brigham Young called Thomas S. Smith of Farmington, Davis Co., Utah, to take the lead in establishing settlements of Latter-day Saints on the Muddy, a tributary of the Rio Virgen, which is a tributary of the Colorado River. The town of St. George and other settlements on the Rio Virgen had been established some years before, and the authorities of the Church had ascertained that there were other valleys of even lower altitude than St. George, where cotton and other semi-tropical products could be raised successfully, the climate and altitude being compared to other parts of the United States where cotton was raised. Another object which Pres Young had in view in connection with the establishment of settlements on the Muddy was the possibility of shipping emigrants and freight from Europe and the eastern part of the United States to the settlements of the saints in Utah, by way of the Isthmus of Panama, and then ship by water course northward along the west coast of Central America and Mexico up the Gulf of California and the Colorado River as high up as navigation was possible. Thomas S. Smith and his company of pioneers arrived in the Muddy Valley early in 1865. He was followed by others until the new colony numbered nearly 50 families. These colonizing missionaries located Saint Thomas and Saint Joseph and on May 28, 1865, the saints at St. Thomas were organized as a ward with Thomas S. Smith as Bishop. On the same occasion the settlers at St. Joseph were organized as a branch of the St. Thomas Ward with Warren Foote as president.

When Thomas S. Smith returned north in the fall of 1866, James Leit-

head was appointed to take charge of the settlements on the Muddy In December, 1868, the population of St. Thomas was 216. The settlers in the Muddy Valley were organized into a county called Rio Virgen County Feb 15, 1869, with Joseph W. Young as probate judge. In the meantime a settlement of the saints was formed at West Point, further up the valley. The saints who had settled at Overton were organized as a branch of the Church in the fall of 1869 with Helaman Pratt as presiding Elder. At the close of 1869 the Muddy Mission consisted of St. Joseph, St. Thomas, Overton, West Point and Junction City (later called Riverville). Considerable prosperity followed the activities of the saints in the Muddy Valley until the west part of Utah, including the settlements in the Muddy Valley, was transferred to Nevada, and the taxes levied by the new state of Nevada against the struggling Mormon colonies in the Muddy Valley became so oppressive that the saints left their homes in said valley in 1871 and migrated to Utah, where most of them settled in Long Valley, now in Kane County, Utah. This ended the so-called Muddy Mission, and for a number of years there were only a very few members of the Church left in Muddy Valley. In the 80's, however, several Latter-day Saint families settled on the old sites of St. Thomas, Overton and St. Joseph (See Moapa Stake and Saint Thomas, Logandale and Overton).

**MUNICH (Munchen) CONFERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in the city of Munich and vicinity in Bavaria, Germany. Munich is a city of 700,000 inhabitants, containing an ancient cathedral and other attractions. The L. D. S. membership in the Munich Conference in 1930 was 258, including 33 children. The conference contains three branches, namely, Augsburg, Munich and Ulm.

**MURDOCK ACADEMY**, Beaver Co., Utah, was founded in 1889 at Fort Cameron, situated at the mouth of Beaver Canyon. This fort was established by the U. S. Government in 1873 and abandoned as a military station in 1883. The property later came into the possession of the Brigham Young Academy at Provo, mainly through the gift of John R. Murdock, president of the Beaver Stake, and Philo T. Farnsworth, a financier. In 1898 the Beaver Branch of the B. Y. University was established in one of the 18 stone buildings, originally a part of the fort. The people of Beaver and vicinity assisted to make improvements to the buildings used by the school and one of the old barracks containing 100 rooms was fitted up as a home for students from a distance. In 1913-1915 a fine new rock school building, modern in every particular, was erected. In 1911 the name of the school was changed to the Murdock Academy in honor of John R. Murdock. The school offered a four-year high school course, a three-year agricultural course and a three-year domestic science course. The Academy was closed in 1922 as a continuation in the face of the school facilities in Beaver would have been an unnecessary duplication of studies.

Following are the names of the presidents of the Murdock Academy: Ernest D. Partridge, 1898-1901; Andrew B. Anderson, 1901-1907; Josiah E. Hickman, M. A., 1907-1911; Ephraim E. Erickson, M. A., 1911-1915; Joseph L. Horne, M. A., 1915-1916; Willard Gardner, Ph. D., 1916-1917; Reinhard Maeser, 1917-1920, and J. Howard Maughan, 1920-1922.

**MURRAY**. The town of Murray is situated seven miles south of Salt Lake City on both sides of Little Cottonwood Creek and also on both sides of the State Road running north and south through Salt Lake County, Utah. The ward was an outgrowth of South Cottonwood Ward and was organized Oct. 28, 1900, with Uriah G. Miller as Bishop.

When the mining interests of Utah began to develop in the 60's and early 70's, a number of smelters and refining works were built in different parts of Utah, and, among others, a mining company known as the Germania Company erected smelting works as early as 1872 west of the State Road, south of Little Cottonwood Creek on the present site of Murray.

The Morgan Smelter was built soon afterwards, and the Franklin Works, east of the Germania Smelter, still later. At the close of 1883 there were seventeen smelting and reduction works in Utah, producing more than 2,000 tons of bullion per month. The largest of these in operation in the year mentioned was the Germania Lead Works (where most of the base bullion was refined) and the Franklin Smelting Works (later called the Horn Silver Works). In 1875 the Germania Company added blast furnaces to their works for the purpose of smelting ore and with the intention of producing their own bullion instead of having to depend for it upon other smelting works. Some of the smelters described above were moved in 1905 to the extreme north end of the Oquirrh Mountains, where they have been operating successfully ever since, the mining town of Garfield being the chief center of all smelting and refining works in that part of Utah.

Among the men employed at the Franklin and Germania Smelters were many Latter-day Saints, who generally attended meetings in the South Cottonwood Ward, and among the men employed were quite a number of Scandinavian brethren who had recently arrived from the old countries, and who, as yet, had only acquired a limited knowledge of the English language. For their special convenience and spiritual welfare, Bishop Joseph S. Rawlins of the South Cottonwood Ward gave permission to hold Scandinavian meetings in Murray, which constituted the west end of this ward. The first of these meetings was held

Nov. 1, 1883, Johan Anderson presiding. For some time afterwards such meetings were held somewhat irregularly in private houses, and Charles Holm was appointed to preside over the meetings early in 1884. In 1893 the Scandinavian saints erected a small frame meeting house west of the State Road.

A branch Sunday school was organized in Murray in 1894, a Mutual Improvement Association for both sexes in 1895, a Relief Society in 1896, a separate Y. L. M. I. A. in 1897, and a Primary Association in 1898. All these associations functioned successfully until the Murray Ward was organized Oct. 28, 1900, with Uriah G. Miller as Bishop. He presided as Bishop of the Murray Ward until 1906, when Murray was divided into two wards, namely, the Murray 1st Ward with Uriah G. Miller as Bishop, and the Murray 2nd Ward with Jacob E. Erikson as Bishop. The two Murray wards on Dec. 31, 1930, had a total membership of 1,935, including 429 children.

Murray Precinct had 3,302 inhabitants in 1900; 4,057 in 1910, 4,584 in 1920, and 5,172 in 1930.

**MURRAY 1ST WARD**, Cottonwood Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in the east part of the city of Murray extending north to Mill Creek Ward, east to South Cottonwood Ward, south to Grant Ward, and west to the Oregon Short Line Railroad tracks west of State St. The Murray 1st Ward meeting house is situated on the south side of Vine St., about 40 rods east of the State Road (State St.), only a short distance north of Little Cottonwood Creek.

On Sunday, March 4, 1906, the Murray Ward was divided, and all that part of the same lying east of the Oregon Short Line Railroad tracks was organized as the Murray 1st Ward, and all that part of the Murray Ward lying west of said tracks was organized as the Murray 2nd Ward. The former Bishop of the Murray Ward, Uriah G.

Miller, was chosen as Bishop of the Murray 1st Ward; he was succeeded in 1909 by Michael Mauss, who in 1914 was succeeded by David B. Brinton, who in 1926 was succeeded by William T. Belliston, who in 1928 was succeeded by Samuel E. Bringham, who acted as Bishop Dec 31, 1930. On that date the Murray 1st Ward had 1,260 members, including 280 children.

**MURRAY 2ND WARD**, Cottonwood Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in the west part of the city of Murray, or all that part of the country bounded on the north by Miller Ward, on the east by the Oregon Short Line Railroad tracks, on the south by the Grant Ward, and on the west by the Jordan River. The meeting house is located on 2nd West St. (Murray), a short distance west of State St., south of Little Cottonwood Creek. Quite a number of the members of the Murray 2nd Ward are of Swedish origin.

Murray 2nd Ward came into existence March 4, 1906, when the Murray Ward was divided into two wards, viz, the Murray 1st and the Murray 2nd wards, the Oregon Short Line Railroad tracks dividing the two wards, Murray 1st Ward on the east and Murray 2nd Ward on the west. Jacob Emil Erickson was chosen as Bishop of the Murray 2nd Ward, he was succeeded in 1924 by Evald E. Nygren, who in 1928 was succeeded by Raymond R. Rasmussen, who presided Dec. 31, 1930. On that date the Murray 2nd Ward had 675 members, including 149 children.

**MURTAUGH WARD**, Twin Falls Stake, Twin Falls Co., Idaho, consists of the Latter-day Saints residing in the Murtaugh farming district, which is partly under the Twin Falls Reclamation Project, but part of it is also irrigated from the Milner Low Lift Irrigation Project. The center of the ward, or the place where the meeting house is located, is on the state highway about a mile south of the town of Murtaugh, 20 miles southeast of Twin

Falls, and 20 miles west of Burley. Most of the saints residing in the district are farmers. The L. D. S. meeting house, a fine, up-to-date frame building, has an auditorium seating 300 people. This building stands immediately north of a beautiful fresh-water lake known as Murtaugh, or Lake Linden, an artificial body of water about two miles wide and three miles long. The Twin Falls Canal taps Snake River about nine miles east of Murtaugh.

Murtaugh Ward or district is named after a man of that name who was one of the first promoters of the place. Among the first L. D. S. settlers in the district were Judson I. Tolman and family, Hyrum Pickett and family, and George Decker and family, who located in the Murtaugh district in 1906. These families of saints were organized as a branch of Marion Ward, Cassia Stake, May 9, 1916, with Judson I. Tolman as presiding Elder. He was succeeded in 1917 by Adrian A. Merrill. On May 26, 1918, the Murtaugh Branch, which had hitherto belonged to the Marion Ward, was organized as a bishop's ward, with Adrian A. Merrill as Bishop. He was succeeded in 1920 by David H. Manning, who in 1921 was succeeded by Alfred D. Lee, who in 1925 was succeeded by David G. Moyes, who presided Dec 31, 1930. On this date the Murtaugh Ward had 272 members, including 100 children. The total population of the Murtaugh Precinct was 981 in 1930.

**MUSEUM** (The) on the Temple Block in Salt Lake City is an extensive addition made to the Bureau of Information in 1919. The exhibits were previously housed in the Vermont Building on the southwest corner of South Temple and Richards streets, but are now more conveniently arranged for the benefit of tourists. Here is displayed a splendid collection of relics relating to pioneer days and also pertaining to the mysterious aborigines of Utah, cliff dwellers, etc. In the section devoted to early Utah history

and pioneer days in Utah is a large collection illustrative of the epoch making migration across the plains and the shifts to which the people were put in establishing a new home in the midst of the Rocky Mountains. The collection includes an interesting display of both small arms and artillery. Here too is to be seen the early printing press on which the first newspaper in Utah (*The Deseret News*) was issued in 1850. The section devoted to the cliff dwellers contains numerous human bodies in their sepulchred wrappings of fur and feather cloth, with weapons, ornaments, tools, clothing, utensils and other personal possessions buried with the dead. This is conceded to be one of the most remarkable collections in the United States. The ethnological section contains material illustrative of the life of the American Indians, the Hawaiians, the Samoans, the Maoris and others. Thousands of tourists visit this museum every year.

**MYTON WARD**, Roosevelt Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing originally at Myton, a government town situated at the old crossing of the Duchesne River, about two miles below the junction of Lake Fork with that river, and 11 miles southwest of Roosevelt, the headquarters of the stake. Myton Ward extends up and down the Duchesne River about 12 miles, 2½ miles above and about ten miles below. Myton is the third city in point of population in Duchesne County. The L. D. S. meeting house, formerly the Myton town hall, purchased by the ward in 1918, is a frame building, in which the main hall has a seating capacity of 200. The farming district of Hartford, located from five to eight miles northeast of Myton on the north side of the river, is also included in the Myton Ward. At Hartford a Sunday school and Primary Association are conducted under the direction of the Myton Ward bishopric.

When the Uintah Indian Reservation was thrown open for settlement by

the whites in 1905, the U. S. Government located a townsite and called it Myton, in honor of a former Indian agent of that name. They also established the Indian Reclamation offices there, which gave prestige to the town. Previous to this (in 1900) Isaac W. Odekirk, formerly of Vernal, Uintah Co., kept the mail station at the Duchesne Bridge. After the country was opened for settlement, more members of the Church came into the district, and in 1909 a L. D. S. Sunday school was opened with Isaac W. Odekirk as superintendent. In 1909 a branch organization was effected with Isaac W. Odekirk as presiding Elder, as part of the Roosevelt Ward. On April 25, 1915, the Myton Ward was organized with Fred S. Musser (formerly Bishop of Midview) as Bishop. He was succeeded in 1918 by Charles J. Wahlquist, who acted until his death, April 22, 1923. He was succeeded by Joseph Harold Eldredge, who presided Dec. 31, 1930, on which date the ward had a membership of 283, including 95 children. The total population of the Myton Precinct was 789 in 1930, of whom 395 resided in the townsite. Myton Ward belonged to the Duchesne Stake until 1920, when it became part of the Roosevelt Stake.

## N

**NAF WARD**, Raft River Stake, consisted of the Latter-day Saints residing east of Raft River, near the south end of Raft River Valley in Cassia County, Idaho, and Box Elder County, Utah. The ward extended north to the Malta Ward, south over the boundary line into Box Elder County, Utah, east to the Black Pine Mountain, and west to the Emery Ranch in Raft River Valley.

John Naf, a non-Mormon, with a Mormon wife, was the first settler in that part of Raft River Valley, later included in the Naf Ward. Helaman Campbell, a member of the Church, was also among the early settlers of

the district. When Bro. Walter M. Johns arrived in Raft River Valley in 1912, he found about 15 families of saints in the Naf district in charge of Fred T. Bradshaw of the Yost Ward. There were two Sunday schools running, one in the Naf school house on Clear Creek, Box Elder Co., Utah, and another in the Naf school house over the state line in Cassia County, Idaho. Regular branch meetings were held in the Naf school house in Idaho. A post office had recently been established on the Idaho side, named Naf, in honor of John Naf, the first settler.

On Aug. 17, 1913, the Naf Ward was organized by the presidency of the Cassia Stake with Walter M. Johns as Bishop. At this time the ward included a large area of country and became for a time one of the largest wards in the Cassia Stake. It had seven Sunday schools, namely, at Naf, Clear Creek, Standrod, Strevell, Gunnell, Bridge and Rafton. Naf was the center of a large dry farming district, and about 1918 a number of the people moved out of the district owing to continued drouth. On this account, the Naf Ward was disorganized in 1929 and the remaining members annexed to the Malta Ward. Bishop Johns was succeeded in 1915 by Joseph N. Sorensen, who was succeeded in 1919 by Thomas S. Johns (presiding Elder), who was succeeded in 1920 by Lewis J. Gunnell as acting Bishop, and in 1921 as Bishop. He served until Feb. 3, 1929, when the ward was disorganized. Naf Ward belonged to the Cassia Stake until 1915, when it became part of the Raft River Stake.

**NAMPA, Boise Stake, Canyon Co., Idaho,** is an important town on the Oregon Short Line Railroad, 20 miles west of Boise.

A branch of the Church was raised up in Nampa by the L. D. S. missionaries who labored in the Northwestern States Mission, and at a meeting held Dec. 7, 1913, the Nampa Branch, which had hitherto belonged to the mission named, was organized as a regular

bishop's ward to become a part of the Boise Stake. Alexander Bills, who had formerly presided over the Nampa Branch, was chosen as Bishop of the Nampa Ward. He was succeeded in 1914 by Amos R. Stephens, who in 1915 was succeeded by Wilford M. McKendrick (acting Bishop), who in 1916 was succeeded by Parley M. Grigg, jun., who in 1924 was succeeded by Peter L. Johnson, who presided until Feb. 21, 1926, when the Nampa Ward was divided into two wards, named respectively the Nampa 1st Ward and the Nampa 2nd Ward. The two wards had a total membership of 1,201, including 252 children, Dec. 31, 1930. The total population of Nampa city was 8,206 in 1930.

**NAMPA 1ST WARD, Boise Stake, Canyon Co., Idaho,** consists of Latter-day Saints residing in that part of the city of Nampa which lies north of the Oregon Short Line Railroad tracks. The saints of the Nampa 1st Ward hold their meetings and Sunday school services in the old Nampa L. D. S. meeting house, which, when the Nampa Ward was divided in 1926, was allotted to the use of the saints residing in the Nampa 1st Ward. Walter N. Rose was chosen as Bishop of the Nampa 1st Ward, when the ward was organized Feb. 21, 1926. He was succeeded in 1930 by William H. Squires, who presided Dec. 31, 1930, on which date the Church membership of the Nampa 1st Ward was 515, including 98 children.

**NAMPA 2ND WARD, Boise Stake, Canyon Co., Idaho,** consists of the Latter-day Saints residing in that part of the city of Nampa lying south of the Oregon Short Line Railroad tracks. The saints held their meetings and Sunday school sessions in the "Moonbeam Hall" for some time, which hall is centrally located in the town of Nampa. But soon after the organization of the ward the saints erected a house of worship in a remarkably short time at a cost of \$30,000. This house, a modern red brick building, is



situated on the corner of 14th Avenue and 4th St., and has an auditorium capable of seating 350 people. In the building there are also a bishop's room, a Relief Society hall and kitchen and seven class rooms. The house is heated by steam and lighted by electricity.

Nampa 2nd Ward came into existence Feb. 21, 1926, when the Nampa Ward was divided into two wards, named respectively Nampa 1st and Nampa 2nd wards. Peter E. Johnson was chosen as Bishop of the Nampa 2nd Ward. He presided Dec. 31, 1930, on which date the Church membership of the ward was 686, including 154 children.

**NAPLES WARD**, Uintah Stake, Uintah Co, Utah, consists of the Latter-day Saints residing in Ashley Valley. The ward meeting house, a brick building, completed in 1904, is located about four miles southeast of the center of Vernal. Bradford R. Bird, a Latter-day Saint, located in that district of country now included in Naples Ward in the fall of 1878 and built a cabin. Other settlers followed and all belonged to the Ashley (Vernal) Ward. In January, 1884, Porter W. Merrill was appointed by the bishopric of the Ashley (Vernal) Ward to take charge of the saints in the south part of Ashley Valley and the district became known as Merrill. Pres. Merrill died Aug 29, 1884, and he was succeeded by George A. Davis, who presided over the Merrill District until May 9, 1887, when the Merrill Ward was organized with Thomas J. Caldwell as Bishop. A log meeting house was erected in 1886 and in 1889 an organ was purchased for \$110, which was the first organ imported into the Uintah Stake. When the present meeting house was erected in 1904 the materials were purchased by donations from the members of the ward, who also supplied all the necessary labor in its construction. Bishop Caldwell was succeeded in 1891 by James M. Shaffer, who was succeeded

in 1909 by Albert G. Goodrich. Previous to this the name of Merrill Ward had been changed to the Naples Ward. Bishop Goodrich was called into the presidency of the Uintah Stake and was succeeded in 1919 by Fuller R. Remington, who was succeeded in 1922 by Charles M. Iverson, who was succeeded in 1925 by Byron Goodrich, who acted Dec. 31, 1930, at which time the ward had 481 members, including 107 children. The Naples Precinct in 1930 had a total population of 518.

**NASHVILLE BRANCH**, Franklin Stake, Franklin Co., Idaho, consisted of a few families of Latter-day Saints who made homes in a neighborhood known as Nashville, lying north of Cub River on the opposite side of that river from Franklin. A school house was erected there at an early day and a branch was organized Jan 18, 1888, called the Nashville Branch of the Franklin Ward, with James Packer as presiding Elder. This branch only existed for a few years. The school house was a ruin in 1930. The few families of saints living there in 1930 belonged to the Franklin Ward.

**NAUVOO**, Hancock Co., Ill., the headquarters of the Church from 1839 to 1846, is situated on the east bank of the Mississippi River, near the head of what were usually called the "Des Moines Rapids," 12 miles by river above Keokuk, 50 miles above Quincy, 190 miles above St. Louis and 1,200 miles above New Orleans. The name Nauvoo comes from the Hebrew and signifies "beautiful location". Only a few, if any, sites on the Mississippi River, between New Orleans and the head of navigation, can compare with it in loveliness. The Des Moines Rapids, below Nauvoo, were formerly a serious obstacle in the navigation of the Mississippi River at this point, as in the season of low water these rapids could not be passed by the steam boats plying on the river except with great difficulty. This trouble, however, was obviated when the U. S. Government, at an expense of about

\$4,000,000, built a dam and locks in the river between Keokuk and Nashville.

The history of Nauvoo commences with Capt. James White, a native of Ohio, who emigrated to Missouri Territory in 1818. In 1823-1824, he located as a trader with the Sac and Fox Indians, who at that time had a large village of some 400 lodges at the head of the rapids where Nauvoo afterwards was built. In 1824 a treaty was made with these Indians by the Federal Government by which they relinquished their lands on the east side of the river. Capt White induced the Indians to vacate in his favor in consideration of 200 sacks of corn which he paid them. On the site of this vacated Indian spot Mr. White opened a farm, although the chief occupation during the remainder of his life was that of keel-boating on the Mississippi. His old residence stood on the bank of the river near the place where the Nauvoo House was subsequently partly erected near the head of the Des Moines Rapids.

A few years later a post office, the first in Hancock County, was established near the White residence and called Venus. Capt White died in June, 1837. One of his sons, Hugh White, of whom the Church bought their first parcel of land in Hancock County in 1839, resided for many years near the old place and followed the business of steamboat piloting. In 1834 a town was laid out by Joseph B Teas and Alex White, about a mile up the river from Venus and called Commerce. And about three years later, in 1837, Commerce city, immediately above its namesake on the river, was laid out by two speculators from Connecticut (Horace R Hotchkiss and John Gillette).

In the fall of 1838 a Latter-day Saint Elder by the name of Israel Barlow left the state of Missouri under the exterminating order of Gov Lilburn W. Boggs. By missing his way, or, what is more likely, directed by divine providence, he left Missouri

on a different route to that followed by the great body of the exiles. Taking a northeasterly course he struck the Des Moines River a short distance above its mouth and traveled into Iowa where he was received kindly by the people, who supplied him with much needed food and raiment. To the few settlers in that region of country he told the story of the persecutions of the saints in Missouri and how his people, poor and destitute as himself, were fleeing from Missouri en masse. The sympathies of the people in Iowa being aroused, they gave Elder Barlow letters of introduction to several gentlemen among whom was Dr Isaac Galland, a man of some influence living at Commerce, Ill. Dr. Galland owned considerable land in Commerce and vicinity which he offered for sale and which was later bought by the Church. Other purchases were subsequently made and thus most of the saints who had been expelled from Missouri settled in Commerce which, the next year (1840), was incorporated as the city of Nauvoo.

Nauvoo had a phenomenal growth from a mere insignificant village, Commerce, to a city of about 20,000 inhabitants. The city plat of Nauvoo was laid out in squares, the streets like those of Salt Lake City crossing each other at right angles, following the main points of the compass, only the lots and blocks were smaller than those in Salt Lake City. Many fine residences were erected as people flocked in from all parts of the country, and a stream of Latter-day Saint emigrants also arrived from Great Britain, generally by way of New Orleans. A university was chartered by the Illinois State Legislature, the Nauvoo Legion was organized, school houses were built and finally a beautiful temple was erected at a cost of nearly \$1,000,000.

At first the saints were enabled to live at peace with their neighbors, but later a mobocratic spirit, similar to the one that had harassed the saints in Missouri, sprang up in Illinois,

leading to all kinds of complications and trumped up charges and finally resulting in the assassination of Joseph and Hyrum Smith at Carthage June 27, 1844. Persecutions against the saints continued until the whole membership of the Church in Nauvoo was obliged to go into exile in the beginning of 1846, which led to the establishment of new homes and new settlements for the gathering of the saints in the valleys of the Rocky Mountains.

With the departure of the saints from Nauvoo in 1846 the glory of the city departed. The Nauvoo Temple was destroyed by fire by the mob, the so-called Jack Mormons who had purchased the property of the saints for a mere song, were not successful and the Icarians, who followed, met with serious disaster and disappointment in their efforts to rebuild the city of Nauvoo. Since those days Nauvoo has been nothing more than a struggling village, although an incorporated town. According to the U S census the population of Nauvoo was 1,130 in 1850; 1,394 in 1860; 1,578 in 1870, 1,402 in 1880; 1,249 in 1890, 1,372 in 1900; 1,068 in 1910; 990 in 1920, and 973 in 1930.

(For further details see "Historical Record," Vol 8, pp 743-843, Rise and Fall of Nauvoo, by B H Roberts, Essentials in Church History, by Joseph Fielding Smith )

**NAUVOO HOUSE** is the name of a contemplated hotel which the saints in Nauvoo were commanded by revelation to erect in that city. (See Doc and Cov, Sec. 124.) The erection of the building was commenced in the spring of 1841, and by the time the saints were driven from Nauvoo in 1846, the walls were up above the windows of the second story. The edifice was built in L form, presenting a front on two streets, south and west, 120 feet long from east to west, and 40 feet from north to south. The plan was to build the house of brick, three stories high, exclusive of the basement story. The estimated cost of erection

was \$100,000, and it was to be built unto the name of the Lord. Individual stock was to range from \$50 to \$1,500, no person being allowed to take less than 50 nor more than 1,500 shares. All who believed in the Book of Mormon or the revelations of God were permitted to hold stock.

The location of the Nauvoo House on the banks of the Mississippi River was most grand and beautiful, and the building itself, had it been completed within the time contemplated, would for magnitude and splendor of workmanship have stood unrivaled in the whole western country. When the saints left Nauvoo 1846, the unfinished building became the property of Emma Smith, widow of the Prophet Joseph Smith, and subsequently passed into the hands of her second husband, Mr Lewis C. Bidamon, who about the year 1872 put part of it under roof, and fitted it up for a hotel known as the Bidamon House. This part of the original Nauvoo House still stands on the water-front of the Mississippi River, at the foot of Main Street.

**NAUVOO LEGION** was an independent body of militia, authorized by special act of the Illinois Legislature, in December, 1840. This act provided that the Nauvoo City Council might organize the inhabitants of the city subject to military duty under the laws of the state into an independent body of militia, but a subsequent amendment to the charter extended the same privilege to any citizen of Hancock County who might desire to attach himself to the Legion. The officers of the Legion were commissioned by the governor, and the members were required to perform the same amount of military duty as the regular State Militia, and were placed at the disposal of the mayor of the city and the governor of the state in executing the laws, etc. The first election of officers took place Feb. 4, 1841, and resulted in Joseph Smith being unanimously chosen Lieutenant-General. There were only six companies when first organized, but in September

following, the number of members had increased to 1,490, and at the time of the Prophet's death in 1844 the Legion numbered about 5,000 men. Brigham Young succeeded Joseph Smith as Lieutenant-General, and the organization was kept up until the exodus of 1846

After the arrival of the saints in Great Salt Lake Valley, the Indians at times being hostile, the saints found it necessary to organize a militia for self-defense. Consequently on March 27, 1852, authorized by a territorial act previously passed, a partial reorganization of the Nauvoo Legion took place in Utah and Daniel H. Wells was chosen Lieutenant-General. The territory was also duly divided into military districts and annual musters inaugurated. This military organization rendered excellent service for many years, until J. Wilson Shaffer, acting governor of Utah, in 1870, issued his notorious proclamation forbidding all musters, drills, or gatherings of the militia in Utah, except by his express orders. By an Act of Congress, the so-called Edmunds-Tucker Law, which became a law without the consent of the president March 3, 1887, the Nauvoo Legion ceased to exist.

**NAUVOO MANSION**, a two-story building, was the residence of the Prophet Joseph Smith from 1843 until his martyrdom in 1844. Prior to 1843 the Prophet lived in a pioneer building still standing on the corner of Main St. and Water St. The mansion stands immediately north of the Nauvoo House, facing west on Main St. The building is owned by the Reorganites, and kept in good repair.

**"NAUVOO NEIGHBOR"** (The) was a newspaper published weekly by the saints in Nauvoo, Hancock Co., Ill., as a continuation of "The Wasp." The first number was dated May 3, 1843, and consisted of a six column folio, the printing matter on each page measuring 14 by 19½ inches. It was published in connection with the "Times

and Seasons" and issued from the same printing office, with John Taylor as editor. The "Nauvoo Neighbor" was continued regularly for nearly three years, but was suspended on account of the removal of the headquarters of the Church from Nauvoo to the West. During its existence it advocated boldly and ably the cause of the saints both at home and abroad, and was otherwise a high class newspaper of a western frontier type, with its influence it did much toward encouraging the gathering of the saints to Nauvoo and the up-building of that growing city so beautifully situated on the east bank of the great Mississippi River. John Taylor, known in the early days of the Church as the "Champion of Liberty," stood fearlessly "at the helm" and directed the policy of the paper from beginning to end.

**NAUVOO TEMPLE** (The) was the second temple erected by the Latter-day Saints. It was built on an eminence in the center of Nauvoo near the east bank of the Mississippi River in Hancock County, Illinois, about 50 miles north of Quincy, Ill.

In response to a revelation received by the Prophet Joseph Smith Jan. 19, 1841, (Doc. & Cov., Sec. 124), a site for a temple was chosen in Nauvoo, and the cornerstones for the sacred edifice were laid April 6, 1841, under the direction of the Prophet Joseph Smith. But he and his brother, Hyrum, were not permitted to witness the completion of the temple, they being martyred June 27, 1844, but the work was continued and finished under the direction of Brigham Young. On account of persecution the temple was privately dedicated on April 30, 1846, but public ceremonies in connection with the dedication were held the following day, May 1, 1846. The dimensions of the Nauvoo Temple, a grey sandstone building, two and a half stories high, were 128x88 ft., and the walls 65 ft. in height. The tower over the front or west entrance had a total height of 165 ft. The cost of erection is estimated

at about \$1,000,000, largely voluntary donations of money, materials and labor.

Sacred ordinances were administered in the Nauvoo Temple some time previous to the dedication ceremonies as the exodus of the saints from Nauvoo commenced during the winter of 1845-1846. On Oct. 9, 1848, the temple was destroyed by fire, the work of an incendiary. An effort was made two years later by a sect known as the Icarians to rebuild the shattered walls, but on May 25, 1850, a tornado demolished the structure and reduced it to ruins. There is not one stone left upon another now of the Nauvoo Temple. (For further details see *The House of the Lord*, by James E. Talmage, pp. 14, 126 and 245, and "The Historical Record," by Andrew Jenson, Vol. 8, pp. 857-862.)

**NEBO STAKE OF ZION** consists of Latter-day Saints residing in the southwest part of Utah County, Utah, with headquarters at Payson, where there is a spacious stake tabernacle and stake office building used by stake officers, including the auxiliary organizations.

Until 1901 the boundaries of the Utah Stake of Zion were co-extensive with those of Utah County, but in 1901 the county was divided into three stakes of Zion, viz., Utah, comprising the central part of the county, Alpine, the north part, and Nebo, the south part. At the time of the division the diminished Utah Stake included the Provo 1st, 2nd, 3rd and 4th wards, Lake View, Pleasant View, Springville 1st, 2nd, 3rd and 4th wards, Mapleton, Timpanogos, Vineyard and Pleasant Valley wards which were continued as the Utah Stake. The new Alpine Stake included the wards of American Fork, Lehi, Pleasant Grove, Lindon, Manila, Alpine and Cedar Valley, and the Nebo Stake included the following: Spanish Fork 1st, 2nd, 3rd, 4th, Salem, Benjamin, Lake Shore, Leland, Payson 1st, Payson 2nd, Santaquin, Goshen and Knightsville wards. This division and reorganiza-

tion took place Jan. 13, 1901, and Jonathan S. Page, jun., was chosen as president of the Nebo Stake. A week later (Jan. 20, 1901) Hyrum Lemmon was chosen as first and Henry Gardner as second counselor to Pres. Page.

At a conference of the Nebo Stake held at Payson May 21, 1905, the Tintic district of the Juab Stake was annexed to the Nebo Stake, including Eureka, Mammoth, Robinson, and Silver City. Second Counselor Henry Gardner was released April 16, 1911, and Joseph Reece was chosen as his successor. June 4, 1911 Pres. Jonathan S. Page, jun., died Jan. 8, 1918, and on Feb. 24, 1918, Hyrum Lemmon and Joseph Reece, who had acted as counselors to Pres. Page, were honorably released, and Joseph Reece chosen as president of the Nebo Stake, with Henry A. Gardner as first and Charles H. White as second counselor. Second Counselor Charles H. White was released Aug. 27, 1922, and Asa L. Curtis chosen as second counselor in his stead.

At a stake conference held Nov. 23, 1924, the Nebo Stake was divided, and the northeast part of the same containing the Spanish Fork 1st, 2nd, 3rd and 4th wards and Leland, Palmyra, Lake Shore and Salem wards was organized into a new stake of Zion named the Palmyra Stake. The following wards were retained in the Nebo Stake: Payson 1st, 2nd and 3rd, and Benjamin, Santaquin, and Spring Lake, and the Genola Branch. On the same occasion Pres. Joseph Reece, together with his counselors, Henry A. Gardner and Asa Lyman Curtis, were released, and Lee R. Taylor was sustained as president of the Nebo Stake with Arza C. Page as first and Albert H. Powell as second counselors. Brother Powell died July 17, 1930, and on Sept. 28, 1930, George Q. Spencer was chosen as second counselor to Pres. Lee R. Taylor. Brother Taylor acted as president of the Nebo Stake Dec. 31, 1930, with Arza C. Page as his first and George Q. Spencer as his second counselors. On that date the stake had a membership

of 4,816, including 1,034 children Leonard A. Hill was the Patriarch of the stake.

Samuel D. Moore was the first clerk of the Nebo Stake; he was succeeded in 1906 by Thomas W. Lerwill, who in 1919 was succeeded by H. Roland Tietjen, who in 1921 was succeeded by Justin A. Loveless, who acted as stake clerk Dec. 31, 1930

NEBRASKA, included in the Western States Mission, is located near the center of the United States and is sometimes called the "Tree-planting State" on account of the idea of Arbor Day and its activities having originated there Nebraska constituted a part of the Louisiana Purchase of 1803, and was given the status of a territory in 1854. Its original boundaries, however, have since been considerably changed and reduced by the organization of adjacent states Nebraska was admitted into the Union as a state in 1867. The population of Nebraska was 28,841 in 1860, 122,993 in 1870; 452,402 in 1880; 1,062,656 in 1890; 1,066,300 in 1900, 1,192,214 in 1910, 1,296,372 in 1920, and 1,377,963 in 1930

When the Latter-day Saints were expelled from Nauvoo, Ill., in the early part of 1846, they migrated westward, having for their goal the Rocky Mountains, where the Prophet Joseph Smith had prophesied they should become a great and mighty people. As they journeyed through Iowa they located the temporary settlements of Garden Grove and Mount Pisgah, but the main body of the emigrants traveled on until they reached Council Bluffs, on the east side of the Missouri River. Here they remained for a few days while a ferry boat was being constructed with which the first companies, and others which followed, crossed the river. The crossing of the saints on this ferry boat introduced the first Latter-day Saints into that part of the United States which later became the state of Nebraska

But the call of the Mormon Battalion, which took 500 able-bodied men

from the camps of the exiled saints, prevented them from continuing their journey westward that year (1846), and so a temporary settlement, called Winter Quarters, was established on the west side of the Missouri River on the Omaha Indian Reservation, nearly opposite Council Bluffs. Here a city was surveyed into blocks 20 by 40 rods, each lot being 4 by 10 rods in size. A number of log houses were erected in which (and in dugouts) about 8,000 saints spent the winters of 1846-1847 and 1847-1848. From this place the famous company of Utah Pioneers, under Pres Brigham Young, left for the Rocky Mountains in April, 1847. Upon the return of some of the pioneers from Salt Lake Valley in October, 1847, Pres Young found that the Omaha Indian agents objected to the continued residence of the saints at Winter Quarters, and so arrangements were made in the spring of 1848 for the saints, who did not migrate to the Valley that season, to re-cross the river and locate settlements on the Pottawattamie Indian lands on the east side of the Missouri until arrangements could be made to transport them to Great Salt Lake Valley. After the the saints had vacated Winter Quarters, the name of that place was changed to Florence, and later Florence was for several years the outfitting place for organized companies of saints and other emigrants going west with ox or mule trains across the plains. Handcart companies in 1856 and several following years were also included in this westward migration from Florence

In 1864 the little village of Wyoming, situated about seven miles north of Nebraska City, or old Fort Kearney, on the west bank of the Missouri River, was chosen as the outfitting place of the Mormon emigration and continued thus during the years 1865 and 1866. With the latter years Church trains, making the journey all the way from the Missouri River to the Rocky Mountains, started from Wyoming. Before the building of the Union Paci-

fic Railroad was completed to Ogden, Utah, in 1869, other points along the railroad further west were used as outfitting places.

Missionary work in Nebraska is not mentioned in the records of the Church until April, 1877, when Ferdinand F. Hintze and Anders Frandsen reported their labors in Nebraska to Elder James A. Little, president of the Northwestern States Mission. They had baptized eleven persons and raised up a branch of the Church at Fremont (Dodge Co.). These Elders were followed the next year by John G. Midgley, who reported finding several members of the Reorganized Church in Nebraska.

Nebraska belonged to the Northwestern States Mission, later called Northern States Mission, until 1900, when it was transferred to the Colorado Mission, the name of which was changed in 1907 to the Western States Mission, to which Nebraska still belongs. The saints own a substantial chapel in Omaha, and there are several branches of the Church which meet in rented halls. The state of Nebraska has been divided into two conferences or districts, namely, the Eastern Nebraska District and the Western Nebraska District, the two districts having a total Church membership of 1,052, including 182 children, on Dec 31, 1930.

**NEELEY WARD**, Pocatello Stake, Power Co., Idaho, consisted of the Latter-day Saints residing in the village of Neeleyville and vicinity. The village, surrounded by a farming district, is situated on Warm Creek, about half a mile from the point where that stream empties into Snake River, four miles southwest of American Falls.

William Neeley, who had formerly presided in Bear River City, Utah, founded the town of Neeleyville in April, 1881. In the fall of the same year three other families of Latter-day Saints located in the same neighborhood. William Neeley took charge of the settlement, ecclesiastically, at the beginning. In 1883 the settlers on

Warm Creek erected a log school house, and on Oct. 28, 1883, the saints on Warm Creek were organized as a ward named Neeleyville, in honor of William Neeley, who was chosen Bishop. Previous to that, the place had been known as Warm Creek. In 1888 Neeleyville became a part of the Malad Stake, but in 1898 was transferred to the Pocatello Stake. Bishop Neeley presided until 1901, when he was succeeded by Wilford Bennion, who in 1907 was succeeded by Joseph L. Morris, who presided until 1918, when, on account of existing conditions, the ward organization was discontinued, and the members remaining in it were transferred to the American Falls Ward, where they belonged Dec 31, 1930, although the Neeley Precinct in 1930 had a population of 211, nearly all members of the Church.

**NEOLA WARD**, Roosevelt Stake, Duchesne Co., Utah, consists of a farming district in which the townsite of Neola is the center. This townsite is three miles west of Hayden, 11 miles by nearest road northwest of Roosevelt, the stake headquarters, and seven miles south of the base of the Uintah Mountains, in full sight of Gilbert Peak. Neola is an Indian word meaning "last move." The ward meeting house, erected at a cost of \$20,000, is located on the townsite. Neola is the center of a developing dairy project, which embraces the whole basin territory.

The first L. D. S. settlers in the district of county now included in the Neola Ward arrived in 1906 and included Isaac Nathaniel Workman, Benjamin Wilkerson and George Averett, and their families. Others followed. The Neola townsite was surveyed in 1912 and a school house erected which was used for all public purposes for some time. A branch of the Church was organized in 1915 as part of the Hayden Ward with John A. Olsen as presiding Elder. The branch was first known as the Packer Branch, but the name was later changed to Neola. Neola Ward was organized Sept. 24,

1916, with John A. Olsen as Bishop. He was succeeded in 1925 by Louis E. Allred. In 1928 the Hayden Ward was disorganized and the membership, together with the ward property, was transferred to the Neola Ward. Bishop Allred was succeeded in 1930 by Lionel Jensen, who presided Dec. 31, 1930, at which time the ward had a membership of 550, including 158 children. The total population of Neola Precinct in 1930 was 559. Neola Ward belonged to the Duchesne Stake until 1920, when it became a part of the Roosevelt Stake.

**NEPHI**, Juab Co., Utah, is the seat of Juab County and the headquarters of the Juab Stake of Zion. It is a prosperous town or incorporated city situated on Salt Creek, immediately below the mouth of Salt Creek Canyon and at the west base of the Wasatch Mountains. Most of the inhabitants of Nephi are engaged in farming and stock-raising and the town can be justly proud of its fine public buildings, including houses of worship, school houses and many comfortable private residences. The Latter-day Saints of the town are organized into three bishop's wards, namely, the Nephi Center, Nephi North and Nephi South wards. The saints in the Nephi Center Ward worship in the old Nephi meeting house, or tabernacle, while the saints of the other two wards have modern, up-to-date chapels. Nephi is an important station on the Los Angeles and Salt Lake Railroad, 89 miles south of Salt Lake City. It is also the junction of the Sanpete Valley Railroad of the Denver and Rio Grande system with the Los Angeles and Salt Lake Railroad. Nephi has an attractive main street, running north and south through the center of the town, lined on both sides with well-stocked stores and business houses representing various branches of enterprise and industry.

Nephi, named after a Book of Mormon city, was founded in 1851 by Joseph L. Heywood and others, and soon became a town of importance, being

surrounded by good farming land, and had Salt Creek, from which farms and gardens are irrigated, been a larger stream, Nephi would have outgrown many other towns in Utah. Joseph L. Heywood took ecclesiastical charge of the settlement from the beginning. He was succeeded in 1854 by Jacob G. Bigler, who in 1861 was succeeded by Charles H. Bryan, who presided as Bishop until 1877, when Nephi was divided into two wards, namely, the Nephi 1st Ward and the Nephi 2nd Ward. A third ward, called Nephi Center, was subsequently organized.

There was a total Church population of 2,298 in the three wards into which Nephi was divided at the close of 1930, including 306 children. The total population of the Nephi Precinct was 2,798 in 1930; of these 2,573 were residents of Nephi city.

**NEPHI 1ST WARD**, Juab Co., Utah, consisted of that part of Nephi city lying south of Center St. (running east and west north of the Tabernacle Block), and a few scattered settlers on Four Mile Creek, south of Nephi.

Nephi 1st Ward dates back to 1877, when the Juab Stake was more fully organized, and the Latter-day Saints residing in Nephi, which hitherto had constituted only one ward, were, on July 1, 1877, organized into two wards, namely, the Nephi 1st, and the Nephi 2nd Ward. Joel Grover, who had acted as Bishop over the whole town, was sustained as Bishop of the Nephi 1st Ward, but was later in the same year succeeded in that capacity by John Andrews, who in 1883 was succeeded by William H. Wainer, who in 1901 was succeeded by Wm. H. Pettigrew, who in 1912 was succeeded by Albert H. Belliston, who presided until 1914, when Nephi was divided into three bishop's wards, namely, the Nephi Center, Nephi South and Nephi North wards.

**NEPHI 2ND WARD**, Juab Stake, Juab Co., Utah, consisted of the Latter-day Saints residing in the north part of the city of Nephi, or north of



Center St. (a street running east and west, north of the Tabernacle Block). It also included a little village called Nortonville, situated about three miles north of Nephi, and some scattered settlers residing on the bottom lands northwest of Nephi.

Nephi 2nd Ward dates back to 1877. From the beginning of Nephi in 1851 to 1877 the town of Nephi constituted only one bishop's ward, but on July 1, 1877, when the Juab Stake of Zion was more fully organized, Nephi was divided into two wards, namely, the Nephi 1st and the Nephi 2nd wards. Center St., which runs east and west through the center of the city, was made the dividing line between the two wards. Charles Speiry was chosen as Bishop of the Nephi 2nd Ward. He was succeeded in 1883 by David Udall, who in 1891 was succeeded by Thomas H. D. Parks, who presided until 1914, when the ward boundaries of Nephi were changed and the city divided into three wards instead of two as theretofore.

**NEPHI CENTER WARD**, Juab Stake, Juab Co., Utah (also called Nephi Ward), consists of the Latter-day Saints residing in that part of the city of Nephi bounded on the north by 3rd North St., and on the south by 1st South St. East and west the ward extends across Juab Valley from the mountains on the east to the mountains on the west and contains most of the business section of the city of Nephi. Thomas Bailey was chosen as Bishop of the Nephi Center Ward when the ward was organized Aug. 9, 1914, and he presided Dec. 31, 1930, at which time the ward had a Church membership of 816, including 141 children.

**NEPHI NORTH WARD**, Juab Stake, Juab Co., Utah, consists of Latter-day Saints residing in that part of the city of Nephi lying north of 3rd North St. The ward extends northward into the country districts, or to Mona Ward, east to the mountains, south to the Nephi Center Ward, and west, across

the valley, to the mountains on the west. Nephi North Ward chapel is located on the west side of Main St. between 3rd and 4th North streets.

The Nephi North Ward came into existence Aug. 9, 1914, with Charles H. Grace as Bishop. He was succeeded in 1927 by Albert E. Smith, who presided Dec. 31, 1930, on which date the Church membership of the ward consisted of 690, including 112 children.

**NEPHI SOUTH WARD** consists of all that part of the city of Nephi lying south of 1st South St. It extends to the Nephi Center Ward on the north, to the mountains on the east, and far into the country districts south and west. The ward, which contains a smaller part of the business center of the city of Nephi, has a fine modern meeting house.

From 1877 to 1914 the city was divided into two wards, namely, the Nephi 1st Ward and the Nephi 2nd Ward, but at a stake conference held Aug. 9, 1914, these two wards were discontinued and Nephi was divided into three wards instead, named respectively the Nephi Ward (in this history called Nephi Center), the Nephi North Ward and the Nephi South Ward. The boundaries of the Nephi South Ward were made the same as the former Nephi 1st Ward with the exception that one tier of blocks (between Center and 1st South streets) was taken from the Nephi 1st Ward to make a part of the Nephi Center Ward. Albert H. Belliston was chosen as Bishop of the Nephi South Ward. He was succeeded in 1924 by Peter B. Cowan, who presided Dec. 31, 1930, on which date the Nephi South Ward had a membership of 792, including 53 children.

**NEPHI WARD**, Maricopa Stake, Maricopa Co., Arizona, consisted of the Latter-day Saints residing in a section of country about three miles southwest of Mesa. The saints at first belonged to the Alma Ward. Nephi Ward may properly be termed a continuation of the Tempe Ward,

which was discontinued in 1887 and a large proportion of the members of the ward settled in that district of country embraced in the Nephi Ward.

A branch of the Church was organized at Nephi in 1887 with Samuel Openshaw as presiding Elder. On Sept. 23, 1888, the branch was organized as a ward with Samuel Openshaw as Bishop. He presided until 1904 when the Nephi Ward was disorganized owing to the fact that most of the saints had moved away, and the few who remained were added to the Alma Ward

**NETHERLANDS MISSION (The)** consists of the Latter-day Saints residing in the Netherlands, also called Holland, a small country with a total area of 12,648 square miles, and over eight million inhabitants. Part of the country is below the level of the sea, but is protected from the North Sea by dunes and dykes. These sea dykes are built along the north coast, the coast of the provinces which border on the Zuider Zee, and the coast of the islands of the provinces Zeeland and South Holland, wherever the coast is not protected by dunes. The elevation of the surface of the country ranges from 650 feet above to 20 feet below sea level. The seat of government and the residence of the Royal family is at The Hague, and the two largest cities are Amsterdam and Rotterdam. Amsterdam is the legal capital of the Netherlands.

The Netherlands Mission is divided into four conferences, or districts, namely, Amsterdam, Groningen, Rotterdam and Utrecht, and the total membership in the mission, according to the official report of Dec 31, 1930, was 2,631, including 62 Elders, 50 Priests, 61 Teachers, 94 Deacons, 2,066 lay members, and 289 children.

Apostle Orson Hyde, who was called on a mission to Jerusalem in April, 1840, arrived in Rotterdam in June, 1841, on his way to Palestine. During his short sojourn in that city he became acquainted with a Jewish Rabbi, to whom he explained the object of

his intended trip to the Holy Land, and also testified of the restored gospel. Thus it happened that Orson Hyde was the first Latter-day Saint Elder to proclaim the fullness of the gospel, both on the continent of Europe and in far-off Asia, among the nations of the East.

While Holland, occasionally, was visited by Elders of the Church who traveled between Great Britain and Germany, Switzerland, and Scandinavia, it is not known that any attempt was made on the part of these Elders, thus passing through, to preach the restored gospel to the inhabitants of Holland until the spring of 1861, when Elders Paul Augustus Schettler and A. Wieggers van der Woude were set apart to preach the gospel in the Netherlands. These two Elders, together with other missionaries, called about the same time to preach the gospel in the United States and Europe, left Salt Lake City, Utah, April 23, 1861, and arrived in Rotterdam Aug 5, 1861. Elder Schettler was a German by birth, born Aug 13, 1827, emigrated to America in 1858, became a convert to Mormonism in New York City in 1860, and soon afterwards migrated to Utah. Elder Van der Woude, a native of Holland and a master mason, became a member of the Church in Cardiff, Wales, in 1852 and emigrated to Utah.

After spending a week in Rotterdam, Elders Schettler and Van der Woude proceeded to Amsterdam, where they commenced their missionary labors. Elder Van der Woude soon afterwards went to Friesland to visit his relatives, and on Oct 1, 1861, he baptized three persons, residents of Boek, near Akkerwoude, two of whom were Van der Woude's relatives. These were the first fruits of the preaching of the restored gospel in Holland. In the meantime Elder Schettler labored faithfully in Amsterdam, and on Dec. 23, 1861, he baptized three persons in that city. Soon the two Elders extended their missionary labors to other provinces, and after baptizing 14 per-

sons in Amsterdam, they organized the first branch of the Church in that city early in 1862. Fifteen persons were baptized in Holland in 1862. These, together with the six persons baptized the previous year, raised the total membership in Holland to 21 persons at the close of 1862. In October, 1863, John L. Smith, who presided over the Swiss and German Mission, visited Holland, which, at that time, constituted a part of said mission. During his visit a number of people were baptized.

Among the first converts to Mormonism in Holland was Timothy Mets, who afterwards became prominent in the Church. As work of proselyting was continued in 1863, by Elder Van der Woude and others, more converts were made and baptized in Gorinchem, Leeuwarden, Rotterdam, Werkendam and Heukelom. In September, 1862, Elder Paul A. Schettler was transferred to Basel, Switzerland, while Elder Van der Woude continued his missionary labors in Holland till about June 1, 1863. In October, 1864, Elder Joseph Weiler arrived in Rotterdam as a missionary to Holland. On his arrival he found 25 persons in the country belonging to the Church. In the summer of 1864 the first organized company of converts to the Church from Holland emigrated to Utah, numbering 61 souls, men, women and children. When Apostle Orson Pratt and Elder William W. Riter passed through Holland in January, 1865, on their way to Austria, they found Joseph Weiler very sick with typhoid fever at the home of Brother Timothy Mets, presiding Elder of the small branch in Rotterdam.

The first regular conference of the Church in the Netherlands was held Oct. 22, 1865, in Gorinchem, a city of about 8,000 inhabitants. At that time there were three organized branches of the Church in Holland, namely, Amsterdam, Rotterdam and Gorinchem. Important business was attended to at that conference and Willem Verhey was ordained an Elder and

appointed to preside over the Gorinchem Branch. Pieter J. Lammers was ordained an Elder and appointed to labor in the ministry in Holland. About the same time others of the native brethren were ordained to the Priesthood.

On Nov. 1, 1864, the branches of the Church in the Netherlands were separated from the Swiss and German Mission and organized as a separate mission known as the Netherlands Mission. In 1891 Belgium was added to the Netherlands Mission, after which the missionaries labored among Netherlands, German and French-speaking people. In 1866 twenty-one souls emigrated to Utah from the Netherlands Mission.

In the meantime other Elders were called to labor in the mission, tracts were published in the Netherlands and French languages, and German Church literature was also circulated among the saints and their friends in the Netherlands. Francis A. Brown, who in March, 1867, succeeded Joseph Weiler as president of the Netherlands Mission, commenced a successful missionary labor in the Netherlands. That year the "Stem tot Waarschuwing" (Voice of Warning) was translated from the German and published in the Netherlands language. In 1896 a periodical entitled "De Stei" was commenced in the Netherlands Mission. During the first year it was published as a monthly, and since that as a semi-monthly periodical in the interests of the Netherlands Mission, and Netherlands-speaking people in other parts of the world.

Belgium, which constituted a part of the Netherlands Mission from 1891 to 1923, was in 1923 transferred to the French Mission.

Following the advice of Pres John A. Widtsoe, that on account of business depression in America the saints in the foreign missions should not be urged to emigrate, but rather be encouraged to build up branches of the Church in their own lands, the auxiliary organizations of the Church have

therefore been fostered with considerable care by the missionaries, in which movement the Netherlands Mission stands in the foremost ranks

Following is a list of the Elders who have presided over the Netherlands Mission. Paul Augustus Schettler, 1861-1862; A. W. Van der Woude, 1862-1863, Samuel Mets, 1863-1864; Joseph Weiler, 1864-1867; Francis A. Brown, 1867; Marcus Holling, 1867-1869, Jan F. Krumperman (pro tem), 1869-1871; Sybren Van Dyk, 1871-1874; Dirk Bockholt, 1874-1875, Peter J. Lammers, 1875-1877; Johannes Hansink (pro tem), 1877, Bernhard H. Schettler, 1877-1878, Frederik Peters (pro tem), 1878-1880, Sybren Van Dyk (serving a second term), 1880-1882, Zwier Willem Koldewyn (pro tem), 1882, Peter J. Lammers (serving a second term), 1882-1884, Zwier W. Koldewyn (second term), 1884-1885, John W. F. Volker, 1885-1889; Francis A. Brown (second term), 1889-1891, Timothy Mets, 1891-1892, Alfred L. Farrell, 1892-1893, Edwin Bennion, 1893-1895, Asa W. Judd, 1895-1896; George S. Spencer, 1896; Frederick Pieper, 1896-1897, Alfred L. Farrell (second term), 1897-1900, Sylvester Q. Cannon, 1900-1902, Willard T. Cannon, 1902-1905, Jacob H. Trayner, 1905-1906; Alexander Nibley, 1906-1907; Sylvester Q. Cannon (second term), 1907-1909, James H. Walker (pro tem), 1909, Brigham G. Thatcher, 1909-1911, Roscoe W. Eardley, 1911-1913, Thomas C. Hall (pro tem), 1913-1914, LeGrand Richards, 1914-1916; John A. Butterworth, 1916-1920; John P. Lillywhite, 1920-1923; Charles S. Hyde, 1923-1926, John P. Lillywhite (second term), 1926-1929, and Frank I. Kooyman, 1929-1930.

NEVADA was formed from part of the country now included in the Mexican cession of 1848. In 1861 Nevada, which for some time previous had constituted a part of the territory of Utah, was organized as a separate territory. In 1864 and again in 1866 Utah was further reduced by the ad-

dition of strips of its territory to Nevada. Nevada was admitted into the Union as a state Oct. 31, 1864. The present area of Nevada is 109,821 square miles. The population of Nevada was 6,857 in 1860; 42,491 in 1870; 62,266 in 1880; 47,355 in 1890, 42,335 in 1900, 81,875 in 1910; 77,407 in 1920, and 91,058 in 1930.

Latter-day Saints were the first white settlers in what is now the state of Nevada. In April, 1849, a company of about eighty men left Salt Lake City as an organized company for the California mines. A Mr. De Mont was captain and Hampton Sidney Beatie, secretary. Some of the company were members of the Church and others were not. When they reached a point where the town of Genoa is now located, seven of the brethren, including H. S. Beatie, Abner Blackburn of the Mormon Battalion, and his brother, decided to remain there and start a trading post for emigrants going to California. They built a log cabin and bought goods, cattle, etc., at Placerville, California, having good success that season, the place became known as Mormon Station. They returned to Salt Lake City in the fall of the year and as the route of emigration had been changed, did not return in 1850.

While at Mormon Station, one of the Blackburns discovered gold in what was later known as Gold Canyon, but not in large quantities. Silver also being found there, miners congregated in the canyon, and in 1851 John Reese, who, with his brother Enoch, operated a store in Salt Lake City, went to Carson Valley with ten or twelve wagon loads of goods and started business at the site of Mormon Station. He remained there about nine years during which time a number of families from Utah, called by the Church to settle there under the direction of Apostle Orson Hyde, arrived. The project was known as the Carson Valley Mission, and resulted in the organization of the Carson Stake of Zion in 1856.

In 1854 the legislature of the Territory of Utah created Carson County and Apostle Orson Hyde, having been appointed Probate Judge, went to take charge of ecclesiastical as well as judicial affairs. A townsite being surveyed at Mormon Station, the name was changed to Genoa.

In 1857, on account of the approach of Johnston's Army, the saints in Carson Valley were called back to the headquarters of the Church and but few remained behind.

In 1861 the Territory of Nevada was organized from the western part of the Territory of Utah, and this included Carson Valley.

At a conference held in Great Salt Lake City in April, 1855, thirty brethren were called to take their families to Las Vegas, and make a settlement there and to carry the truths of the restored gospel to the Indians. Soon afterwards a company was formed, which reached Las Vegas June 14, 1855, in charge of William Bringham. The brethren immediately commenced to put in crops and build cabins and a bowery in which to hold meetings. They also erected an adobe fort as a protection against the Indians in case of need. The little settlement was frequently visited by companies of missionaries traveling to and from California and brethren from Las Vegas joined in several expeditions to the Colorado River in an effort to prove its navigability. Their missionary labors among the Lamanites resulted in the baptism of a number belonging to the Piute and Quoeech tribes.

Indication of rich mineral deposits having been discovered in the Las Vegas region, Nathaniel V. Jones from Salt Lake Valley came to prospect for these deposits, but the difficulty in obtaining fuel to feed the furnace made the work of smelting impossible and transportation of the crude ore could not be considered. In 1857, on account of the approach of the Johnston Army, the settlement of Las Vegas was broken up and the

settlers returned to the more inhabited regions of Salt Lake and adjacent valleys. Later, however, a branch of the Church and still later a ward was organized at Las Vegas. (See Las Vegas.)

A company of explorers were sent out in 1855 from Salt Lake City to explore the White Mountain region, in southeastern Nevada, rumors having been received of a mysterious, shining white mountain, located near the present town of Panaca. When reached, this mountain was found to be composed of white sandstone interspersed with silica formations (basaltic diamonds).

In 1858 another company, in charge of William H. Dame, made explorations in the vicinity of another so-called White Mountain, located in the southwestern part of what was later the state of Nevada, to find suitable locations for settlements in case the saints should be driven from their holdings in Salt Lake Valley. Having noted some available locations these brethren returned and on their way stopped for a time at a point where the town of Panaca is now located, where they established, for a time, their headquarters and where they made ditches, corrals and other improvements, and raised some crops.

In the beginning of 1858 there was a considerable amount of travel on the road between the settlements of southern Utah and the Pacific Coast and in January, 1858, Ira Hatch was sent to make camp on the road, about 100 miles west of Santa Clara, to assist in protecting travelers. It was a dangerous mission, although the Indians were friendly with him, as his sympathy with the travelers was liable to make enemies for him. He was later joined by Thales Haskell. Friendly relations with the Indians having been established, the settlements of St. Thomas, St. Joseph (later called Logan), Overton, West Point, and Panaca were commenced and grew steadily.

In 1864 and 1866 two strips of land were ceded from Utah to Nevada, by

which acts these settlements came under the jurisdiction of the government of the state of Nevada and in 1871, on account of heavy taxation, most of the Mormon settlers moved into Utah, many of them founding new settlements in Long Valley, now in Kane County, Utah. At that time there were about 600 Latter-day Saints in the Muddy Valley, and nearly as many in Meadow Valley, Spring Valley, Eagle Valley, Dry Valley, Clover Valley, Rose Valley and other adjacent valleys, the town of Panaca was included, but that town was not vacated. Later the Muddy Valley was resettled by the saints and Bunkerville was founded in 1877 by Edward Bunker of Santa Clara and a few others who desired to live in the United Order. They raised cotton, sugar cane and vegetables with some success. Muddy Valley, in later years subjected to scientific cultivation, has become the celebrated Moapa Valley, noted for its remarkably fine vegetable productions. This name is derived from the Moapat Indians whose hunting ground it once was.

In 1897 a tract of ranch land in White Pine County, Nevada, was ceded to the Church in lieu of other property escheated to the federal government of the United States in conformity to the Edmunds Act, passed by Congress in 1882. The Church concluded to offer this land to the saints in 1897, and Bishop Thomas Judd of St. George, Utah, was appointed to take charge of the colonization. A company known as the "Nevada Land and Livestock Company" was formed and in 1898 the settlements of Lund and Preston were founded. These settlements, with others, were organized as the Nevada Stake of Zion in 1926. (See Nevada Stake.)

Ecclesiastically the settlements in the Muddy River region and White Pine County were for many years included in the St. George Stake of Zion, but on Sept. 8, 1912, the Moapa Stake of Zion was organized, which includes

all settlements in the Muddy Valley, Bunkerville, Panaca, and other localities (see Moapa Stake), and in 1929 the Nevada Stake, comprising White Pine County, Nevada, was organized. These two stakes comprise the saints in White Pine and Lincoln and Clark counties, and consist of 17 wards and branches of the Church with a membership of 4,500. In addition to this many Latter-day Saints residing in other parts of Nevada belong to the California Mission. In the Nevada Conference, or District, of that mission, are the towns of Carlin and Elko (Elko Co.), Fallon (Churchill Co.), Sparks (Washoe Co.), and Winnemucca (Humboldt Co.), where the saints worship in their own chapels. Branches of the Church have also been organized in Lovelock (Pershing Co.), Reno (Washoe Co.), Tonopah (Nye Co.), and Wabuska (Lyon Co.), where meetings are held in hired halls.

**NEVADA STAKE OF ZION** consists (1930) of Latter-day Saints residing in White Pine and Elko counties, Nev. The stake contains five wards, namely, Ely, Lund, McGill, Metropolis and Preston, and three branches, namely, Snake Valley, Ruth and Wells. The stake headquarters are located at Ely, Nev., where the Nevada Stake tabernacle, a fine, modern church edifice, which is also used as a chapel by the saints of Ely Ward, is situated.

At a conference held at McGill and Ely Sept. 19, 1926, that part of Nevada belonging to the North Weber Stake, namely, White Pine and Elko counties, was organized as the Nevada Stake of Zion. It included all the wards and branches named above. Carl K. Conrad, who had acted as Bishop of the McGill Ward, was sustained as president of the new stake, with J. Fred Horlacher as his first and Richard Thomas Swallow as his second counselor. Howard Christensen was chosen as stake clerk. He was succeeded in 1927 by Henry C. Conrad. These officers acted in the positions named Dec. 31, 1930. On

that date the stake had a total membership of 2,195, including 591 children.

**NEW BRUNSWICK CONFERENCE**, or District, of the Canadian Mission, consists of the Latter-day Saints residing in the province of New Brunswick, Canada. The only organized branch of the Church in the district in 1930 was St. John, N. B.

**NEW HAMPSHIRE CONFERENCE**, or District, of the Canadian Mission, comprised in 1930 the Latter-day Saints residing in the state of New Hampshire, U. S. A., with headquarters at Nashua, where there is a branch of the Church.

New Hampshire was one of the original thirteen states of the American Union. The area of New Hampshire is 9,031 square miles. The population of the state was 269,328 in 1830, 284,574 in 1840; 317,976 in 1850, 326,073 in 1860, 318,300 in 1870, 346,991 in 1880, 376,530 in 1890, 411,588 in 1900; 430,572 in 1910, 443,083 in 1920, and 465,293 in 1930.

Elders Orson Pratt and Lyman E. Johnson were the first L. D. S. missionaries to introduce the fullness of the gospel into New Hampshire. They arrived there in 1832 and during the 26 days they spent in the state they baptized 15 persons, among whom were Hazen Aldrich and Amasa M. Lyman. Later in the same year Elders Orson Hyde and Samuel H. Smith preached in New Hampshire and the newly baptized convert, Hazen Aldrich, preached with great fidelity there, having been ordained to the Priesthood. He baptized a number of people. In July, 1833, the first branch of the Church in New Hampshire was raised up by Elders Stephen Burnett and Lyman E. Johnson at Dalton, Coos Co., consisting of 15 members. Later in the same year a branch is mentioned at New Rowley, N. H., and in 1835, three branches of the Church in New Hampshire are mentioned, one of these being the branch at Lyman, Grafton Co., raised up by Elder Erastus Snow,

then only 17 years of age. In 1856 Solomon Mack presided over the branches in New Hampshire.

Missionary work has continued in New Hampshire ever since 1832, but many branches were depleted of their members on account of migration to the gathering places of the saints. After the headquarters of the Church were located in Utah, the saints in New Hampshire came under the jurisdiction of the presidency of the Eastern States Mission, to which they belonged until 1928, when they were transferred to the Canadian Mission.

John Smith, the fourth presiding Patriarch of the Church and uncle to the Prophet Joseph Smith, was born in Derryfield, N. H., and Lucy Mack, mother of the Prophet, was born in Gilsum, Cheshire Co., N. H.

**NEW JERSEY**, a state in the American Union, which for several years in the early days of the Church was a fruitful missionary field for Latter-day Saint Elders, is one of the original 13 states of the American Union. This state was the principal scene of battles between English and American forces in 1777 and 1778. The area of New Jersey is 7,514 square miles. The population of the state was 320,823 in 1830; 373,306 in 1840; 489,555 in 1850; 672,035 in 1860, 906,096 in 1870, 1,131,116 in 1880, 1,444,933 in 1890, 1,883,669 in 1900, 2,537,167 in 1910, 3,155,900 in 1920, and 4,041,334 in 1930.

Elders Orson Pratt and Lyman E. Johnson are said to have introduced the restored gospel into the state of New Jersey in 1832. In the year 1837 Elders Parley P. Pratt, Benjamin Winchester and Jedediah M. Grant in their missionary travels preached and baptized in New Jersey and in the following year (1838) Elder Benjamin Winchester raised up a branch of the Church there. In 1839 a branch of the Church in Shrewsbury (Monmouth Co.) is mentioned and saints were living at Hornerstown (Monmouth Co.) and at Toms River (Ocean Co.). In 1840 Wm. I. Appleby, a

resident of Recklesstown (Burlington Co.), was baptized and became an enthusiastic missionary. Later he became presiding Elder over the saints in the Eastern States and made his home at Recklesstown mission headquarters. A number of branches were raised up by him in New Jersey. Missionary labors in New Jersey are still conducted under the direction of the presidency of the Eastern States Mission.

**NEW MEXICO CONFERENCE**, or District, of the Western States Mission, consists of Latter-day Saints residing in the state of New Mexico, not including those belonging to the St. Johns Stake of Zion. The total membership of the district Dec. 31, 1930, was 532, including 186 children. There were branches of the Church at Albuquerque, Bluewater and Gallup and a Sunday school at Lordsburg. In 1930 there were in New Mexico 393 members of the Church (including 126 children) who belonged to the Ramah and Luna wards of the St. Johns Stake, and 718 members (including 222 children) belonging to the Burnham Ward of the Young Stake, who reside in New Mexico. These, added to the membership of the Church in the New Mexico Conference of the Western States Mission, make a total of 1,643, including 534 children, in the state of New Mexico on Dec. 31, 1930.

New Mexico was organized as a territory of the United States Sept. 9, 1850, from the Mexican acquisition through the treaty of Guadalupe Hidalgo in 1848. It was not admitted into the Union as a state until Jan. 6, 1912. The present area of New Mexico is 122,503 square miles, and the population of New Mexico was 61,547 in 1850; 93,516 in 1860; 91,874 in 1870; 119,565 in 1880; 160,282 in 1890; 195,310 in 1900; 327,301 in 1910; 360,350 in 1920, and 423,317 in 1930.

New Mexico became first known to the Latter-day Saints through the movements of the Mormon Battalion on its great march from Fort Leaven-

worth, Kansas, to the Pacific Coast, in 1846. These soldiers entered New Mexico near its extreme northeast corner and traveled to Santa Fe, where a sick detachment and the women and children, who had been permitted to travel that far with the company, were separated from the main body and sent to Pueblo, Colorado, to winter.

In 1875 seven missionaries, among whom were Ammon M. Tenney and Robert H. Smith, were called on a mission to Mexico. Bros. Tenney and Smith, during their mission, took up a special labor among the Zuni Indians, residents of native pueblos on the Little Colorado River in New Mexico. Their success was phenomenal and three years later (in 1878), when Elders Lorenzo Hatch, Anthony W. Ivins and Erastus B. Snow went to New Mexico to labor among the Indians, most of the Zunis who had been baptized by the first Elders were still faithful to the principles of the gospel and asked that Bro. Tenney be sent to them again to teach them farming.

In 1876 Elders Lorenzo H. Hatch and John Maughan were called to labor among the Zuni Indians who had been baptized by Bros. Tenney and Smith (with their families) and make a settlement in the vicinity of the Zunis, teaching them the principles of the gospel, and by example showing them better modes of living, although this tribe was more intelligent than many others in this regard. The brethren named settled in the Savoye Valley (Valencia Co.), and were later joined by a number of saints from the Southern States. But smallpox broke out in the settlement in 1880, which plague also raged in the Indian pueblos, so that the settlement was broken up, most of the families going to the settlements on the Little Colorado River in Arizona.

Two years later (1878) a number of families were called by the Church authorities to settle in the Savoye Valley; they located about five miles east of the former settlement, and called



their location Navajo, but later the name was changed to Ramah, a town which is now included in the St. Johns Stake of Zion.

In 1878 Jeremiah Hatch and his son, Lorenzo H. Hatch, and Benjamin Boyce, with their families, arrived in New Mexico and these brethren bought ranches on the present site of Burnham, on the San Juan River in San Juan Co., N. M., a former Apache Indian Reservation, just opened for settlement. They were followed by other settlers who farmed successfully and raised such a fine quality of fruit that they named their settlement Fruitland, by which name it is still known, but the ward is called Burnham in honor of Luther L. Burnham, the first presiding Elder in the settlement. The Burnham Ward is included in the Young Stake of Zion.

In 1883, the Swapp Brothers (William, John and Melvin) with Lorenzo Watson and two or three other brethren purchased a large land claim in Luna Valley, Socorro Co., N. M., and commenced farming. They were bitterly opposed for a time by the cattle herders of the Luna Bros. Cattle Company, but they held on to their rights, continued farming, and built a fort for their protection against Indians and the cattle men. A townsitc was surveyed and a branch organized which later became a bishop's ward. Luna is now a part of the St. Johns Stake of Zion. Those parts of New Mexico, not included in the above-named stakes, belong to the New Mexico District of the Western States Mission.

**NEW ORLEANS**, the metropolis of the state of Louisiana, is an important port of entry situated on the Mississippi River, about 90 miles above its mouth; it is built upon a bend of the river from which circumstance it has been called the "Crescent City." New Orleans is 1,663 miles southwest from New York City, and 1,448 miles from Washington, D. C. The old city of New Orleans was laid out by the French in 1718. In the old French part of the city the streets are very narrow and

the houses built of wood and partly of brick, stuccoed over and ornamented with cornices, balconies and balustrades, indicating the French and Spanish origin of the settlers who constructed them. In the more modern neighborhoods up-to-date buildings have been erected. Many of the dwellings are very fine and surrounded with gardens of oranges, lemons, magnolias and other beautiful and luxuriant plants and trees.

New Orleans as a missionary field was considered by Latter-day Saint Elders soon after the Church was organized and Apostle Parley P. Pratt, in 1837, was expecting to open up a mission there, but felt impressed to go to New York instead. But as early as January, 1841, there were a few Latter-day Saints residing in New Orleans who were exceedingly anxious that a faithful Elder should come and preach to them and sent ten dollars to assist in paying the expense of his journey. Accordingly Elder Harrison Sagers was sent "to sound the gospel trumpet for the first time to the inhabitants of that city." Other Elders followed and preached in New Orleans and other towns in the state. At first they met with success but this, as usual, was followed by persecution.

In November, 1841, by instructions from the First Presidency of the Church, New Orleans was made the port of entry for saints emigrating from foreign lands, from whence they were to proceed up the Mississippi River to St. Louis, Mo., and on to Nauvoo, Ill. After the saints had been expelled from Nauvoo, New Orleans still continued to be the port of entry until 1855, when the route was changed and the saints were landed at the eastern ports of New York, Philadelphia and Boston. From 1841 to 1855, 17,463 immigrating saints arrived at the port of New Orleans in 79 companies, in charge of experienced Elders, and also a number of individuals, and small families, accompanying returning missionaries, who are not included in the above enumeration,

landed at New Orleans. Several companies of missionaries going to Europe also sailed from the port of New Orleans. The first ship which arrived at New Orleans with saints from Great Britain was the "Isaac Newton", which sailed from Liverpool Oct 14, 1840, and arrived at New Orleans Dec 21, 1840. Following are the names of other ships carrying emigrants from Europe which made New Orleans their port entry: In 1841 the "Sheffield," one un-named, "Echo," "Alesto," "Rochester," "Tyrean" and "Chaos;" in 1842, "Tremont," "Hope," "John Cummins," "Hanover," "Sidney," "Medford," "Henry" and "Emerald," in 1843, "Swanton," "Yorkshire," "Claiborne," "Metoka," and "Champion;" in 1844, "Fanny," "Isaac Allerton," "Swanton," "Glasgow" and "Norfolk," in 1845, "Palmyra," an unnamed ship, and "Oregon;" in 1846, "Liverpool;" in 1848, "Carnatic," "Sailor Prince" (1st trip), "Elin's Queen," "Sailor Prince" (2nd trip) and "Lord Sandon;" in 1849, "Zetland," "Ashland," "Henry Waite," "Buena Vista," "Hartley," "Emblem," "James Pennell," "Berlin" and "Zetland," in 1850, "Argo," "Josiah Bradlee," "Hartley," "North Atlantic," "James Pennell" and "Joseph Badger," in 1851, "Ellen," "George W. Boune," "Ellen Maria," and "Olympus," in 1852, "Kennebec," "Ellen Maria," "Rockaway" and "Italy," in 1853, "Forest Monarch," "Ellen Maria," "Golconda," "Jersey," "Elvira Owen," "International," "Falcon," "Camillus" and "Page;" in 1854, "Jesse Munn," "Benjamin Adams," "Golconda," "Winde mere," "Old England," "John M Wood," "Germanicus," "Marchfield," "Clara Wheeler" (1st trip), and "Clara Wheeler" (2nd trip), and "Liverpool," and in 1855, "Rockaway," "James Nesmith," "Neva" and "Charles Buck"

During most of this time there was a small branch of the Church at New Orleans, consisting for the most part of emigrants detained there by lack of means to continue the journey to

St. Louis. When by their own labors, or by assistance from the Perpetual Emigrating Fund, they were able to go on, they did so. The special mission of the New Orleans Branch was to watch for the arrival of Latter-day Saint emigrants, take care of them during their temporary residence and also to "preach the gospel in New Orleans and adjacent country." Elder Lucius N. Scovil was superintendent of emigration at New Orleans in 1848. He was succeeded in 1849 by Thomas McKenzie, who was succeeded in 1853 by John Brown, who was succeeded in 1855 by John McGaw. After 1855, as New Orleans ceased to be the port of entry for Latter-day Saint emigrants, the branch at New Orleans soon lost its membership and ceased to exist. In recent years missionary work in New Orleans has been done by Elders laboring in the Central States and Texas missions and a small branch of the Church raised up, which on Dec 31, 1930, had a membership of 55, including 1 Elder, 3 Priests, and 2 Deacons.

**NEW PORTAGE**, Summit Co, Ohio, was a small town situated about 25 miles southwest of Kirtland, Ohio. Zion's Camp was organized at New Portage in 1834, and from that town commenced its march to Missouri May 5, 1834. The original town of New Portage now constitutes a part of Barber-ton, which is situated six miles southwest of Akron, Ohio

The gospel was first preached in New Portage in 1831 by Reynolds Cahoon, David Whitmer and Lyman E. Johnson. Later, Thomas B Marsh and Sidney Rigdon preached in the same neighborhood. A branch of the Church, organized there as early as 1834, had upwards of 60 members at the time of its organization. For some time the New Portage Branch ranked as one of the flourishing branches of the Church in Ohio.

**NEW SOUTH WALES CONFERENCE**, of the Australian Mission, with headquarters at Sydney, Australia,

comprised 322 saints, including 49 children, at the close of 1930.

**NEW YORK** is one of the original thirteen states of the American Union. During the Civil War the state furnished 467,047 troops to the Union Army. The area of New York State is 47,554 square miles. The population of the state was 1,918,608 in 1830; 2,428,921 in 1840; 3,097,394 in 1850; 3,880,736 in 1860; 4,382,759 in 1870; 5,082,871 in 1880; 6,003,174 in 1890; 7,268,894 in 1900; 9,113,164 in 1910; 10,385,227 in 1920, and 12,588,066 in 1930.

The state of New York is the cradle of Mormonism, the Church of Jesus Christ of Latter-day Saints having been organized April 6, 1830, at the home of Peter Whitmer, sen, at Fayette, Seneca Co., N. Y., with six members. This membership increased so that by the end of the year 1830 there were about one hundred members of the Church scattered from Colesville, Broome Co., to Canandaigua, Ontario Co., N. Y. In 1831 many of the saints from New York moved to Kuttland, Ohio. (Doc. & Cov., Sec 37)

Soon after the Church was organized, missionaries were sent out to preach, and branches of the Church were raised up in many parts of the state of New York. In 1835 two conferences, namely, the Freedom and the Black River conferences, were organized, comprising the branches of the Church in the southwest part of the state.

In July, 1837, Apostle Parley P. Pratt arrived in New York City as the first L. D. S. missionary to preach the restored gospel in the city, and soon afterwards organized a branch of the Church, which met for worship in a small upper room on Goerck Street. Branches were also raised up in Brooklyn and other parts of Long Island.

In 1839 John P. Greene was appointed by the Prophet Joseph Smith to go to the city of New York and preside over the saints there and in the regions round about. Other prominent

Elders succeeded him as president of the Eastern States Mission, the headquarters usually being in New York City.

At the time of the martyrdom of the Prophet Joseph Smith, nearly the whole Quorum of Twelve Apostles were laboring as missionaries in the Eastern States. Parley P. Pratt was traveling on a steamboat near Utica, N. Y., and was so overcome by a sense of disaster that he remarked to his brother William, who was with him, that they had better not show their books or open their mouths. "Oh", said he, "how sensible I am of the spirit of murder which seems to pervade the whole land." Heber C. Kimball and Lyman Wight were traveling from Philadelphia to New York City. Elder Kimball felt oppressed and mournful, as though he had lost a beloved friend, and knew not why.

On Feb. 4, 1846, the ship "Brooklyn," chartered by the Church to carry a company of saints to California, as a commencement to the westward migration, left New York harbor with 235 saints in charge of Samuel Brannan, the company arrived safely at Yerba Buena (later San Francisco) July 31, 1846 (See "Brooklyn," a ship).

The last part of the translation of the Book of Mormon was done at the home of Peter Whitmer, sen, at Fayette, Seneca Co., N. Y., and the first edition of the Book of Mormon (5,000 copies) was published at the printing establishment of Egbert Grandin, at Palmyra, Ontario (now Wayne) Co., in the early part of 1830. In September, 1837, Parley P. Pratt's "Voice of Warning" was published in New York City. On May 18, 1844, the first number of "The Prophet," a weekly paper professedly published in the interest of the Church, was issued from the press in New York City. Later the name was changed to the "New York Messenger." When, in 1846, Samuel Brannan went to California in the ship "Brooklyn," he took with him his type and press and published in Yerba Buena (later San Francisco) the "Cal-

ifornia Star," a pioneer newspaper of California. The first number of "The Mormon," a weekly paper in the interest of the Church, published in New York City by Apostle John Taylor, was issued Feb. 18, 1855.

New York City was the principal port of entry for the Latter-day Saint emigration from Europe for many years. The first company of emigrating saints from England (41 souls) arrived in New York on the ship "Britannia" from Liverpool July 20, 1840, in charge of Elder John Moon. This ship was followed by others and during the years 1840 to 1890 many organized companies from Europe landed at New York, making a total of about 50,000 souls.

In 1844 Apostle Parley P. Pratt was appointed to act as emigration agent at New York and was succeeded in that position by other efficient Elders. After 1890, owing to increased facilities for traveling, no more ships were chartered directly by the Church for emigration purposes, the saints emigrating to America usually traveled in small companies in charge of returning missionaries. This also caused the discontinuance of a Church emigration agent at New York, or at any other port of entry.

Joseph Smith, the boy Prophet, lived with his parents in western New York in 1820. In the grove near his father's farm, near Palmyra, N. Y., a spot now sacred to the Latter-day Saints, in the spring of the year 1820, the young Prophet received the glorious vision which marked the ushering in of the "Dispensation of the Fullness of Times." In 1914 this farm was purchased by the Church and a competent missionary placed in charge of it. Further acquisition of land was made by the Church from time to time, and in 1928 a final purchase placed the Church in possession of property aggregating in all about 900 acres, including the Sacred Grove and the Hill Cumorah.

The state of New York was still a part of the Eastern States Mission in

1830, and comprised two conferences, or districts, namely, the Albany and the Brooklyn districts. The headquarters of the Eastern States Mission are at Brooklyn, where the saints own a fine chapel and a substantial residence as a home for the missionaries.

**"NEW YORK MESSENGER (The)"** was a periodical published in the interest of the Church in the city of New York as a continuation of "The Prophet," and with the understanding that it was such a continuation, its first issue dated July 5, 1845, was numbered No. 53, or No. 1, Volume 2. The first numbers were edited by Parley P. and Orson Pratt, but after that Samuel Brannan became the editor. Only 20 numbers of "The New York Messenger" were published, the last issue being numbered 72, counting the 52 numbers of "The Prophet." Thus No. 20 of Vol. 2 is dated Nov. 15, 1845, and ends with page 160. As an addition to the regular number of "The Messenger," a fly leaf was printed under date of Dec. 29, 1845, giving instructions to the saints who were about to embark to California on the ship "Brooklyn." Another fly leaf was issued by Wm. I. Appleby, dated Feb. 7, 1846. This was three days after the sailing of the ship "Brooklyn" from New York. "The New York Messenger" was printed with large type, each page being enclosed in a border. The printed matter on each page measured 11 by 15½ inches, and the paper consisted of a four-page sheet quarto size, with four columns of printed matter on a page. "The New York Messenger," like its predecessor "The Prophet" was published at No. 7 Spruce St., New York. It had sub-offices at No. 16 Boylston Square, Boston, and on the corner of 3rd and Dock streets, Philadelphia. The subscription price for the "Messenger" was \$2 per annum, but as stated, only twenty weekly numbers were issued in New York, as the press and printing material on which "The Prophet" and "The New York Messenger" had been published, were placed on board the ship "Brooklyn" and tak-

en to California. There the same printing material was used for printing the historical newspaper the "California Star," issued by Samuel Brannan in Yerba Buena (afterwards San Francisco), California, commenced in 1846. If the subscribers who had paid in advance for a year's subscription to "The New York Messenger" were entered as subscribers to the "California Star" without further charge for a year's subscription, we imagine that there would be no complaint on their part.

**NEW ZEALAND MISSION (The)** consists of the two main islands of New Zealand, namely, the North Island and the South Island, and several smaller islands. This mission is divided into fifteen conferences, or districts, namely, Auckland, Bay of Islands, Hauraki, Hawkes Bay, Mahia, Maori Agricultural College, Otago, Poverty Bay, Taranaki, Waikato, Wairarapa, Wairoa, Wellington and Whangarei.

The New Zealand Mission was originally an outgrowth of the Australian Mission. As early as 1854, at a conference held at Sydney, New South Wales, it was decided that Augustus Farnham, president of the Australian Mission, should open up a mission in New Zealand. In company with William Cooke, an Australian convert, he left Sydney Oct. 20, 1854, for Auckland, where they arrived Oct. 27th. They preached in Auckland and vicinity on the North Island and in Nelson and vicinity on the South Island, but did not baptize any converts. On Dec. 11, 1854, Pres. Farnham sailed from New Zealand, leaving Elder Cooke in charge of the work in New Zealand. By the end of March, 1855, Elder Cooke had baptized ten persons at Karori (near Wellington) and organized them into a branch of the Church—the first branch in New Zealand. In 1867 Carl C. Asmussen, an Elder from Zion, came to labor in New Zealand. He baptized two persons (William and James Burnett, brothers) at Kaipoi on the South Island,

and, with the assistance of these new converts, commenced missionary labors at Christchurch. On June 6, 1867, Elder Asmussen left New Zealand, placing Elder William Burnett in charge of the branch at Kaipoi, which consisted of seven members. In 1870 Robert Beauchamp, then president of the Australasian Mission (which included New Zealand), visited New Zealand, and with the assistance of the Burnett brothers and Bro. Henry Allington, a school teacher at Karori, reorganized the branch of the Church at Karori (which, with some new converts, consisted of 20 members) and appointed Henry Allington to preside over the same. Shortly afterwards Pres. Beauchamp left, placing William Burnett in charge of the New Zealand Conference, assisted by his brother, James. As usual, persecution arose and in 1871 the question of the "Mormon Invasion" was considered sufficiently important to be brought before the Colonial Parliament, but no action was taken on account of insufficient evidence of malfeasance.

On Dec. 30, 1871, the first company of emigrating saints from New Zealand on record (11 souls) left Auckland per steamship "Nevada." The company arrived in Salt Lake City Feb. 10, 1872. Another company of nine emigrating saints in charge of Henry Allington left Wellington for San Francisco, Calif., in April, 1872.

In the fall of 1875 five Elders from Zion came to labor in New Zealand, namely, William McLachlin (appointed to preside over the conference), Thomas Steed, Fred and Charles Hurst and John T. Rich. They labored with some degree of success until January, 1877, when the Utah Elders were called home. In August, 1878, Thomas A. Shreeve, a Utah Elder, arrived at Lyttleton, New Zealand, as a missionary, who being the only Zion Elder there, took charge of the conference, succeeding Elder William Burnett. Elder Shreeve was succeeded by Elijah F. Pearce, president of the

Australasian Mission, who moved the headquarters of the mission from Sydney, Australia, to Auckland, New Zealand. In 1881 John P. Sorensen, a Zion Elder, labored quite successfully in a Danish colony in Waiarapa Valley (North Island), and published a small hymn book in Danish for their benefit.

In January, 1881, William M. Bromley arrived in Auckland to preside over the Australasian Mission. He felt impressed to present the gospel to the Maoris. Some previous attempts had been made, but with little success. Assisted by William J. McDonnell, a local brother, he visited the Maori settlement at Orakei, near Auckland. Soon afterwards Elder John S. Ferris commenced to labor among the Maoris on the coast of the Bay of Plenty, Elder Sorensen in the native villages near New Plymouth, and Thomas L. Cox (a local Elder) and his wife among the Maoris near Cambridge. Among those baptized was Ngataki, one of the native King Tuhia's advisers, and Papene Eketone, an educated Maori, who later rendered valuable aid as an interpreter and translator. On Feb. 25, 1883, a branch of 27 members was raised up in the Waotu settlement with Hari T. Kateri, a native, as president. Many operations of the Spirit were manifested (healings, visions, dreams, etc.), and one woman in Waotu, said to be dead, was restored to health through the administration of Elder Cox. The organization of other branches of the Church among the Maoris followed, and in 1885, when the total membership of the Church in New Zealand was 1,238, the majority, or 1,038, were Maoris. At the close of 1887 the Church membership in New Zealand was 2,573, of whom 2,243 were Maoris. In March, 1887, Elders Ezra F. Richards and Sonda Sanders, jun., were set apart to translate the Book of Mormon into the Maori language, assisted by Henare Potai and Pihiri, educated natives. The volume was published by Pres. William Paxman in April, 1889.

In 1895 Elder Andrew Jenson visited the mission in the interest of Church history.

At the close of the year 1897 the Australasian Mission was divided into two separate missions, to-wit. the New Zealand Mission and the Australian Mission. Elder Ezra F. Richards, who had presided over the Australasian Mission for about a year, with headquarters at Auckland, N. Z., was appointed to remain in charge of the work in New Zealand, thus becoming the first president of the New Zealand Mission. At this time the Church membership in New Zealand numbered nearly 4,000, ninety per cent of whom were Maoris.

In 1907 the publication of a magazine in the interest of the mission was commenced at Auckland, under the title of "Elders' Messenger." Later the same year, the name was changed to "The Messenger." Part of the periodical, issued semi-monthly, was printed in English and part in the Maori tongue. Commencing with the second volume (issued Feb. 5, 1903), two issues were published, simultaneously, one in English ("The Messenger") and one in Maori (Te Karere). Later, the two magazines were again combined and are still so published in monthly issues.

In 1913 an Agricultural College was opened by the mission (for Maori boys) at Koirongata, near Hastings, North Island. This college was still in operation in 1930 and could accommodate about 200 students, coming from various parts of the islands to attend the school.

The numerical strength of the New Zealand Mission Dec. 31, 1930, was 7,256, including 4 High Priests, 1 Seventy, 268 Elders, 259 Priests, 137 Teachers, 429 Deacons, 4,457 lay members and 1,701 children. There were 29 missionaries from Zion laboring in the mission, including three sisters.

Following is a list of the presidents of the New Zealand Mission: Ezra F. Richards, 1897-1898; Ezra T. Stevenson, 1898-1900; John Ephraim Mag-

leby, 1900-1903; Charles B. Bartlett, 1903-1905; Louis G. Hoagland, 1905-1907; Rufus K. Hardy, 1907-1909; Georges Bowles, 1909-1911; Orson D. Romney, 1911-1914; Wm. Gardner, 1914-1918; James N. Lambert, 1918-1920; Frederick M. Schwendiman (acting) May to Nov., 1920, George Shepherd Taylor, 1920-1923, Angus T. Wright, 1923-1925; Andrew R. Halversen (acting) May to Aug., 1925, John Howard Jenkins, 1925-1928, and John E. Magleby (2nd term), 1928-1930.

**NEWCASTLE CONFERENCE**, or District, of the British Mission, consists of the Latter-day Saints residing in the extreme northeast part of England, with headquarters at Sunderland. Newcastle Conference was organized in 1848 and has had a continued existence ever since. On Dec. 31, 1930, the total membership of the conference was 800, including 86 children.

**NEWCASTLE WARD**, Parowan Stake, Iron Co., Utah, consists of the Latter-day Saints residing on the edge of the Escalante Desert at the mouth of Pinto Canyon, 12 miles below old Pinto, 25 miles west of Cedar City, the headquarters of the Parowan Stake, and 20 miles southeast of Modena, the nearest railroad station on the Los Angeles and Salt Lake Railroad. It is a farming district in which both artificial irrigation and dry-farming is practiced side by side.

Newcastle is an outgrowth of Pinto. Some of the residents of Pinto, which is located on Pinto Creek up in the mountains southward, realizing the small amount of tillable farming land in that narrow valley, had their eyes upon the extensive flat country lying at the mouth of Pinto Canyon on the edge of the desert, and Neil D. Forsyth and others commenced a new settlement there in 1897-1898. The first cereal raised in that new settlement was rye produced by high water irrigation. Later other settlers took up land under the Desert Act, a number of houses were built, a townsite

surveyed, and the actual settlement was founded in December, 1907, 10 miles below Pinto, and a little less than two miles above the present townsite of Newcastle. When the new settlement was subsequently formed on the edge of the desert, the place was named Newcastle at the suggestion of Donald Forsyth, in contradistinction from the so-called older castle known as Thornton's House or Crow Cliff Castle which was simply a summer ranch, generally vacated in the winter. The first permanent settlers at Newcastle, who were all Latter-day Saints, attended meetings at Pinto, but when a school house was built at a cost of \$1,000, meetings and Sunday school sessions were held there for several years. The saints in the Newcastle settlement were organized as a bishop's ward June 15, 1913, with Jesse Turner Forsyth as Bishop. He was succeeded in 1927 by John H. Tullis, who presided Dec. 31, 1930, on which date Newcastle Ward had a membership of 135, including 34 children. The total population of the Newcastle Precinct was 141 in 1930.

**NEWDALE WARD**, Fremont Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing at Newdale, a station on the Orvin and St. Anthony branch of the Oregon Short Line Railroad, and vicinity. Newdale is 2½ miles east of Teton and 12 miles northeast of Rexburg, the headquarters of the stake and near the boundary line between Fremont and Madison counties, Idaho. The majority of the people in the Newdale district are Latter-day Saints. Grain is raised extensively in the locality and there are four large grain elevators in Newdale.

The first settler in that district of country which later became Newdale was Edwin Moroni Stock, who erected a cabin there in 1914. He was followed by Hansine C. Hansen, a widow, formerly a resident of Teton, who brought her house with her, it being hauled from Teton by her sons and set up near that of Edwin M. Stock.

As a railroad company erected an attractive depot there in the spring of 1915, other settlers soon came in, mostly members of the Church, and for their benefit a branch of the Church was organized with Lester Lavon Hansen as presiding Elder. A school house was also erected which served for all public purposes for some time. In the fall of 1915 an incorporated company, known as the Farmers' Warehouse Company, built a large warehouse at Newdale, which then became the shipping point for grain raised in the surrounding country, and it was said by railroad agents that Newdale ranked third in the United States as a grain shipping center. The branch of the Church, when first organized, was called the Bowerman Branch on account of the school house used for meeting purposes being in the Bowerman school district, but later the headquarters of the branch were changed to Newdale (the name chosen for the railroad station) and the branch was named the Newdale Branch. Newdale Ward was organized Dec. 17, 1916, with Lester L. Hansen as Bishop. He was succeeded in 1924 by John Schwendemann, who presided over the ward Dec. 31, 1930, at which time it had a membership of 299, including 87 children. The total population of the Newdale Precinct in 1930 was 410.

**NEWHOUSE**, Beaver Co., Utah, is a mining camp situated ten miles from Wah-wah Springs on the west side of the same mountain on which Frisco is located on the east side. Bishop William B. Ashworth of the Frisco Ward visited Newhouse Dec. 10, 1905, on which occasion he organized a L. D. S. Sunday school with George Hardy as superintendent. A Miss Ogden was chosen as first and a Miss Mortensen as second assistant superintendent. A Mrs. Staples was chosen as secretary. This school, however, only existed for a short time.

**NEWTON WARD**, Benson Stake, Cache Co., Utah, consists of Latter-day Saints residing in the Newton

Precinct, including the town of Newton, which is pleasantly situated on the south slope of a hill, about three-fourths of a mile north of Bear River, about two miles by road northeast of Cache Junction, the nearest railway station on the Oregon Short Line Railroad. It is also 13 miles by nearest road southwest of Richmond (the headquarters of the stake) and 15 miles northwest of Logan. Most of the inhabitants of Newton are farmers who irrigate parts of their gardens and farms from a reservoir (fed from Clarkston Creek) about two miles north of the town. The soil around Newton is rich and productive, and owing to its location on the sunny side of the slope the place is well adapted for the raising of fruit trees. The snow generally leaves the ground in the spring much earlier than in any other part of Cache Valley. Near the settlement is found an excellent quality of building rock (sand stone) and several large buildings at Logan and other places in Cache Valley have been erected of the valuable rock quarried in the mountains west of Newton. The town had no meeting house in 1930, as it was burned to the ground Jan. 8, 1929.

Newton is an outgrowth of Clarkston and was first settled in 1869, when a townsite was surveyed, water ditches constructed and a meeting house erected. A bridge was built across Bear River in 1871, southwest of the town; a reservoir also was built the same year, and the majority of the people moved from Clarkston to the new townsite. William F. Rigby was the first Bishop of the Newton Ward (new town), organized in 1870. He was succeeded in 1884 by Hans Funk, who died in 1892 and was succeeded by William H. Griffin, sen., who in 1903 was succeeded by Martin C. Rigby, who in 1928 was succeeded by Ralph C. Jones, who acted Dec. 31, 1930.

The membership of the Newton Ward Dec. 31, 1930, was 689, including 157 children, out of a population of 696.



**NIBLEY PARK WARD**, Granite Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by the Park City branch of the Denver & Rio Grande Western Railroad (or Wells Ward), east by a line running ten rods west of 7th East St from the railroad tracks south to Driggs Avenue, and thence south on 7th East St. (or Forest Dale Ward), south by 27th South St (or Wandamere Ward) and west by 5th East St (or Burton and Central Park wards). The fine meeting house stands on the west side of 6th East St, facing Wainock Avenue.

Nibley Park Ward, an outgrowth of Forest Dale Ward, was organized Sept. 28, 1924, and named on account of its southern limit being Nibley Park, a tract of land donated to the city as a golf course by Charles W. Nibley. Samuel T. Bennion was chosen as Bishop of the newly organized ward. Immediately after the organization of the ward steps were taken towards the erection of a handsome chapel. A very desirable site was purchased on 6th East St, facing Wainock Avenue, and excavation for the building commenced. Until their chapel was ready for occupancy, the saints of Nibley Park Ward met in the amusement hall of the Forest Dale Ward. The amusement hall of the Nibley Park Ward was finished so that meetings were commenced there in March, 1925, and the entire building, consisting of a chapel and amusement hall, erected at a cost of \$65,000, being finished, it was dedicated Oct. 17, 1926. Bishop Samuel T. Bennion presided over the ward Dec 31, 1930. On that date the Nibley Park Ward had 1,007 members, including 154 children.

**NIBLEY WARD**, Hyrum Stake, Cache Co, Utah, consists of a farming community of Latter-day Saints residing in a scattered condition west of Millville. The ward meeting house, a modern brick building, erected in 1924, at a cost of \$16,000, is situated on the county road, about four miles

south of the center of Logan and about a mile west of the Millville center. The ward was named in honor of Bishop Charles W. Nibley.

Nibley Ward was organized Jan. 18, 1920, from that part of the Millville Ward lying on the east side of Blacksmith Fork River, with Alma Yeates as Bishop. He was succeeded in 1924 by John Eugene Johnson, who was succeeded in 1929 by Nathaniel B. Chugg, who presided Dec 31, 1930, at which time the ward had a membership of 276, including 44 children. The total population of the Nibley Precinct in 1930 was 277.

**NIBLEY WARD**, Union Stake, Union Co, Oregon, consisted of the Latter-day Saints residing in the village of Nibley, which is situated 11 miles east of La Grande, the headquarters of the Union Stake, 8½ miles north of Union and four miles west of the base of the mountains east of Grande Ronde Valley. The townsit of Nibley is surveyed into five-acre blocks with streets four rods wide.

David Eccles of Ogden and John Stoddard became interested in the lumber business at North Powder, Oregon, and in 1889 organized the Oregon Lumber Company with David Eccles as president. The company built saw mills at North Powder, Pleasant Valley, Hood River and Baker City, and among their employees were quite a number of Latter-day Saints. When Elders commenced to travel through the country as missionaries they searched out the brethren from Utah and endeavored to interest them in their Church duties. There were many such members of the Church in the Grande Ronde Valley, Baker City being the principal place. In the summer of 1900 Charles W. Nibley and George E. Stoddard purchased about eight thousand acres of land of A. B. Conley, with a view to making a settlement on it. Mr. Conley owned a ranch in that neighborhood with buildings upon it and sold out his entire claim to the brethren mentioned James England, who worked for the Oregon

Lumber Company, was the first man to locate on the purchase; he settled on the land in August, 1900, and made his temporary home in the company's house, the old Conley residence. Arthur M. Rawson was the first permanent settler in the district. Nine families of saints constituted the Mormon population at Nibley when a town-site was surveyed, named Nibley, in honor of Charles W. Nibley. A meeting house, a frame building, was erected in 1901, and the saints at Nibley were organized into a branch of the Church March 17, 1901, with Samuel Southwick as president. When the Union Stake of Zion was organized June 9, 1901, William J. Rawson was chosen as Bishop of the Nibley Ward, which hitherto had constituted a branch of the Northwestern States Mission. Bishop Rawson presided until April 28, 1906, when the ward organization was discontinued and Hans J. Nielson chosen as presiding Elder at Nibley, but on Dec. 29, 1906, the people voted in favor of discontinuing the Nibley Branch, the membership of which had decreased considerably on account of a number of the members having left the vicinity to seek homes elsewhere. Thus the project of founding a settlement on the so-called Nibley Purchase proved unsuccessful.

"NORDSTJERNAN" is a periodical published semi-monthly in the interest of the Church in the Swedish language, in Stockholm, Sweden. For a number of years after the founding of the Scandinavian Mission, in 1850, most Church publications in Scandinavia were published in the Danish-Norwegian language, in Copenhagen, Denmark. But, although most Swedes can read and understand Danish-Norwegian and most of the Danes can read and understand Swedish, the two languages are quite different in orthography and construction.

As the work of proselyting met with success in Sweden, it was considered necessary to have a periodical and other Church works published in the Swedish language. Hence, steps were

taken toward the publication of "Nordstjernan" under the direction of the president of the Scandinavian Mission, Ola N. Liljenquist, a Swede by birth, and at that time president of the mission.

The first number of "Nordstjernan," printed on an ordinary octavo sheet of 16 pages, was dated Jan. 3, 1877, and printed in Goteborg, Sweden, with John C. Sandberg as assistant editor, Pres. Liljenquist being responsible editor. Only 17 numbers were printed in Goteborg.

Commencing with No. 18, dated Sept. 17, 1877, the editorial department of "Nordstjernan" was moved to Copenhagen, Denmark, and there printed at the printing office of F. E. Bording, who, for many years previously, had printed "Skandinaviens Stjerne" and other Church publications.

Volume 1 of "Nordstjernan" closed with number 24, dated Dec. 19, 1877. From the beginning of 1878 until July, 1905, "Nordstjernan" was published in Copenhagen, Denmark, under the direction of the presidents of the Scandinavian Mission, a Swedish brother being appointed as assistant editor, or translator from the English into the Swedish language.

When the Scandinavian Mission was divided in 1905 and Sweden became a separate mission, called the Swedish Mission, the office of "Nordstjernan" was moved from Copenhagen, Denmark, to Svartensgate, Stockholm, Sweden, where it is still located. With the exception of one short break "Nordstjernan" has been issued regularly since 1877 as a semi-monthly periodical, and the volume published in 1930 was the 54th volume.

"Nordstjernan," like "Skandinaviens Stjerne," has ever been a fearless advocate of the principles of the gospel among the Swedish people, mostly in Sweden, but also in America, and other parts of the world. Since 1905 the presidents of the Swedish Mission have been the responsible editors but most of the time assisted by

editorial secretaries, or assistant editors.—(Deseret News, May 21, 1932 Church Section, page 8.)

**NORRKÖPING CONFERENCE**, Swedish Mission, consists of the Latter-day Saints residing in the central provinces of southern Sweden, and was organized May 12, 1858, from parts of the Stockholm Conference. In 1870 the Norrköping Conference was amalgamated with the Göteborg Conference under the name of the Jonköpings Conference, but on Oct. 24, 1905, the Norrköping Conference was reorganized with headquarters at Norrköping as in early days, and became a part of the Swedish Mission.

Following are the names of the branches of the Church which, at different times, belonged to the Norrköping Conference: Norrköping, Medelpåna, Skara, Hjo, Kalmar, Vestervik, Risinge, Motala, Linköping, Qvillinge, Sventorp, Vaxjö, Vadstena, Skofde, Västergötland, Örebro and Vingåker.

**NORTH CAROLINA CONFERENCE**, of the East Central States Mission, comprises the Latter-day Saints residing in the state of North Carolina and had a membership of 2,725, including 396 children, Dec. 31, 1930. The conference contained three branches of the Church, namely, Durham, Goldsboro, and Wilmington, and besides there were L. D. S. Sunday schools at Burlington, Deep Run, Hamstead, Harkers Island, Rocky Mount, Wallace, and Union Ridge.

North Carolina was one of the original thirteen colonies of the United States. The area of the state is 48,740 square miles. The population was 737,987 in 1830; 753,419 in 1840; 869,839 in 1850; 992,622 in 1860; 1,071,361 in 1870; 1,399,750 in 1880; 1,617,949 in 1890; 1,893,810 in 1900; 2,206,287 in 1910; 2,599,123 in 1920, and 3,170,276 in 1930.

Jedediah M. Grant, in 1838, introduced the restored gospel into the state of North Carolina. He met with great success, and as he was not able to fill his appointments by traveling on foot,

interested persons subscribed \$100 to purchase a horse and buggy for him. He was joined in 1839 by his brother Joshua Grant, and the two Elders reported about 40 baptisms and more calls for preaching than they could possibly fill; branches of the Church had been raised up in Surry and Stokes counties. Jedediah M. Grant was followed by other efficient missionaries, and in 1876 Elder George Teasdale labored with considerable success in Charlotte, Mecklenburg Co., N. C. He reported that the condition of the country, owing to changes caused by the Civil War, was deplorable. There being no longer any slave labor, once prosperous cotton plantations and farms were overgrown with weeds, and the once wealthy landowners were in an almost starving condition. But, as a rule, they treated the Elders with generous hospitality. At other places in the country, however, this kindness was not shown, and on Sunday morning, July 20, 1879, some of the brethren and sisters at Brasstown, Clay County, N. C., were turned out of their homes and ordered to leave the state on pain of greater violence and perhaps death, if they refused. The mob swore that if the saints entertained Elders, it would be at the peril of their lives. This broke up the branch at Brasstown, many of these persecuted saints going to the state of Georgia. In 1879, also, Elders Hulse and Lloyd, two other missionaries, left North Carolina on account of unsettled conditions, and Elder Joseph Hyrum Parry and two other Elders were, about this time, severely whipped by the mobs.

At a conference held at Bradford Cross Roads, Johnson Co., N. C., Nov. 21, 1894, attended by about a thousand people, the Elders reported great success in North Carolina. Some of the saints had come from 40 to 100 miles to attend the meetings.

In November, 1928, the Southern States Mission (to which North Carolina had belonged for many years) was divided, and the East Central States Mission was created. North Carolina

then became a part of the new mission, to which it still belongs.

**NORTH CENTRAL STATES MISSION** comprises the states of Minnesota, North Dakota, South Dakota, and that part of Montana lying east of Great Falls, in the United States, and the provinces of Manitoba, Saskatchewan and Ontario (as far east as Port Arthur), in Canada. The mission is divided into eight districts, or conferences, namely, North Minnesota, South Minnesota, Lake (Minnesota), North Dakota, South Dakota, Yellowstone (Montana), and Manitoba, and Saskatchewan in Canada.

The North Central States Mission was organized July 12, 1925, from parts of the Northern States, Northwestern States, Western States and Canadian missions, and included the present boundaries with the exception of that part located in Montana, which was added in 1926. John G. Allred was appointed to preside over the new mission and headquarters were established at Minneapolis, Minnesota, where a chapel had previously been erected and where a home was rented for the missionaries. The saints at Dalbo, Springvale, St Paul and Minneapolis, in Minnesota, own their chapels, as do those at Harlem, Tyler and Wolf Point in Montana, those on the Berthold Indian Reservation in North Dakota and at Beigland and Winnipeg in Canada. Regular meetings are also held in hired halls at Belfry, Billings and Chinook, in Montana, at Duluth and Mankato in Minnesota, at Sioux Falls in South Dakota and at Regina in the province of Saskatchewan, Canada. In Grand Forks (North Dakota) meetings are held in the court house. The branches at Wolf Point (Montana) and Berthold (North Dakota) are Indian organizations presided over by well educated, full-blooded Indians.

Arthur Welling succeeded John G. Allred as president of the mission in 1929 and acted in that capacity Dec. 31, 1930.

The membership of the North Cen-

tral States Mission at the close of 1930 was 2,600, including 14 High Priests, 17 Seventies, 161 Elders, 80 Priests, 48 Teachers, 130 Deacons, 1,534 lay members, and 616 children. Sixty missionaries from Zion were laboring in the mission, including 15 lady missionaries. There were also two short-term missionaries.

**NORTH CREEK BRANCH**, Beaver Stake, Beaver Co., Utah, consists of a few families of Latter-day Saints who live in a scattered condition on their respective farms in a district of country lying north of Beaver, and was a part of the Beaver East Ward, of which it is an outgrowth. The branch dates back to 1905, when Moses Edwards presided. He was succeeded in 1906 by Henry Green, who later was succeeded by Ray Baker, who in turn was succeeded about 1918 by M. H. Gale, who in turn was succeeded about 1922 by Martin H. Green, who presided in 1930.

**NORTH DAKOTA DISTRICT**, or Conference, of the North Central States Mission, consists of Latter-day Saints residing in the state of North Dakota, and on Dec. 31, 1930, it had a total Church membership of 145, including 39 children. There is a branch of the Church at Grand Forks, North Dakota, and another small branch on the Berthold Indian Reservation, presided over by educated full-blooded Indians.

North Dakota was originally a part of the Louisiana Purchase. The territory of Dakota was organized in 1861 and at that time embraced a large portion of Montana and Wyoming as well as the Dakotas. In 1889 the remaining part of the territory of Dakota was created into the states of North Dakota and South Dakota. The area of North Dakota is 70,183 square miles. The population of the state was 190,983 in 1890; 319,146 in 1900; 577,056 in 1910; 646,872 in 1920, and 680,845 in 1930.

Missionary work in North Dakota was for many years done under the

auspices of the Northern States Mission, but in 1920 North Dakota was transferred to the Western States Mission, and when, in May, 1925, the North Central States Mission was organized, North Dakota became a part of that mission. In 1920 the saints owned a chapel at Van Hook, Mountrail Co., and in 1930 there was another chapel at Grand Forks. Grand Forks Co., N. D.

**NORTH-DAVIS STAKE OF ZION** consists (1930) of the Latter-day Saints residing in the north part of Davis County, Utah. The stake extends north to Weber County (or Weber Stake), east to the Wasatch Mountains, south to the South Davis Stake, and west to the Great Salt Lake. It contains the following bishop's wards. Clearfield, Kaysville, Layton, Syracuse, Sunset, West Layton and West Point. The headquarters of the stake are at Kaysville.

At a conference of the Davis Stake held at Kaysville June 20, 1915, the Davis Stake was divided into two stakes, namely, the North Davis Stake and the South Davis Stake. The above named wards, with the exception of Sunset Ward, were designated to comprise the North Davis Stake. Henry H. Blood was chosen president of the newly organized stake with Ephraim P. Ellison as his first and Francis H. Nalder as his second counselor. Frank L. Layton was the first stake clerk. All of these officers acted in the positions named Dec. 31, 1930, except Francis H. Nalder, who had been succeeded as second counselor in 1927 by Arnold D. Miller. On Dec. 31, 1930, the North Davis Stake had a membership of 4,999, including 994 children. Heber J. Sheffield was the Patriarch of the stake.

Sunset Ward was organized July 24, 1916.

**NORTH FARMINGTON WARD**, South Davis Stake, Utah, consists of the Latter-day Saints residing in a district lying north of the town of Farmington, Davis Co., Utah. All

kinds of cereals, vegetables and fruits for market are raised by the inhabitants, most of whom are farmers and truck gardeners. An experimental farm, conducted under the direction of the Utah Agricultural College, is located in the ward.

North Farmington Ward, known for many years as the North Farmington District of the Farmington Ward, in which a Sunday school and Primary Association had been in operation for several years, was organized as a separate ward March 11, 1917, with Arthur Hess as Bishop. For a time after the organization of the ward the saints met for worship in the district school building, but steps were soon taken towards the erection of a meeting house, the present ward chapel, built at a cost of \$19,000, which has an auditorium with a seating capacity of about 400, an amusement hall, class rooms, Relief Society rooms, etc., with modern conveniences.

Bishop Arthur Hess was succeeded in 1923 by Armand T. Rose, who lost his life in an automobile accident and was succeeded in 1925 by George A. Wellington, who presided over the ward Dec. 31, 1930, on which date the ward had 217 members, including 32 children.

**NORTH JORDAN.** See Taylorsville, Salt Lake County.

**NORTH LIBERTY BRANCH.** See Sharon Ward, Bear Lake Co., Idaho.

**NORTH LOGAN WARD**, Cache Stake, Cache Co., Utah (originally called Greenville Ward) consists of the Latter-day Saints residing in a farming district lying immediately north of the city of Logan. It extends north to the Hyde Park Ward, east to the mountains, south to the Logan 10th Ward, and west to the main highway, running north from Logan.

The North Logan Ward (Greenville Ward) is an outgrowth of the Logan 5th Ward, and came into existence Sept. 1, 1890, as a branch of Hyde Park Ward, with Carl M. Nelson as president. He presided until July 26,

1891, when the branch was organized as the Greenville Ward, with Nicholas W. Crookston as Bishop. He acted in that capacity until 1911, when he was succeeded by John H. Kemp, who presided Dec. 31, 1930. On that date the Church membership of the North Logan Ward was 356, including 59 children. The total population of the North Logan Precinct was 360 in 1930. The name of the ward was changed from Greenville to North Logan in 1915.

**NORTH MINNESOTA DISTRICT,** or Conference, of the North Central States Mission, consists of Latter-day Saints residing in the north part of the state of Minnesota. On Dec. 31, 1930, it had a membership of 378, including 76 children.

**NORTH MORGAN WARD,** Morgan Stake, consists of the Latter-day Saints residing in that part of Morgan City, Morgan Co., Utah, lying north of the Weber River. The saints worship in a modern chapel, having a seating capacity of 400.

A Frenchman, named Ben Simon, who had married an Indian woman, laid claim to most of the land in Weber Valley lying north of Weber River, previous to 1858, but he moved away after Judson Stoddard had bought out most of his claim. In 1860 Philemon C. Merrill, of Mormon Battalion fame, took up a claim about three miles below the center of North Morgan and the same year Judson Stoddard came and built some cabins at a point now known as Stoddard's Spring. About the same time David Robinson, Abiah Wadsworth and two others settled near the site which later became North Morgan. In 1862 more settlers arrived, and John Parker was appointed to preside over the settlement, acting under the jurisdiction of Chas. S. Peterson. Philemon C. Merrill, who had general jurisdiction on the north side of the river, succeeded John Parker and had charge until 1869, when the settlement, which was known as Mount Joy, became part of the Morgan Ward, which

also included the saints on the south side of the river. A log meeting house was erected at Mount Joy in 1862 and finished so that Christmas festivities were held in it that year, and a new bridge was built across the Weber River to connect Mount Joy (or North Morgan) with South Morgan.

In 1866 a Sunday school was commenced at North Morgan by Mrs. Harriet Williams, who invited a few children to her home. Early in 1869 the Union Pacific Railroad was completed through North Morgan and a railroad station established there, called Weber Station. In 1871 a rock school house was erected, which served for all public gatherings until 1913, when a fine modern sandstone chapel was built at a cost of \$17,000, containing, besides the main auditorium, an amusement hall, baptismal font, several class rooms, etc.

When the Morgan Stake of Zion was organized July 1, 1877, the saints at North Morgan were organized as a ward with Wyman M. Parker as Bishop. He was succeeded in 1881 by Wm. B. Parkinson, who was succeeded in 1884 by Oluf B. Anderson, who was succeeded in 1905 by George Walter Bramwell, who acted until 1906, when the saints at North Morgan again were amalgamated with the South Morgan Ward. Four years later (on April 3, 1910), however, the North Morgan Ward was reorganized with James A. Anderson as Bishop. He was succeeded in 1925 by Everett E. Anderson, who was succeeded Feb. 23, 1930, by Horace Heiner, who acted Dec. 31, 1930. On that date the ward had 522 members, including 115 children.

**NORTH OGDEN WARD,** Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in the town of North Ogden and immediate vicinity. This town is situated on rising ground which extends to the base of the mountains east and north. Nearly all the inhabitants are L. D. S. farmers who own rich and fertile lands well adapted for raising all kinds

of cereals, vegetables and fruit. About one-half of the people residing in the ward live on the townsite, the other half in a scattered condition on their respective farms. The townsite of North Ogden is surveyed into four-acre blocks, each block being surveyed into half-acre lots. The ward can boast of a beautiful meeting house, a modern school house, a number of stores and fine residences.

North Ogden as a settlement dates back to 1850 and the early settlers belonged to the North Ward of the Weber Stake, but were organized as a separate branch in 1852 with Thomas Dunn as presiding Elder. He was succeeded by the following brethren: Henry Holmes as presiding Elder, 1863-1877, and Amos Maycock, 1877-1882; Thomas Wallace, 1882-1894, James Ward, 1894-1912; Frederick Barker, 1912-1924, and Harold S Campbell, 1924-1930, as Bishops.

North Ogden Precinct had 687 inhabitants in 1870 and 1,045 in 1930, of these 953, including 172 children, were Latter-day Saints.

**NORTH POCATELLO WARD**, Pocatello Stake, Bannock Co, Idaho, consists of the Latter-day Saints residing in a farming district lying north of Pocatello. The center of the ward, or place where the meeting house stands, is about five miles northwest of Pocatello. The population of the ward is a mixture of Mormons and non-Mormons.

As the L. D. S. population in Pocatello and neighborhood increased in numbers, enough families located as farmers north of Pocatello to warrant the organization of a ward in that locality, which was effected at a special meeting held at Tyhee April 19, 1914, with Abinadi Porter as Bishop. The ward was named Tyhee, an Indian name which signifies chief, but afterwards changed to North Pocatello Ward. Bishop Porter was succeeded in 1919 by Omni A. Porter, who in 1920 was succeeded by William C Stuart, who in 1925 was succeeded by James J. Facer, who in 1927 was suc-

ceeded by James Vere Facer, who in 1928 was succeeded by Samuel A. Dunn, who presided Dec. 31, 1930. On this date the North Pocatello Ward had 308 members, including 73 children. The total population of the Tyhee Precinct was 1,145 in 1930.

**NORTH POINT WARD**, Salt Lake Stake, consisted of Latter-day Saints residing in that part of Salt Lake City, Utah, and vicinity, which is bounded on the north and west by the Great Salt Lake, east by the Jordan River and south by Camps Lane (or Redwood Road) from the point where that road turns west between 13th and 14th North streets (or Center Ward).

The first settlers in that part of Salt Lake City which later became the North Point Ward were Levi W Reed, Simeon Baker and Thomas Callister, who are believed to have located there as early as 1849. As more land was taken up the district became part of the Brighton Ward, and a Sunday school was organized there in 1884. Later the same year an adobe meeting house was erected in which meetings were subsequently held under the direction of the Brighton Ward bishopric. On Dec 11, 1887, the North Point Ward was organized with Levi W Reed as Bishop. He presided until his death, Nov 30, 1893, after which the ward ceased to exist and became a branch of Center Ward, with Wm A Langford as presiding Elder, he acted until 1905, after which the branch was presided over by the High Council of Salt Lake Stake until 1910, when it was organized as an independent branch with Franklin H. Rudy as presiding Elder. He took charge until March 23, 1921, when the branch was disorganized and the few remaining members transferred to Center Ward.

**NORTH SANPETE STAKE OF ZION** consists of the Latter-day Saints residing in the northeast part of Sanpete County, Utah, or in the north end of Sanpete Valley, it also includes Thistle Valley. North Sanpete Stake

consists of six fully organized bishop's wards: viz, Fairview North, Fairview South, Milburn, Mount Pleasant North, Mount Pleasant South and Spring City. Besides these wards there is one branch named Mountainville. The headquarters of the North Sanpete Stake are at Mount Pleasant, an incorporated city in Sanpete County, and the largest city in said county.

Until 1900 all the saints in Sanpete County, Utah, belonged to the Sanpete Stake of Zion, but in December, 1900, that stake was divided into two stakes, namely, the North Sanpete Stake and the South Sanpete Stake. These two new stakes commenced to function Jan 1, 1901 Christian N. Lund was chosen as president of the North Sanpete Stake, with Peter Mattson as his first and George Christensen as his second counselor. In 1906 Christian W Sorensen succeeded George Christensen (who moved to Ephraim to teach in the Snow Academy) as second counselor While First Counselor Peter Mattson filled a mission to Sweden, Peter Sundwall acted as temporary counselor to Pres Lund At a stake conference held Sept 14, 1914, Christian N Lund and his counselors (Peter Mattson and Chris. W Sorensen) were honorably released, and Adolph Merz was chosen and sustained as president of the stake with James W. Anderson as first and Daniel Rasmussen as second counselor. On March 31, 1923, Pres Adolph Merz and counselors (James W Anderson and Daniel Rasmussen) were released and Soren M. Nielsen was chosen as president of the stake with Daniel Rasmussen as first and Louis A Peterson as second counselor In 1926 James L. Nielsen, of Fountain Green, succeeded Louis A. Peterson as second counselor At a stake conference of the North Sanpete Stake, held at Mount Pleasant June 16, 1929, the North Sanpete Stake was divided and that part of the same containing Chester, Fountain Green, Moroni East, Moroni West and Wales wards was organized as the Moroni Stake of Zion, and James Louis Niel-

sen, who had acted as second counselor in the North Sanpete Stake presidency, was chosen as president of the Moroni Stake. Henry C. Jacobs, who had acted as Bishop of the Mt Pleasant North Ward, was chosen as second counselor of the North Sanpete Stake Søren M. Nielsen presided over the stake Dec 31, 1930, with Daniel Rasmussen as first and Henry C. Jacobs as second counselor.

The first stake clerk of the North Sanpete Stake was Aaron Hardy, who in 1904 was succeeded by Adolph Merz, who in 1907 was succeeded by Aaron Hardy (serving a second term), who in 1911 was succeeded by Peter Mattson, who in 1918 was succeeded by John S. Blain, who acted Dec. 31, 1930. On that date the North Sanpete Stake of Zion had a membership of 4,714, including 718 children. The Patriarchs in the Stake in 1930 were Jordan Brady and Arthur O Nielson

**NORTH SEVIER STAKE OF ZION** consists of Latter-day Saints residing in the northwest part of Sevier County, Utah, with headquarters in Redmond, where there are accommodations for the stake presidency and High Council on the upper floor of the town hall, which is a substantial rock building two stories high Stake conferences are held alternately in Redmond and Salina, but all of the business meetings are held in Salina The inhabitants are nearly all agriculturists. Salina is the business center of the stake and of the north end of Sevier County. The North Sevier Stake was organized Jan 30, 1921, by the division of the Sevier Stake into three stakes, namely, North Sevier (containing the north part of the former Sevier Stake), South Sevier (containing the south part of the former Sevier Stake), and Sevier Stake (containing the center part of the former Sevier Stake).

The following named wards were grouped to comprise the North Sevier Stake: Aurora, Redmond, Salina 1st, Salina 2nd, Sigurd and Vermillion. The stake in 1930 consisted of these wards



with the exception of Sigurd, which was transferred to the Sevier Stake in 1930. At the time of the organization of the North Sevier Stake, Moroni Lazenby of Aurora was chosen as president, Bishop James Arthur Christensen, of Redmond, first, and Bishop Jesse Thornell, of Salina 2nd Ward, second counselor; Jesse E. Day of Aurora was chosen as stake clerk.

The stake presidency was reorganized April 20, 1924, with James Arthur Christensen as president and Martin Jensen as first and Joseph F. Petersen as second counselor. Franklin Theodore Nelson succeeded Jesse E. Day as stake clerk in 1925. Bro. Nelson was succeeded in 1930 by Lavon A. Christensen, who acted Dec. 31, 1930. On that date the Sevier Stake had a membership of 2,661, including 637 children.

**NORTH TEXAS CONFERENCE,** or District, Central States Mission, consists of the Latter-day Saints residing in the northern part of the state of Texas. It includes two organized branches of the Church, one at Amarillo and another at Fort Worth. There is in the conference a total Church membership of 802, including 113 children.

**NORTH WALES CONFERENCE,** British Mission, was organized in 1866, to comprise the former Flintshire, Denbighshire and Carnarvonshire conferences. On Dec. 23, 1873, the North Wales Conference was merged into the Welsh Conference.

**NORTH WEBER STAKE OF ZION** consists (1930) of the Latter-day Saints residing in that part of Weber County, Utah, which is bounded on the north by Box Elder County, east by Washington Avenue, Ogden, south by 24th St., which separates it from the Weber Stake, and west by the Great Salt Lake. The headquarters of the stake are in the 3rd Ward meeting house, where meetings of the stake presidency, the High Council and the auxiliary groups are held, and where the records are kept. Stake confer-

ences are held in the Ogden tabernacle.

The North Weber Stake comprises (1930) the following wards. Farr West, Grouse Creek, Harrisville, Marriott, Ogden 3rd Ward, Ogden 10th Ward, Ogden 15th Ward, Ogden 16th Ward, Plain City, Slaterville, Taylor, Warren, West Weber and Wilson; also one branch named West Warren.

Most of the Latter-day Saints residing in the country settlements are farmers, while many of those who reside in the city of Ogden are engaged in business or are otherwise employed.

Until 1908 all the saints in Weber County were included in the Weber Stake of Zion, but on July 26, 1908, that stake was divided and two new stakes organized, named respectively the North Weber Stake and the Ogden Stake. James Wotherspoon was chosen president of the North Weber Stake with John V. Bluth as first and Francis William Stratford as second counselor.

The stake at its organization consisted of the following wards: Farr West, Harrisville, Lynne, Marriott, Ogden 3rd, Plain City, Slaterville, Warren, West Weber and Wilson. The following new wards were organized later: Taylor, in 1909; Ogden 10th, in 1910; Ogden 16th, in 1915, and West Warren Branch in 1917. In 1923 the name of Lynne Ward was changed to that of Ogden 15th Ward and in 1928 the Grouse Creek Ward was transferred from the Raft River Stake to the Weber Stake, thus giving to North Weber Stake the 14 wards and one branch as stated above.

Pres. James Wotherspoon was released in 1920, together with his counselors, and John V. Bluth was chosen as president of the stake, with Francis W. Stratford as first and Thomas M. Irvine as second counselor. These brethren presided over the stake at the close of 1930. David W. Evans has acted as stake clerk from the beginning. The stake had 6,772 members, including 1,254 children, Dec. 31, 1930.

**NORTHERN ILLINOIS CONFERENCE**, or District, of the Northern States Mission, comprises the Latter-day Saints residing in the northern part of the state of Illinois; they constituted a total membership on Dec. 31, 1930, of 309, including 54 children

**NORTHERN INDIANA CONFERENCE**, or District, of the Northern States Mission, comprised at the close of 1930 the saints residing in the northern part of the state of Indiana, having a total membership of 415, including 80 children.

**NORTHERN OHIO CONFERENCE**, or District, of the Northern States Mission, comprises the Latter-day Saints residing in the northern part of the state of Ohio, numbering 379 members, including 85 children, Dec. 31, 1930

**NORTHERN STATES MISSION** embraces the states of Illinois, Indiana, Iowa, Michigan, Ohio and Wisconsin. It consists of twelve districts, or conferences, namely, Chicago, North Illinois, South Illinois, North Indiana, South Indiana, East Iowa, West Iowa, East Michigan, West Michigan, North Ohio, South Ohio and Wisconsin, with headquarters in Chicago, Ill.

Only a little missionary work was done in the United States for some time after the Civil War (1861-1865), but during the years 1875-1877 Elder Bengt P. Wulffenstein labored quite successfully as a missionary in Minnesota and Wm. H. Palmer in 1876 in Michigan.

In the spring of 1878 a mission, named the Northwestern States Mission, was organized with Cyrus H. Wheelock as president. It contained within its boundaries the states of Illinois, Iowa, Michigan, Minnesota and Wisconsin. The name of the mission was changed to the Northern States Mission in 1889.

Elder Wulffenstein having made many friends among the Scandinavian people in Minnesota, a number of missionaries were called in 1878 to

labor in Minnesota, Nebraska and Missouri, especially among the Scandinavians, and some of John Morgan's tracts were translated into the Swedish language by Elder August W. Carlson for distribution. In 1895 and 1896 Elder Christian D. Fjeldsted performed a successful mission among the Scandinavians in Chicago, Ill. As converts of different nationalities were made in various parts of the mission, a steady flow of migration westward to the headquarters of the Church took place, in spite of much opposition, and even persecution endured by the Elders in some sections. Pres. Wm. M. Palmer having labored very successfully among the Bickertonites (a small apostate sect) in St. John and other parts of the state of Kansas, that state was added to the Northwestern States Mission in 1887. In that year the headquarters of the mission were established at Council Bluffs, Iowa, but were in 1896 transferred to Chicago, in which city they were located in 1930.

In 1890 the mission, then known as the Northern States Mission, had extended its territory over 22 states and into Canada and contained within its boundaries much of the territory formerly belonging to the Eastern States Mission, which had ceased to function temporarily. The Northern States Mission at that time consisted of three conferences, namely, Pennsylvania (containing the states of Pennsylvania, West Virginia, New York and New Jersey in U. S. A., and the province of Ontario in Canada); Indiana (containing the states of Indiana, Illinois and Ohio), and Iowa (containing the states of Iowa, Nebraska, Kansas, Wisconsin and Minnesota). The reorganization of the Eastern States Mission in 1893 changed these boundaries, as the state of New York and the Canadian missionary fields were taken from the Northern States Mission to make the Eastern States Mission. In 1895 the state of Kansas was transferred to the Indian Territory Mission, and in 1897 the states of

Pennsylvania, Maryland and West Virginia were transferred to the Eastern States Mission. At the close of 1900 the Manitoba Mission in Canada was annexed to the Northern States Mission, which at that time included the states of Illinois, Wisconsin, Minnesota, Iowa, Indiana and Michigan. That part of the mission located in Canada was transferred to the Canadian Mission at the time of its organization in 1919, and the state of Minnesota became a part of the North Central States Mission in 1925. Ohio was added to the Northern States Mission in 1925.

On Dec 31, 1930, the numerical strength of the Northern States Mission was 7,099, including 14 High Priests, 20 Seventies, 443 Elders, 226 Priests, 90 Teachers, 236 Deacons, 4,728 lay members and 1,342 children. Elder Noah S Pond presided over the mission. Branches of the Church with commodious chapels owned by the Latter-day Saints were located at 2555 North Sawyer Avenue, Chicago (Logan Square Branch), at 6111 Kenwood Ave, Chicago (University Branch), at Indianapolis, Ind; at Detroit, Michigan, and at Cincinnati, Dayton and Columbus, Ohio. Regular meetings were also held at Aurora, Decatur, Galesburg, Peoria, Rockford, Rock Island, Springfield and West Frankford, Ill; at Evansville, Fort Wayne, Linton, Muncie, Peru, South Bend, Terre Haute and Vincennes, Ind.; at Ames, Boone, Davenport and Sioux City, Ia.; at Flint, Grand Rapids, Jackson, Lansing and Saginaw, Michigan, at Akron, Middletown, Portsmouth and Toledo, Ohio; and at Eleva, La Crosse, Milwaukee and Racine, Wisconsin.

Within the limits of the Northern States Mission are six large universities, namely, the Chicago University and the Northwestern University in Chicago, Ill., University of Wisconsin at Madison, Wis., Ann Arbor in Michigan, the Ohio State University at Columbus, Ohio, and the State Agricultural College at Ames, Iowa. In all

these universities there are L. D. S students, some of whom render efficient aid to the missionaries.

Following are the names of the presidents of the Northern States Mission (originally Northwestern States Mission). Cyrus H. Wheelock, 1878-1879; Wm. H. Palmer, 1880-1889; John E. Booth (pro tem), 1883-1884, Dennis E. Harris (pro tem), 1888-1889, John E. Booth, 1889-1890, Charles W. Stayner, 1890-1895, Joshua Reuben Clark, 1895-1896; Samuel G. Spencer, 1896, Louis A. Kelsch, 1896-1901; Walter C. Lyman, 1901-1902; Asahel H. Woodruff, 1902-1904; German E. Ellsworth, 1904-1919; Winslow Fair Smith, 1919-1923; John H. Taylor, 1923-1929, and Noah S. Pond, 1929-1930.

**NORTHWESTERN STATES MISSION** comprises the states of Oregon, Washington, Montana and the northern part of Idaho; also the Province of British Columbia in Canada, and Alaska. It consists of seven districts, or conferences, namely, Montana, Oregon, Southern Oregon, East Washington, West Washington, Southwest Washington and British Columbia.

In 1890 the Oregon Lumber Company was organized by David Eccles, Charles W. Nibley and other influential members of the Church to operate in Sumpter Valley, Oregon, with offices at Baker City, Oregon. A number of Latter-day Saints were employed by said company in whose interest a Sunday school was organized at Baker City, and in 1893 a branch organization was effected as a part of the Oneida Stake of Zion. Pres. George C. Parkinson of the Oneida Stake, visiting the district, learned that there were a number of scattered Latter-day Saints in the northwest, and in reporting to the First Presidency he stated that in his opinion missionary labors might be carried on there successfully. This led to the appointment, in 1896, of Edward Stevenson of the First Council of Seventy to proceed to Montana, Washington, and Oregon and open up a mission. He was accom-

panied by Matthias F Cowley, second counselor in the presidency of the Oneida Stake, and, later the same year, the Montana Mission was opened up and placed under the temporary jurisdiction of the Bannock Stake.

Elders Stevenson and Cowley then went into the states of Oregon and Washington, laboring in Spokane and Walla Walla in Washington, Lewiston in Idaho, Baker City in Oregon, and in other cities, with the result that on July 26, 1897, the Northwestern States Mission was organized with George C Parkinson, president of the Oneida Stake, as president and Charles D. Goaslind (stake clerk) as secretary. Elders Lewis S Pond, Denmark Jensen, Thomas Preston, George Z Lamb, Gaston L. Braley and James R. Smurthwaite were called to labor in the mission with Lewis S. Pond as presiding Elder, all acting under the direction of Pres George C Parkinson. Other missionaries went into the district and three conferences were organized, namely, Idaho, Oregon and Washington.

On June 12, 1898, the territory included in the Northwestern States Mission was enlarged by the addition of the state of Montana, the Montana Mission, as a separate organization, being dissolved. On this occasion, the Northwestern States Mission was detached from the Oneida Stake and Franklin S. Bramwell, president of the Montana Mission, was appointed to preside over the Northwestern States Mission, the headquarters of which were established at Baker City, Oregon. The work of the mission was crowned with such phenomenal success that in 1901 it was decided by the General Authorities of the Church to organize the saints residing in the eastern part of Oregon and the northern part of Idaho into a stake of Zion, and so the Union Stake was organized. June 9, 1901, Franklin S. Bramwell being chosen as president. For about a year he continued to preside also over the Northwestern States Mission, but in May, 1902, he was succeeded as

mission president by Nephi Pratt. At the time of the organization of the Union Stake the headquarters of the mission were removed to Portland, Oregon. Here a fine chapel was erected in 1929, said to be the most imposing church edifice in the city.

Pres. Pratt labored with great fidelity until 1909, when, on account of ill health, he resigned and died a few months later. He was succeeded on April 6, 1909, by Melvin J. Ballard, who presided until 1919, when he was called to the Apostleship.

In 1928 missionary work was commenced in Alaska with some success.

For the past four years, automobile caravan excursions to the temple at Cardston, Canada, have been made annually in the month of July. About 400 persons have participated in each excursion, two days were spent in the temple on each trip, and a large amount of ordinance work performed.

On June 20, 1928, ground was broken in Portland for a \$150,000 chapel on the corner of East 30th and Harrison streets. The corner stone was laid Aug 25, 1928, and the building erected so that it could be used as a house of worship in February, 1929. On the occasion of holding the first meeting in the building, 1,380 persons were present, including President Anthony W. Ivins, Charles W. Nibley and Rudger Clawson.

At the close of 1930 the saints at Anaconda, Dillon and Allendale in Montana owned their own chapels, also those at Everett, Spokane, Seattle and Olympia in Washington, and one at Moscow in Idaho. Regular meetings were held in hired halls at Butte, Bynum, Chilo, Cascade, Great Falls, Helena, Missoula and Simms in Montana, at Bend, Eugene, Medford, Klamath, Salem and Hood River in Oregon, at Grays Harbor, Tacoma, Walla Walla, Kelso and Yakima in Washington, at Lewiston and Salmon in Idaho, U. S. A., and at Vancouver in British Columbia.

The numerical strength of the Northwestern States Mission Dec. 31,

1930, was 4,705, including 43 High Priests, 38 Seventies, 324 Elders, 161 Priests, 94 Teachers, 270 Deacons, 2,944 lay members, and 831 children. William Reid Sloan presided over the mission, assisted by 57 Elders from Zion, and 29 lady missionaries, also six short-term missionaries, including two sisters.

Following is a list of the presidents of the Northwestern States Mission: George C. Parkinson (president of Oneida Stake), 1897-1898, with Lewis S. Pond as his local assistant; Franklin S. Bramwell, 1898-1902; Nephi Pratt, 1902-1909; Melvin J. Ballard, 1909-1919; Heber C. Ivelson, 1919-1923; Brigham S. Young, 1923-1927, and William R. Sloan, 1927-1930.

**NORWEGIAN MISSION** embraces the kingdom of Norway. Norway has an area of 124,894 square miles, or less than the area of the state of California. Warm ocean currents make the climate of Norway more moderate in the long winters than might be expected so far north. Agriculture is the occupation of about one-third of the population. Stock raising is also an important industry. Minerals are abundant. Norway is known as "the land of the midnight sun," that interesting phenomenon being visible for about three months of the year in the northern part of the country.

On Dec. 31, 1930, the Norwegian Mission consisted of three conferences, or districts, namely, Bergen, Oslo (Christiania) and Trondhjem. The total Church membership in the mission was 1,507, including 1 Seventy, 71 Elders, 36 Priests, 39 Teachers, 37 Deacons, 1,110 lay members and 208 children. Twenty-two Elders from Zion and one lady missionary were laboring in the mission in 1930.

After the first branches of the Church had been organized in Denmark, the attention of the L. D. S. missionaries was drawn to Norway, and Hans F. Petersen, one of the first converts to the Church in Aalborg, Denmark, who had been ordained an

Elder, was sent to Norway in September, 1851, on pressing invitation from a sea-captain, Svend Larsen, who as captain of a small vessel sailed between Aalborg, Denmark, and Osterisør in Norway. Other Elders followed in the wake of Bro Petersen, and the first baptisms performed by divine authority in Norway took place at Osterisør Nov. 26, 1851. The first branch of the Church was organized in Osterisør July 16, 1852, and the second branch in Norway, raised up in Frederikstad, was organized July 25, 1852. These two branches were organized into the Brevik Conference (afterwards Christiania Conference, and still later Oslo Conference) Aug. 14, 1852. Until 1899 all the branches of the Church organized in Norway were included in the Christiania Conference, but on May 8, 1899, the converts who had been made and the branches which had been organized on the west coast of Norway were organized into the Bergen Conference with headquarters in Bergen, the second city in size in Norway. About the same time the northern part of Norway was organized into the Trondhjem Conference, which extends north far beyond the Arctic Circle. These three conferences belonged to the Scandinavian Mission until 1905, when they were made a part of the Danish-Norwegian Mission, and thus remained until 1920, when Norway was separated from Denmark and became a mission of its own under the name Norwegian Mission. Of the many missionaries from Zion who have labored in Norway quite a number have been of Danish birth, and on the other hand several missionaries of Norwegian birth have labored as missionaries in Denmark. From the beginning until the close of 1930, 8,555 baptisms by divine authority have taken place in Norway and about 3,500 converts have emigrated to Zion.

In the early days of the Norwegian Mission (there being no religious liberty in Norway) many of the Elders were arrested and imprisoned on bread

and water as a punishment for preaching the gospel. These persecutions were chiefly brought about by the Lutheran clergy who realized that their crafts were in danger when the Mormon Elders preached the gospel without money and without price, and especially since the arguments which were brought to bear from a scriptural standpoint in favor of the restored gospel were so convincing that many of the honest-hearted people of Norway (a people who possess more than ordinary will-power) embraced it gladly. The missionary work in Norway on the part of the Mormon Elders is associated with many interesting adventures and episodes, which in part have been recorded in the "History of the Scandinavian Mission", to which work the reader is referred for further details.

Following is a list of the Elders who have presided over the Norwegian Mission: Andrew S. Schow, 1920-1923, Albert Richard Peterson, 1923-1926, Martin Christoffesen, 1926-1927, Lorenzo W. Anderson, 1927-1929, and Hyrum D. Jensen, 1929-1930.

Following is a list of the branches of the Church organized in Norway from the beginning of the mission until the present time (1930), given in alphabetical order: Aalesund, Arendal, Beigen, Brevik, Christiania, Christiansand, Christiansund, Drammen, Eggersund, Eidsvold, Frederikshald, Frederikstad, Hadeland, Hardanger, Hedemarken, Hurum, Jelse, Kongsberg, Langesund, Laurvik, Løiten (Hedemarken), Molde, Namsos, Narvik, Nordland, Odalen, Osterhusoi, Stavanger, Strømen, Tromsø, Trondhjem, and Vestre Aker.

**NORWICH CONFERENCE**, or District, British Mission, consists of the Latter-day Saints residing in Norwich, the county seat of the county of Norfolk, England, and vicinity. The Norwich Conference was organized Aug. 14, 1848, and continued until May 30, 1871, when it was amalgamated with the Bedfordshire Conference. On Dec. 1, 1874, the Norwich

Conference was reorganized and has had a continued existence to the present time (1930). This conference, or district, on Dec. 31, 1930, had a total membership of 181, including 25 children.

**NOTTINGHAM CONFERENCE**, or District, comprises the Latter-day Saints residing in the central part of England, with headquarters in the great city of Nottingham, an inland town known throughout the world as a great lace manufacturing center. The Nottingham Conference was organized in 1851 and still exists. The membership of the district on Dec. 31, 1930, was 483, including 55 children.

**NOUNAN WARD**, Montpelier Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing in Nounan Valley, about 20 miles northwest of Montpelier. This valley is about eight miles long from north to south with an average width of two miles. It is separated from Gentile Valley on the west by the Wasatch Mountains. Good grain is raised in Nounan Valley, yet dairying is the principal occupation of most of the inhabitants. Nounan is named after a Mr. Nounan, a non-Mormon, who spent some time in the valley in an early day getting out lumber for the Union Pacific Railroad, the timber being floated down Bear River.

Philemon C. Merrill and son, and another man, came into Nounan Valley with cattle belonging to William H. Hooper and wintered there in 1873-1874. Brother Merrill built three log cabins, the first buildings in the valley. John Skinner, who arrived in the valley in 1875, was the first permanent settler. He was followed soon afterwards by others. In the spring of 1876 the Paris Coop Dairymen was established in the center of the valley. Bishop Henry J. Horne in charge. John Skinner was appointed by Apostle Charles C. Rich to preside over the saints in Nounan Valley under the direction of Bishop Henry J. Horne of Paris. On March 9, 1897, the saints in Nounan

Valley were organized as a ward with Edgar M. Lindsay as Bishop. Up to that time John Skinner had acted as president of the Nounan Branch. Brother Lindsay acted as Bishop until 1917, when he was succeeded by Nephi A. Skinner, who still acted Dec 31, 1930. On that date the Nounan Ward had 142 members, including 37 children. The total population of the Nounan Precinct was 174 in 1930.

**NOVA SCOTIA CONFERENCE**, or District, of the Canadian Mission, consists of the Latter-day Saints residing in the province of Nova Scotia, Canada. At New Glasgow and Amhurst there are organized branches of the Church

**NUTRIOSO WARD**, St. John Stake, Apache Co., Arizona, consists of the Latter-day Saints residing in the south end of a fine valley near the foot of the Esquidilla Mountain, 15 miles southeast of Eagar, ten miles northwest of Alpine, and 50 miles southeast of St. Johns, the headquarters of the St. Johns Stake. A short distance east of the valley rises the Esquidilla Mountain, one of the highest mountains in the neighborhood, and the hills bordering the Nutrioso Valley are covered with timber. The valley is about five miles long and its elevation about 7,600 feet above sea level. The little village of Nutrioso is about five miles from the summit or dividing ridge which separates the headwaters of the Little Colorado River on the north from the streams falling into the Gila River on the south. Nutrioso affords splendid opportunities for stock raising while farming has also been successful. Nutrioso is a Spanish name derived from Nutrig (Beaver) and oso (bear). When the place was first settled the tracks of elk and bear were so plentiful that the present tracks of cattle and horses do not equal those made by wild animals which roamed about the valley and hills at Nutrioso before the neighborhood became known to white people. Nutrioso was settled many years ago, and a

Mr. Coulter, a non-Mormon, was the main land owner in the valley. In the fall of 1879, William J. Flake of Snowflake bought out the Coulter place, paying 300 head of cattle for the claim, and then sold his purchase at the original cost to his brethren. This was the beginning of a prosperous little Mormon settlement. The brethren first built a fort and afterward surveyed the townsite, and in 1881 they were organized into a branch of the Church, attached to the Alpine Ward, with Charles Riggs as presiding Elder. This branch was organized into a regular bishop's ward, called Nutrioso, March 28, 1883. Soon afterwards a post office was established in the town. Following is a list of the Bishops who have presided over the Nutrioso Ward: Benjamin Noble, 1883-1887, Benjamin Brown, 1887-1889, Lorenzo John Brown, 1889-1896, Jacob Hamblin, jun., 1896-1901, Orson Wilkins, 1901-1913, David Love, 1913-1919, and Joseph S. Burk, 1919-1930. On Dec 31, 1930, Nutrioso Ward had 112 members, including 28 children. The total population of the Nutrioso Precinct was 131 in 1930.

**NURENBERG CONFERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in the city of Nuremberg and vicinity in Bavaria, Germany. Nuremberg is an ancient city containing the famous Nuremberg Castle and was once a strongly fortified city. It had a population of about 400,000. The Nuremberg District had a Church membership in 1930 of 331, including 42 children. The district contains four branches, namely, Furth, Koburg, Nuremberg, and Regensburg.

## O

**OAHU CONFERENCE**, or District, of the Hawaiian Mission, consists of the Latter-day Saints residing on the island of Oahu and comprises all that part of said island not included in the Honolulu District. The first L. D. S.

Elders called to open a mission on the Hawaiian Islands, ten in number, arrived at Honolulu, Oahu, Dec. 12, 1850. Hiram Clark, president of the mission, baptized a young Hawaiian in Honolulu on Feb. 10, 1851, as the first fruits of their mission. Two white men were baptized shortly afterwards at Honolulu. On Nov. 2, 1851, a branch of the Church was organized in Haki-puu and native brethren were ordained to the Priesthood and one of them appointed to preside over the branch. Soon afterwards other branches of the Church were organized on Oahu, including the Honolulu Branch, organized April 26, 1853. After the organization of the Honolulu Branch, baptisms became very frequent and many manifestations of healing were experienced. About 1854 the branches on Oahu were organized as the Oahu Conference, which on July 24, 1855, consisted of 22 branches with a total membership of 874. In 1893 certain parts of Oahu were separated from the Oahu Conference and organized as the Laie and Honolulu conferences (later amalgamated as the Honolulu Conference).

**OAK CITY WARD**, Deseret Stake, Millard Co., Utah, consists of the Latter-day Saints residing in a part of Millard County lying 12 miles south of Leamington, 20 miles northwest of Holden, and 12 miles east of Delta, the headquarters of the Deseret Stake. Oak City is a small farming settlement located on high ground overlooking a considerable part of the great Pauvant Valley, and is situated near the west base of a spur of the Wasatch Mountains.

In the spring of 1865 Alva Prows located on Oak Creek, near the mouth of Oak Creek Canyon, for ranching and farming purposes. He built a house, took out water for irrigation purposes and farmed his first land that year, making also a beautiful little garden. Other settlers followed, who were bothered considerably and frequently by mountain lions and other

wild animals which killed their stock. When the settlement of Deseret broke up in 1868 many of the people, who had struggled so hard at that place to redeem the land from the desert, moved up to the higher ground of Oak City, where fruit culture on the gravelly soil proved successful. A town-site was surveyed at Oak City. John Lovell, who had presided at Deseret, was chosen as presiding officer at Oak City and he also retained his presidency over the few remaining saints at Deseret until 1871. John Lovell was succeeded as presiding Elder at Oak City in 1871 by Platte D. Lyman, who presided until Oak City was organized as a ward July 22, 1877, when he was made Bishop. He held that position until 1879, when he moved to the San Juan country, after which John Lovell and George Finlanson took temporary charge of the Oak City Ward until 1880, when Peter Anderson was chosen as Bishop. He was succeeded in 1907 by Joseph T. Finlanson, who in 1911 was succeeded by John Lee Anderson, who presided until March 16, 1930, when he was succeeded by Willis E. Dutson, who acted as Bishop Dec. 31, 1930. On that date the Church membership of Oak City Ward was 369, including 87 children. The total population of the Oak City Precinct was 380 in 1930.

**OAKLAND BRANCH**, Utah Stake, Utah, consisted of a few Latter-day Saints residing in Hobbie Creek Canyon, east of Springville, Utah Co., Utah. The branch belonged to Springville 1st Ward.

The first mention of the Oakland Branch is under the date of Dec. 31, 1893, when it contained 12 families or 97 souls, including 1 High Priest, 2 Seventies, 6 Elders, 2 Priests, 2 Deacons, 51 lay members and 33 children under eight years of age. William Gallup was the presiding Elder. At a meeting held in a grove of cottonwood trees in the canyon July 3, 1892, a Sunday school was organized with Erastus E. Clark as superintendent,



The membership of the branch did not greatly vary and Wm. Gallup acted as presiding Elder in 1898, the last time the branch was reported. The Sunday school existed until 1900, when it was closed.

**OAKLAND WARD**, San Francisco Stake, Alameda Co., Calif., consists of the Latter-day Saints residing in the city of Oakland, which is situated across the bay from San Francisco. Oakland is a city containing 284,063 inhabitants in 1930. The saints in Oakland had for many years been a branch of the California Mission prior to July 10, 1927, when it was organized as a bishop's ward, with Charles C. Carr as Bishop. In 1923 a magnificent L. D. S. chapel was erected in Oakland, at a cost of \$55,000. This beautiful building, which was dedicated May 13, 1923, by Pres. Heber J. Grant, is located on the corner of Moss Avenue and Webster St. The chapel has an auditorium seating 800 people; also an amusement hall, stake president's office, bishop's office, Relief Society hall with kitchen, and 6 class rooms. It is a fine frame and stucco building, gas heated and electrically lighted, it has a \$7,000 Austin pipe organ.

Bishop Carr was succeeded Feb. 16, 1930, by Eugene B. Jacobs, who presided Dec. 31, 1930, on which date the Oakland Ward had a membership of 600, including 127 children.

**OAKLEY**, Cassia Co., Idaho, the headquarters of the Cassia Stake, is the terminus of the Burley and Oakley branch of the Oregon Short Line Railroad. The town is located 22 miles south of Burley, the nearest point on Snake River, and 140 miles northwest of Brigham City, Utah.

Bro. Wm. E. Martindale, who had been appointed to explore Goose Creek Valley, having made a favorable report of his explorations, a number of people from Tooele County, Utah, expressed a desire to take up land in Goose Creek Valley, and Bro. Martindale was appointed to take charge of

them, organize them into a branch of the Church and preside over it.

Hyrum Severe of Grantsville, Utah, was the first permanent Latter-day Saint settler at Oakley, he having bought a claim in the vicinity of an older non-Mormon rancher before Pres. Martindale and other settlers from Tooele County located there. The site of Oakley was chosen for the settlement and named Oakley, on account of a post office having been established in that part of Goose Creek Valley some time previously in honor of a Mr. Oakley, who kept a stage station at a place now called Oakley Meadow. On Sept. 24, 1882, the saints in Oakley and vicinity were organized as the Cassia Ward of the Box Elder Stake with Horton D. Haight as Bishop and Wm. C. Martindale and George C. Whittle as counselors. On Nov. 19, 1887, the saints in Oakley and vicinity were organized as the Cassia Stake with Bishop Horton D. Haight as president, and on the same occasion, the Oakley Ward was organized with John L. Smith as Bishop. He acted until May, 1900, when, being called into the stake presidency, he was succeeded by Rosel H. Hunter, who presided until May 26, 1901, when the ward was divided into three wards, namely, the Oakley 1st, the Oakley 2nd, and the Oakley 3rd. In 1906 Oakley 4th Ward was organized, and on Dec. 31, 1930, the Church population of the four Oakley wards was 1,085, including 204 children.

**OAKLEY 1ST WARD**, Cassia Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing south of Adams-Jenkins St., and east of Center St., to the mountains.

On May 26, 1901, Oakley Ward was divided into three wards, to be known respectively as the Oakley 1st, the Oakley 2nd, and the Oakley 3rd wards. Hector Caleb Haight was chosen as Bishop of the Oakley 1st Ward. When first organized the ward contained all that part of the town lying south of Jenkins-Adams St., and extending east

and west into the country. But in 1906 all that part of the ward lying west of Center St. was organized as the Oakley 4th Ward. Bishop Haight died March 23, 1916, and was succeeded by Albert D. Thurber, who was succeeded in 1921 by J. Fred Adams, who was succeeded in May, 1928, by William Gilbert Hardy, who was succeeded in December, 1928, by Jared A. Mercer, who presided Dec. 31, 1930, at which time the ward had a membership of 396, including 71 children. The ward owns a nice brick meeting house with an amusement hall in the basement, located on the stake tabernacle block.

**OAKLEY 2ND WARD**, Cassia Stake, Cassia Co., Idaho, comprises the Latter-day Saints residing in the southwestern part of the town of Oakley Northward the ward extends to Main Street (or the Oakley 4th Ward), east to Center St., and south and west to the mountains

On May 26, 1901, Oakley Ward was divided into three wards, to be known respectively as the Oakley 1st, the Oakley 2nd and the Oakley 3rd Ward. Rosel Hyde Hunter was chosen as Bishop of the Oakley 2nd Ward. He acted until his death, caused by an accident, Oct. 28, 1909, and was succeeded Feb. 20, 1910, by John A. Elison, who acted until the organization of the Raft River Stake, April 27, 1915, when Bishop Elison was called to preside over the newly organized stake. He was succeeded as Bishop by George Henry Severe, who was succeeded in 1926 by Wallace A. Hale, who presided Dec. 31, 1930, at which time the ward had a membership of 206, including 42 children. The Oakley 2nd Ward owns a fine brick meeting house

**OAKLEY 3RD WARD**, Cassia Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in the northern part of the town of Oakley, or all that part of the town lying north of Jenkins-Adams St.; westward the ward extends to the Marion Ward.

On May 26, 1901, Oakley Ward was divided into three wards, namely, the

Oakley 1st, the Oakley 2nd and the Oakley 3rd Ward. Elam W. McBride was chosen as Bishop of the Oakley 3rd Ward. In 1904-1906 a brick chapel was erected in the ward at a cost of about \$4,000. Bishop McBride was succeeded in 1904 by Oliver B. Pickett, who was succeeded in 1914 by Benjamin Franklin Wilson, who was succeeded in 1917 by John Adams, who was succeeded in 1929 by Lewis R. Cutchfield, who presided Dec. 31, 1930, at which time the ward had a membership of 234, including 40 children.

**OAKLEY 4TH WARD**, Cassia Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in the west part of the town of Oakley Northward the ward extends to the so-called Jenkins-Adams St. (or the Oakley 3rd Ward), east to Center St. (or the Oakley 1st Ward), south to Main St. (or the Oakley 2nd Ward), and west out into the country district.

Oakley 4th Ward was organized Jan. 21, 1906, from the west part of the Oakley 1st Ward, with David P. Thomas as Bishop. He was succeeded in 1915 by Reese M. Harper, who was succeeded in 1929 by John A. Clark, who presided Dec. 31, 1930, at which time the ward had a membership of 249, including 51 children. The ward owns a fine meeting house

**OAKLEY BRANCH**, Woodruff Stake, Lincoln Co., Wyoming, consisted of a few families of saints residing in the coal-mining town of Oakley, situated on Hams Fork (a small river), 1½ miles southeast of Diamondville. The few families of saints who had located at Oakley were organized as a branch of the Church June 17, 1906, with John L. Jensen as presiding Elder. This branch organization was discontinued a few years later, and its membership transferred to the Diamondville Ward, where they belonged Dec. 31, 1930. On that date there was a Sunday school organization at Oakley, where about 25 families of saints belonging to the Diamondville Ward

still resided. Mining operations continue to function at Oakley.

**OAKLEY WARD**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing in a little settlement situated on the north bank of the Weber River. Oakley has one of the best roller flouring mills in Utah, situated about two miles west of the mouth of the Upper Weber Canyon, or six miles north of Kamas. The ward owns a brick meeting house seating about 300, erected in 1904-1905, at a cost of \$5,000. Within the limits of the ward is the head of the Weber-Provo Division Canal, which taps the Weber River one mile up stream from the Oakley center. Some of the water in this canal is conducted from the Weber River to the Provo River to increase irrigation possibilities in Utah and Salt Lake counties.

The first permanent settlers in that district of country now known as Oakley were William Stephens and his family, who were the only residents of the neighborhood for several years. His son, Wm. Henry Stephens, built a mill, originally a burr mill, but later fitted with the most modern equipment. About 1880 more families moved into the district, and in 1890 Christian Jensen was appointed to preside over them, which he did until 1894, when the Oakley Ward was organized with Marion Frazier as Bishop. He acted until 1901, when he was succeeded by William P. Richards, who was succeeded in 1912 by John H. Seymour, who was succeeded in 1929 by Ralph Ashton Richards, who presided Dec. 31, 1930, on which date the ward had 291 members, including 69 children. The total population of the Oakley Precinct in 1930 was 371.

**OAKVILLE WARD**, North Sanpete Stake, Sanpete Co., Utah, consisted of the Latter-day Saints residing in a farming district lying immediately north of Fairview. It was bounded on the north by the Milburn Ward, east and west by the mountains, and south by the Fairview Ward. It consisted of

a farming district, in which the farmers resided in a scattered condition on their respective farms.

The Oakville Ward is an outgrowth of the Fairview Ward and was organized Sept. 17, 1916, with James T. Peterson as Bishop. For some time previous to that the saints in that locality had constituted a branch of the Fairview Ward with Frands E. Nelson as presiding Elder. Bishop Peterson acted as Bishop of the Oakville Ward until June 20, 1927, when the ward was discontinued and its membership transferred to the Fairview North Ward.

**OASIS WARD**, Deseret Stake, Millard Co., Utah, consists of the Latter-day Saints residing in that part of the great Puvant Valley which lies on the south side of the Sevier River. The center of the ward is the Oasis Railroad Station on the Los Angeles and Salt Lake Railroad, six miles southwest of Delta, and 35 miles northwest of Fillmore, the county seat of Millard County. Oasis is the center of a large tract of level country for which water for irrigation purposes is obtained from the Deseret Irrigation Company's canal. The farming land is pregated to a considerable extent with mineral on which account the crops have almost entirely failed several seasons. Otherwise the country is a splendid locality for raising lucerne.

Oasis is an outgrowth of the Deseret Ward. The first permanent settler in that district of country now included in the Oasis Ward was Lars Hansen, who did his first farming there in 1878 after making a private ditch from the Deseret Canal to his farm. John Styler built the first house near Oasis. A school house was built in 1887. Until 1891 the saints in that part of the country now included in Oasis Ward belonged to the Deseret Ward, but on March 21, 1891, when Deseret was divided into three wards, the south part of the old Deseret Ward was organized into a separate ward called Oasis with John Styler as Bishop. He was suc-

ceeded in 1908 by Marcus Skeen, who in 1926 was succeeded by Sidney J. Otley, who in 1928 was succeeded by Alma J. Christensen, who presided Dec. 31, 1930, on which date the membership of the Oasis Ward consisted of 200, including 32 children. The total population of the Oasis Precinct was 364 in 1930.

**OAXACA WARD**, Juarez Stake, state of Sonora, Mexico, consisted of the Latter-day Saints residing in Colonia Oaxaca on the Bavispe River in the state of Sonora, Mexico, 20 miles north of San Miguel, the nearest settlement on the Bavispe River up stream, 25 miles north of Bavispe, the nearest Mexican town of any importance in the neighborhood, and 25 miles up the river from Batepito, a ranch situated at the junction of the Batepito and Bavispe rivers. The distance from Oaxaca to Hermosillo, the capital of Sonora, is about 300 miles, and Oaxaca is also about 100 miles southeast of Bisbee in Arizona. Oaxaca is situated in a narrow valley enclosed by high mountains on both sides. The Bavispe River, the main tributary of the Yaqui River, passes through the valley from southeast to northwest. The village of Oaxaca was situated immediately above the so-called "Pulpit Wash," which opens into the Bavispe River from the northeast. The altitude of the settlement is about 3,500 feet above sea level. The soil on the river bottom consists of a sandy loam and is very rich and productive. The river bottom is covered with mesquite, chino, cottonwood, sycamore, ash, walnut, and other trees. Grazing facilities are excellent.

In 1892 George C. Williams, one of the Latter-day Saints from Arizona, purchased a ranch from a Mexican named Cal Kosterlitzky, for the benefit of himself and family. Later, the same year, Brother Williams was joined by other L. D. S. colonists. Bro. Williams, not being able to complete the payment on the property, the real founding of the settlement was made through the L. D. S. Colonization Company. In July, 1892, there were 180

Latter-day Saints at Oaxaca, which number had increased in 1911 to 400. A townsite was surveyed Dec. 25, 1893, and named Oaxaca, at the suggestion of Pres. Porfirio Diaz, who was born in the state of Oaxaca, Mexico. A ward organization was effected March 8, 1894, by Apostles Brigham Young, John Henry Smith and George Teasdale, with Franklin Scott as Bishop. Bishop Scott was succeeded in 1899 by George C. Naegle, who in 1906 was succeeded by Franklin D. Haymore, who presided until 1911 when destructive floods, caused by the overflow of the Bavispe River, washed Oaxaca "off the map," taking the soil down into the Gulf of California. In 1911 there were only a very few inhabitants left of the once flourishing Oaxaca Ward, and those who had not left before took their departure from Oaxaca at the time of the general exodus of the saints from Mexico in 1912.

No attempt has been made since 1912 to re-settle Oaxaca, the site of which in 1930 was owned by Mexican ranchmen.

**OBID WARD**, Little Colorado Stake, Navajo Co., Arizona, consisted of a settlement of Latter-day Saints founded on the south side, or right bank, of the Little Colorado River, about 24 miles southeast of the present town of Winslow and 12 miles northwest of Holbrook, Navajo Co., Arizona.

The settlement of Obid was founded by missionaries called from Utah by the Church authorities to settle in Arizona. These settlers on their arrival on the Little Colorado River in 1876 made a general rendezvous or encampment on the Little Colorado River near the place where Joseph City now stands. The country was explored and townsites selected. William C. Allen and company located on the right bank or north side of the Little Colorado River, about 25 miles southeast of Sunset Crossing, and called their place Allen. George Lake and company located on the opposite side of the river, about four miles southwest of Allen,

and called their camp Obid. Lot Smith and his company retraced a part of their travel, going down the river, and settled about five miles below or northwest of Sunset Crossing and called their location Sunset. Jesse O Ballenger and company located about three miles southwest of Sunset on the west side of the river and called their place Ballenger's Camp. The people of Obid worked together with those of Allen's camp on the other side of the river in the construction of dams and the Obid people moved their location May 27, 1876, to the springs, near which they put in their vegetables and also planted about 30 acres of corn.

Pres. Daniel H. Wells and Apostles Erastus Snow and Brigham Young, jun., visited the camps of the saints on the Little Colorado River in June, 1876. They held a meeting with the saints at Obid June 5, 1876, and endorsed George Lake as president of the camp. The brethren at Obid built a fort, one and a half mile from the river or four miles west of St. Joseph, or Allen's Camp. The Obid Fort walls enclosed a parcel of land about twelve rods square. The walls were  $3\frac{1}{2}$  feet thick at the bottom, tapering off to 18 inches thick at the top. The north, east and west sides were ultimately finished with walls about ten feet high, while the south side was only finished 5 feet high. Nearly all the houses, which were built inside of the fort, were constructed of logs, five, however, were built of rocks; traces of the latter could be found many years afterwards. Bastions with port holes were built at the northeast and southwest corners of the fort. Rock for building purposes was obtained from a ledge about two miles northeast of the fort. These rocks were flat and laying in their natural state had the appearance of piled up lumber. They were slate rock averaging two inches in thickness. Work was commenced on the fort walls July 3, 1876, and three days later (July 6th) the first meeting was held in the camp which, at that time, contained 122 souls. Farming land was taken up

north and northeast of the fort between that and the river. The land west of the fort was full of springs and consequently swampy in places. These swamps made the locality unhealthy and malaria soon asserted itself. In July, 1876, the brethren at Obid built a saw pit and commenced to saw lumber of cottonwood logs for the construction of the fort walls, and also for door frames. The lower part of the wall was built of large rocks. On July 19th the dam washed away, and as nothing was done to repair it that year the crops were a failure. The washing away of the dam and other troubles caused some of the settlers to become discouraged and on Aug. 7, 1876, eleven men and four women started back for Utah. In January, 1877, a school house was built at Obid and on Jan. 22, 1877, the first Latter-day Saint school ever taught in Arizona was commenced in that building with Phebe A. McNeil as teacher. The settlers were all living in the United Order, working together with one common interest and with energy and good will. In 1877 the Obid people built a new dam from which they conveyed water for irrigation onto their land. It was a brush and log dam which raised the water in the river about four feet, and a fair crop was raised that year. In the fall of 1877 the people were attacked with malaria and the sickness spread so rapidly and appeared so universal that at last only one healthy man could be found in camp. Chills and fever attacked adults and children alike, all owing to the swampy location. Hence, most of the people deserted the Obid location and moved across the river to Allen's Camp. In 1878 the Obid Camp was entirely abandoned, but the Allen colonists kept a dairy on the site of Obid for two summers afterwards.

**OCEAN PARK WARD**, Hollywood Stake, Los Angeles Co., California, consisted of the Latter-day Saints residing in Ocean Park, Santa Monica, Venice, Palms, Culver City and Sawtelle, all of these places being situated

on, or near the shore of the Pacific Ocean, west and northwest of the city of Los Angeles. The headquarters of the ward were at Ocean Park, a favorite resort on the shores of the Pacific Ocean.

As the Latter-day Saints in California increased in number, and particularly in and near Los Angeles, there was soon a sprinkling of members of the Church all over southern California, and many had established themselves in business, or had found employment in the different pleasure resorts on the shores of the Pacific. A goodly number of these who had located at Ocean Park were organized as a ward in 1923, with David O. Stohl as Bishop. Bishop Stohl presided over the Ocean Park Ward until it was divided Feb. 26, 1928, into the Santa Monica and Mar Vista wards.

**ODENSE CONFERENCE**, Danish Mission, consisting of Latter-day Saints residing on the islands of Fyen, Langeland and smaller islands in Denmark, was only a temporary organization existing about a year and a half. It was taken from the Aarhus Conference and delivered back to that conference. Two branches, namely, Odense and Schlesvig-Holstein, constituted the conference.

**OGDEN**, the county seat of Weber County, Utah, was named after Peter Skeen Ogden, a noted trapper who made his headquarters in what was later known as Ogden Valley. The first white settler on the Weber was Miles Goodyear, another trapper and trader who, at the time of the arrival of the Utah Pioneers into Great Salt Lake Valley, lived with a few mountaineers and half-breed Indians on the left bank of the Weber River, near the present site of Ogden. This man claimed, by virtue of a Spanish grant, a large section of land extending about eight miles from north to south, eastward to the base of the mountains and westward to the Great Salt Lake. Pres. Brigham Young and his company of pioneers met Mr. Goodyear on the Bear

River July 10, 1847, and received from him much valuable information concerning the country. Mr. Goodyear drew a map for them and pointed the way to Salt Lake Valley. Three weeks after their arrival in the Valley, Jesse C. Little and a few others of the pioneers visited Goodyear's Fort and soon afterwards the question of the purchase of the Goodyear claim was under discussion, Mr. Goodyear having expressed his desire to sell. Pres. Young considered \$2,000 a fair price.

On Nov. 15, 1847, Capt. James Brown arrived in Salt Lake Valley from California, where he had collected about \$5,000 as the pay for the sick detachment of the Mormon Battalion who had wintered in Pueblo. With a part of this means he negotiated the purchase of Mr. Goodyear's claim for the sum of \$1,950, cash down. Soon afterwards, Capt. Brown sent two of his sons (Jesse and Alexander) and Datus Ensign (one of the original company of pioneers) to herd stock at Goodyear's Fort. He and others followed soon afterwards and in 1848 Capt. Brown built another fort, known as Brown's Fort, a short distance southeast of Goodyear's Fort, to which most of the old cabins were moved, as the old location, being low and close to the Weber River, was at times inundated. A good crop of cereals, potatoes, vegetables and fine watermelons was raised in 1848, and dairy products were obtained from a herd of goats owned by Capt. Brown. In 1850 Lorin Farr erected a fort on the north side of the Ogden River a short distance east of where Washington Avenue now crosses that stream. In February, 1850, a military organization as a protection from marauding Indians was effected by the settlers with Cyrus C. Canfield as captain.

On March 5, 1850, the saints located in Weber County were organized as a branch of the Church named Weber Branch, over which Lorin Farr was appointed to preside in spiritual affairs and Isaac Clark to act as Bishop and preside in temporal affairs. Daniel

Burch was appointed a teacher and Bryan W. Nolan clerk

In September, 1850, Pres. Brigham Young again visited the settlement, on which occasion a site for a city to be named Ogden was selected.

On Sunday, Jan. 25, 1851, the Weber Stake of Zion was organized, on which occasion Ogden was divided into two wards, namely, Ogden North Ward (Farr's Fort) with Erastus Bingham as Bishop, and Ogden South Ward (Brown's Fort) with Isaac Clark as Bishop.

On March 3, 1852, Weber County was organized with Ogden as the county seat. In October, of the same year, the first municipal election was held in Ogden, resulting in the election of Lorin Farr as mayor, and Charles R. Dana, Erastus Bingham, John Shaw, Bryan W. Nolan, David B. Dille, Ithamer Sprague, Daniel Burch, Jonathan Browning, James Lake, James Brown, Joseph Grover and F. Dempsey as councilors. Gilbert Belnap was made marshal, David Moore, city recorder, and Wm. Critchlow, justice of the peace. This year also a post office was established on the Weber with Isaac Clark as postmaster.

In 1853 settlers began to gather at Bingham's Fort, located at what was later known as Lynne north of Ogden. At the close of 1854 Bingham's Fort had a population of 732.

In 1856 the Ogden Tabernacle was erected, a fine building with a seating capacity of 2,000 persons. In 1856 a Relief Society was organized with Miss P. D. Palmer as president. The members of this organization made 179 yards of rag carpet that year for the benefit of the new tabernacle.

In 1856, also, Ogden was divided into four wards, namely, Ogden 1st Ward with Erastus Bingham as Bishop, Ogden 2nd Ward with James G. Browning as Bishop, Ogden 3rd Ward with Chauncey W. West as Bishop, and Ogden 4th Ward with Thomas Dunn as Bishop. But in 1858, on account of the approach of Johnston's Army, most of the settlers went south in the gener-

al "Move" and Ogden was almost deserted; when shortly afterwards the settlers returned, however, these wards were organized as districts of the Weber Stake.

In 1860 the first Ogden city fair was held under the auspices of the Deseret Agricultural and Manufacturing Society. This exhibition became a yearly occurrence thereafter. In 1861 a wooden bridge was built over the Weber River, which was replaced in 1876 by one constructed of iron.

In 1866 the Deseret Telegraph Line was completed to Ogden and in 1869, the Union Pacific Railroad being completed, Ogden became an important station on this first transcontinental highway. A year later (1870) the Utah Central Railroad, uniting Ogden and Salt Lake City, was completed.

In 1877 Ogden was again divided into four ecclesiastical wards. Francis A. Brown was chosen Bishop of the Ogden 1st Ward, Robert McQuarrie of the Ogden 2nd Ward, Winslow Farr of the Ogden 3rd Ward, and Nils C. Flygare of the Ogden 4th Ward. Ever since 1851 Ogden has ranked as Utah's second city as regards population and importance.

The population of Ogden in 1860 was 1,464 souls; in 1870, 3,127, in 1880, 6,069; in 1890, 11,889, in 1900, 16,313, in 1910, 25,580, in 1920, 32,804, and in 1930, 40,272.

**OGDEN 1ST WARD.** Weber Stake, Weber Co., Utah, consisted in 1930 of the Latter-day Saints residing in that part of the city of Ogden which is bounded on the north by the Bamberger Electric Railroad tracks and Healy St., on the east by Washington Avenue, on the south by 38th St., and on the west by the Weber River.

Only a few settlers were located on the bench, which was later included in the Ogden 1st Ward, until 1856, when Pres. Brigham Young advised the people at Bingham's Fort to move to a higher location. A ward called the Bench Ward was organized with Erastus Bingham as Bishop. At this time

the ward, known also as Ogden 1st Ward, consisted of all the saints who had settled on the bench. In 1863 these wards were reduced to districts of the Weber Stake. Bishop Bingham was released on account of advanced years, and David M. Stuart was appointed president of the Bench district. He acted until 1867, when, being called on a mission, he was succeeded by Richard White, who in 1869 was succeeded by Francis A. Brown, who acted in that capacity until 1877, when the district was again organized as the Ogden 1st Ward with Francis A. Brown as Bishop. At this time the ward extended from Eighth St. (now 28th St.) on the north to Burch Creek on the south, and from the mountains on the east to the Weber River on the west. The area of the ward was decreased in 1909 when all that part of Ogden lying east of Washington Avenue was organized as the Ogden 9th Ward, and a further decrease in area was made in 1913 when all that part of the ward lying north of Healy St. and the Bamberger Railroad tracks was organized as the Ogden 11th Ward.

Meetings were held in a log house until 1866 when a school house, built of sawed logs and measuring 20 by 30 feet, was built, which served until an adobe building was erected. When the ward was again organized in 1877, a building known as Hadlock's Hall was purchased and used for worship for some time. In 1890 a handsome octagon-shaped brick chapel was erected, but when nearly completed it was destroyed by fire. Another brick meeting house was then erected which served until 1913, when the Ogden 11th Ward was organized from part of the Ogden 1st Ward, and the chapel, being within the limits of the new ward, was transferred and donations taken up for the erection of a new meeting house in the 1st Ward, towards which the members of the 11th Ward contributed liberally. The new chapel, a modern structure, erected on the corner of 33rd St. and Grant Avenue, was commenced immediately, to which an

amusement hall was added in 1926, the whole when finished representing an outlay of about \$49,000.

A Sunday school was organized in the old school house in 1869 with John Flinders as superintendent. In 1878 a Relief Society was organized with Mrs. Henrietta Lamont as president, also a Y. M. M. I. A. with Geo. R. Hill as president. In 1879 a Y. I. M. I. A. was organized with Elizabeth N. Hill as president, and a Primary Association with Charlotte E. Rudd as president.

Francis A. Brown acted as Bishop only one year (1877-1878), when he was succeeded by Benjamin C. Critchlow, who was succeeded in 1890 by Moroni F. Brown, who died Sept. 12, 1897, and was succeeded by Datus H. Ensign, who was succeeded in 1923 by Horace E. Garner, who presided over the ward as Bishop Dec. 31, 1930. On that date the ward had 1,824 members, including 144 children.

**OGDEN 2ND WARD, Weber Stake,** Weber Co., Utah, consists of the Latter-day Saints who in 1930 resided in that part of the city of Ogden which is bounded on the north by 24th St., east by Adams Avenue, south by 28th and Summit streets, and west by the city boundary.

In 1856 a ward called the Ogden 2nd Ward was organized with James G. Browning as Bishop; later in the same year he was succeeded by Edward Bunker, who in 1861 was succeeded by Lester J. Herrick, who acted until 1863, when the four wards of Ogden became districts of the Weber Stake. Lester J. Herrick was then appointed president of the 2nd District, acting under the direction of Bishop Chauncey W. West, who at that time presided over all the saints in Weber County. Upon the demise of Bishop West, Lester J. Herrick succeeded him and Robert McQuarrie was appointed president of the Ogden 2nd District Feb. 24, 1870, and held that position until 1877, when the district was again organized as the Ogden 2nd Ward with Robert McQuarrie as Bishop.



Up to 1856 the few saints residing in the south part of Ogden met for worship in a school house located on Young St. (now Grant Avenue) between 3rd and 4th streets (now 23rd and 24th streets), but in 1856 a two-story adobe building was erected in the ward for school and meeting purposes. A building site having been donated to the ward by Pres. David H. Perry near the corner of Grant Avenue and 26th St., a meeting house was erected in 1880 at a cost of \$8,000, to which a two-story vestry was added in 1885 at a cost of \$2,000. A frame addition, with heavy-rock foundation, to be used as a font room, was made in 1888, at a cost of \$1,000 and a brick addition, with a tower 75 feet high, was added in 1890 at a cost of \$3,000. Another modern building was constructed in 1895 at a cost of \$9,121, containing a large auditorium and several class rooms.

A Sunday school was organized in the Ogden 2nd Ward in 1864, with Wm. Critchlow as superintendent, and a Relief Society in 1878 (Mrs. Mary A. West, president). In 1897 a Y. M. M. I. A. was organized with John McQuarrie as president, a Y. L. M. I. A. with Mrs. Maria Scoville as president, and a Primary Association with Mrs. Josephine West as president.

Bishop Robert McQuarrie acted as Bishop of the Ogden 2nd Ward for forty years, but in 1917, on account of advanced years, he was honorably released and was succeeded by George E. Browning, who, being called into the presidency of the stake, was succeeded in 1920 by Wm. E. Newman, who was succeeded in 1928 by Castle H. Murphy, who being called to preside over the Hawaiian Mission, was succeeded July 20, 1930, by Richard D. Pincock, who presided Dec 31, 1930. On that date the ward had 1,150 members, including 215 children.

**OGDEN 3RD WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which is bounded

on the north by the Ogden River, on the east by Washington Avenue, on the south by 24th St., and west by the Weber River. The ward owns a fine chapel.

Ogden 3rd Ward dates back to 1856, when Ogden was divided into the Ogden 1st, 2nd, 3rd and 4th wards and Chauncey W. West was chosen as Bishop of the 3rd Ward. He was succeeded in 1863 by William Hill, who in 1864 was succeeded by Joseph Parry (as presiding Elder), who was succeeded in 1877 by Winslow Farr as Bishop, who in 1891 was succeeded by Barnard White, who in 1901 was succeeded by James Wotherspoon, who in 1908 was succeeded by Carl E. Peterson, who in 1911 was succeeded by Wm. D. Van Dyke, jun., who died, and was succeeded in 1914 by Myron B. Richardson, who acted Dec. 31, 1930. On that date the ward had 818 members, including 135 children. Ogden 3rd Ward belonged to Weber Stake of Zion until 1908, when it became part of North Weber Stake.

**OGDEN 4TH WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which extends north to the Ogden River, east to Monroe Avenue (which separates it from the Ogden 20th Ward), south to 22nd St. (which separates it from the Ogden 6th Ward), and west to Washington Avenue. The Ogden Cemetery is within the limits of the Ogden 4th Ward, extending from the Ogden River on the north to 20th St. on the south. Of industries in the Ogden 4th Ward, the extensive iron foundry may be mentioned.

Ogden 4th Ward is one of the four original Ogden wards, dating back to 1856, and existed as a ward until 1863, when it became known as the 4th District of Ogden and continued thus until 1877, when a reorganization of all the districts and settlements in Weber County took place, and the Ogden 4th Ward, containing the northeast part of Ogden City, was organized

with Nils C. Flygare as Bishop. He was succeeded in 1883 by Edwin Stratford, who in 1900 was succeeded by Edwin T. Woolley, who in 1908 was succeeded by Henry W. Gwilliam, who later the same year was succeeded by Edward A. Olsen, who in 1919 was succeeded by Hyrum E. Lund, who in 1927 was succeeded by Edward T. Saunders, who still presided in 1930. The Church membership Dec 31, 1930, was 852, including 96 children.

**OGDEN 5TH WARD,** Mount Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of the city of Ogden which is bounded on the north by 24th St., east by Quincy Avenue (which separates it from the Ogden 12th Ward), south by 27th St. (which separates it from the Ogden 17th and 18th wards) and west by Jefferson Avenue. The meeting house, a brick and cement building, is located on the corner of 26th St. and Madison Avenue, facing west and south, containing an auditorium capable of seating 350 people, an amusement hall and ten class rooms.

Ogden 5th Ward is an outgrowth of Ogden 4th Ward and was organized May 29, 1887, with Thomas Jordan Stevens as Bishop. Bishop Stevens died Aug 31, 1900, and was succeeded by John Watson, who was succeeded in 1908 by Henry C. Jacobs, who was succeeded in 1914 by James W. Ure, jun., who was succeeded in 1923 by Charles A. Halverson, who was succeeded in 1924 by Wm. H. Petty, who was succeeded in 1927 by Austin Herman Shaw, who presided Dec. 31, 1930, on which date the ward had a membership of 741, including 117 children.

**OGDEN 6TH WARD,** Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which is bounded on the north by 22nd St., on the east by Quincy Avenue, on the south by 24th St., and on the west by Washington Avenue. The ward contains ten ten-acre blocks and includes some of the finest residences in Ogden, besides an im-

portant business part of the city on Washington Avenue.

The Ogden 6th Ward dates back to Sept. 20, 1908, when it was organized from the south part of the Ogden 4th Ward, together with a small part of the Ogden 3rd Ward. Henry W. Gwilliam, the former Bishop of the 4th Ward, was chosen as Bishop of the new Ogden 6th Ward. He was succeeded in 1911 by Owen Moroni Sanderson, who in 1921 was succeeded by Albert B. Foulger, who in 1927 was succeeded by Arthur Halverson, who still presided Dec 31, 1930. The ward has a fine house of worship, erected in 1909, at a cost of \$20,000. It is situated on the corner of Madison Avenue and 23rd St., facing south and east. On Dec 31, 1930, the ward had 1,152 members, including 226 children.

**OGDEN 7TH WARD,** Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which extends north to 11th and Cross streets, east to the mountains, south to the Ogden River, and west to Washington Avenue. The 7th Ward meeting house is located on the north side of 13th St., one block east of Washington Avenue. It is a brick building erected at a cost of about \$24,000.

The Ogden 7th Ward dates back to Nov 1, 1908, when it was organized from parts of the Mound Fort Ward and the Ogden 3rd Ward with Miles L. Jones as Bishop. He was succeeded in 1916 by Wm. A. Budge, who still presided Dec 31, 1930. On that date the ward had 1,055 members, including 198 children. This does not include members who on Dec 31, 1930, were transferred to the new Ogden 21st Ward.

**OGDEN 8TH WARD,** Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which extends north to the city limits (or North Ogden), east to the mountains, south to Cross and 11th streets, and west to Washington Avenue. The majority of the brethren in

the ward are wage earners, while some are engaged in farming on a small scale. The ward chapel, or meeting house, is situated on the corner of 7th St. and Adams Avenue, facing south.

The Ogden 8th Ward was organized Nov. 1, 1908, from parts of the Mound Fort and Lynne wards, with James Taylor, formerly Bishop of the Mound Fort Ward, as Bishop. Bishop Taylor was succeeded in 1912 by Wilford W. Rawson, who in 1925 was succeeded by Joseph F. Barker, who still presided Dec. 31, 1930. On that date the ward had 1,035 members, including 193 children. These totals do not include the members who were transferred to the new Ogden 21st Ward Dec. 31, 1930.

**OGDEN 9TH WARD**, Mount Ogden Stake, Weber Co., Utah, consists of Latter-day Saints residing in that part of the city of Ogden which is bounded on the north by 30th St. (which separates it from the Ogden 18th Ward), east by Madison Avenue (which separates it from the Ogden 17th Ward), south by 34th St. (which separates it from the Ogden 14th Ward), and west by Washington Avenue. The meeting house is a modern brick building located on the corner of 31st St. and Porter Avenue, facing west and north. It has an auditorium capable of seating 500 persons.

Ogden 9th Ward was organized from the east part of the Ogden 1st Ward July 4, 1909, with Wilford Owen Ridges as Bishop. He was succeeded in 1923 by Warren Oswell Jackson, who presided over the ward Dec. 31, 1930, on which date the ward had a membership of 1,083, including 165 children.

**OGDEN 10TH WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which is bounded on the north by 7th St. (which separates it from the 15th Ward), east by Washington Avenue, south by the Ogden River, and west by the Oregon Short Line Railroad track (or the Marriott Ward).

The ward meeting house, also used as a recreation hall, is a brick building erected about 1912, situated on Kiesel Avenue, half a block west of Washington Avenue.

Ogden 10th Ward was organized Feb. 13, 1910, from parts of the Ogden 3rd and Lynne wards. Moroni S. Marriott was sustained as Bishop with George S. Barker as first counselor. Soon afterwards John T. Kilstrom was set apart as second counselor. Bishop Marriott was succeeded in 1913 by Timothy P. Terry, who was succeeded in 1925 by Stephen Thomas Durrant, jun., who was succeeded in 1929 by Ira Alvin Huggins, who presided over the ward Dec. 31, 1930, on which date the ward had a membership of 1,314, including 295 children.

**OGDEN 11TH WARD**, Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of the city of Ogden which is bounded on the north by 28th St., east by Washington Avenue, south by Healy St., and west by Lincoln Avenue. At the time of the organization of the ward, however, it extended westward as far as the Weber River.

Ogden 11th Ward is an outgrowth of Ogden 1st Ward and was organized June 22, 1913, with Nathan A. Tanner as Bishop. The 1st Ward meeting house, being within the limits of the new ward, arrangements were made whereby it was transferred to the 11th Ward, the saints there making a liberal donation towards the erection of a new building in the 1st Ward. The 11th Ward was divided in 1926 and all that part lying west of Lincoln Avenue was organized as the Ogden 19th Ward.

In 1922 Bishop Tanner, being called to act in the stake presidency, was succeeded as Bishop of the 11th Ward by James H. Riley, who presided Dec. 31, 1930. On that date the ward had 921 members, including 167 children.

**OGDEN 12TH WARD**, Mount Ogden Stake, Weber Co., Utah, consists of Latter-day Saints residing in that

part of the city of Ogden which is bounded on the north by 24th St., east by the mountains, south by 28th St. (which separates it from Ogden 17th Ward), and west by Quincy Avenue (which separates it from the Ogden 5th Ward). The meeting house, a modern brick building, located on the corner of 26th St and Jackson Avenue, facing south and west, has an auditorium capable of seating 400 people, a baptismal font, a recreation hall and 21 class rooms, and adjacent to it is a modern cottage occupied by the caretaker.

Ogden 12th Ward was organized from the east part of the Ogden 5th Ward April 19, 1914, with Thomas B. Wheelwright as Bishop. He was succeeded in 1924 by David John Wilson, who presided Dec 31, 1930, on which date the ward had a membership of 1,513, including 246 children.

**OGDEN 13TH WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which extends north to 22nd St., east to the mountains, south to 24th St., and west to Quincy Avenue. The ward meeting house is located on Jackson Avenue and 23rd St., facing south and west. It is a modern three-story building, erected in 1917 at a cost of \$58,000.

Ogden 13th Ward is an outgrowth of the Ogden 4th and 6th wards and was organized Dec 31, 1916, with John Howard Jenkins as Bishop. He was succeeded in 1925 by Edward H. Chambers, who still presided Dec 31, 1930. On that date the ward had 807 members, including 100 children.

**OGDEN 14TH WARD**, Mount Ogden Stake, Weber Co., Utah, consists of Latter-day Saints residing in that part of the city of Ogden lying south of 34th St. and east of Washington Avenue. It extends south beyond the corporate limits of the city, taking in the Burch Creek District, which is inhabited mostly by farmers. Eastward the ward extends to the mountains and west to Washington Avenue. The

meeting house, located on the east side of Adams Avenue between 38th and 39th streets (beyond the city limits), is a modern house of worship containing an auditorium capable of seating 400 persons. It also contains a bishop's room and 11 class rooms.

Ogden 14th Ward was organized from the south part of Ogden 9th Ward April 27, 1919, with Clarence Morris as Bishop. He was succeeded in that position in 1924 by James Moffat Harbertson, who presided Dec 31, 1930, on which date the ward had a membership of 939, including 214 children.

**OGDEN 15TH WARD**, North Weber Stake, Weber Co., Utah, consists of Latter-day Saints residing in that part of Ogden city which is bounded on the north by Harrisville and North Ogden, east by Washington Avenue, south by 7th St. (which separates it from the Ogden 10th Ward), and west by Slaterville Ward. The ward contains a farming district in which soil is very fertile and productive. The fine ward meeting house is situated on a triangle at Five Points, immediately west of Washington Avenue, three miles north of the Ogden center.

The Ogden 15th Ward is a continuation of that part of the original Lynne Ward lying west of Washington Avenue. It became the Ogden 15th Ward Jan. 1, 1924, when Lawrence W. Shermer was still the Bishop of the Lynne Ward. When the name was changed from Lynne to that of Ogden 15th Ward, the boundaries were the same as before, and Brother Shermer continued to act as Bishop. He was succeeded in 1926 by Earl E. Lee, who presided Dec 31, 1930. On that date the ward had 527 members, including 95 children.

**OGDEN 16TH WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a tract of country lying immediately west of Weber River. The ward extends to the Weber River on the north and east, to 33rd St. of Ogden city on

the south, and to the Denver and Rio Grande Railroad tracks on the west. It contains an area of about a mile and a half square. The center of the ward, or the place where the meeting house stands on 24th St., is about half a mile west of the Weber River, and about a mile and half west of the county court house in Ogden. The ward contains a floating population, mostly wage earners, but also some farmers. About three-fourths of the people are Latter-day Saints. The east part of the ward, including the meeting house, is within the corporate limits of Ogden city, while the west part constitutes a country district.

Ogden 16th Ward is an outgrowth of Wilson Ward. It was organized as a separate ward Jan 10, 1915, and called the West Ogden Ward, with Frederick W. Walker as Bishop. He was succeeded in 1917 by Charles R. Danna, who in 1923 was succeeded by Wilford H. Wilde, who in 1925 was succeeded by Martinus Barton, presiding Elder, who in 1926 was succeeded by John Gibson, who presided Dec. 31, 1930. On that date the ward had 297 members, including 23 children.

The name of the West Ogden Ward was changed to the Ogden 16th Ward Oct. 10, 1926.

**OGDEN 17TH WARD**, Mount Ogden Stake, Weber Co., Utah, consists of Latter-day Saints residing in that part of Ogden city which is bounded on the north by 27th and 28th streets, east by the mountains, south by 34th St., and west by Madison Avenue. The ward chapel is a modern brick building, erected at a cost of \$65,000; it has an auditorium, capable of seating 450 people, located on 31st St. between Lincoln and Washington avenues. The building also contains a bishop's office, a Relief Society room and kitchen, 16 class rooms and a baptismal font.

Ogden 17th Ward was organized July 20, 1924, from parts of the Ogden 5th, 9th and 12th wards, with Charles A. Halverson as Bishop. He presided Dec. 31, 1930, on which date the ward

had a Church membership of 1,381, including 330 children.

**OGDEN 18TH WARD**, Mount Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden which is bounded on the north by 27th and 24th streets, east by Jefferson and Madison avenues, south by 30th St., and west by Washington and Adams avenues. The ward chapel is situated on the east side of Jefferson Avenue between 27th and 28th streets. It is a fine modern house of worship built in U shape, two-stories high, and has an auditorium capable of seating 400 people.

Ogden 18th Ward was organized July 20, 1924, from a part of the Ogden 2nd Ward, transferred from the Weber Stake and also from parts of the Ogden 5th and 9th wards of the Mount Ogden Stake. David George Shorten was chosen as Bishop of the new ward. He was succeeded in 1926 by Wm. Zimmerman Terry, who presided Dec. 31, 1930, at which time the ward had a membership of 905, including 171 children.

**OGDEN 19TH WARD**, Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of the city of Ogden which is bounded on the north by 28th St., east by Lincoln Avenue, south by the Bamberger Railroad tracks, and west by the Weber River.

Ogden 19th Ward, an outgrowth of Ogden 11th Ward, was organized May 16, 1926, with David C. Stuart as Bishop. Immediately after the organization of the ward, a lumber building was erected to be used as a meeting house until a more suitable edifice could be built, plans for which were prepared and resulted in the erection of a handsome brick chapel, located on 30th St. between Wall and Union avenues, at a cost of \$75,000.

Bishop Stuart was succeeded in 1930 by James E. Burton, who presided Dec. 31, 1930. On that date the ward had 1,001 members, including 251 children.

**OGDEN 20TH WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which is bounded on the north by Ogden River, east by the mountains, south by 22nd St., and west by Monroe Ave., which separates it from the Ogden 4th Ward. The meeting house is located on the north side of 21st St. between Jackson and Van Buren avenues. Nearly all the inhabitants of the Ogden 20th Ward are Latter-day Saints. The ward contains many beautiful residences. The El Monte Hot Springs (old sanitarium) and the municipal golf course, located just below the mouth of Ogden Canyon, are within the limits of this ward. The state school for the deaf is also located in the Ogden 20th Ward on a parcel of ground facing 20th St., looking south. The members of the Church belonging to that institution are organized into the "Branch for the Deaf" which consists of about seventy members on record, besides a few who are not members of the Church, but who affiliate pleasantly with those who are. Meetings and Sunday school sessions are held regularly, and a fine spirit and influence prevail in all the gatherings of the deaf, most of whom exhibit great intelligence and aptitude to learn. The chapel in which the deaf meet for worship is situated on the corner of 21st St. and Liberty Avenue.

The Ogden 20th Ward was organized March 20, 1927, from parts of the Ogden 4th and 13th wards with Amias Guy Belnap as Bishop. He still acted Dec. 31, 1930. On that date the ward had 1,057 members, including 204 children.

**OGDEN 21ST WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in that part of Ogden city which extends north to Chester St., east to the mountains, south to 12th St., and west to Washington Avenue.

At a special meeting held Nov. 21, 1930, the Ogden 21st Ward was organized with Ianthus Leo Richards as

Bishop. The new ward commenced functioning Jan. 1, 1931, with a membership of 578.

**OGDEN STAKE OF ZION** consists (1930) of the Latter-day Saints residing in that part of Weber County, Utah, which is bounded on the north by Box Elder and Cache counties, east by the Wasatch Mountains (east of Ogden Valley), south, part of the way, by Morgan County, and further west by 24th St., Ogden (which separates it from Mount Ogden Stake), and west by Washington Avenue, Ogden. The headquarters of the stake are in the Weber Gymnasium (a building owned conjointly by all the stakes of Weber County), situated on 25th St. between Adams and Jefferson avenues. Quarterly conferences and other large meetings are held in the Ogden Tabernacle. In 1930 the Ogden Stake consisted of the following wards: Eden, Huntsville, Liberty, Middleton, North Ogden, Ogden 4th, Ogden 6th, Ogden 7th, Ogden 8th, Ogden 13th, Ogden 20th, and Pleasant View. Most of the wards in the Ogden Stake have modern houses of worship, some of them beautiful buildings, surrounded by spacious lawns and parks. Quite a number of the brethren in Ogden are engaged in business and some in farming Ogden Valley, which contains the Huntsville, Middleton, Eden and Liberty wards, is a most pleasant locality in the summer while the snow fall in winter is sometimes deep and the weather cold.

At a conference of the Weber Stake held in Ogden July 19, 1908, Weber Stake was divided into three stakes. The two new stakes were named the North Weber Stake and the Ogden Stake respectively, while only a part of the original Weber Stake was continued under that name. The Ogden Stake was organized with the following wards, to wit: Ogden 4th, Huntsville, Middleton, Eden, Liberty, North Ogden and Pleasant View. Thomas B. Evans was chosen as president of the new Ogden Stake with Charles C.

Richards as first and Thomas E. McKay as second counselor. President Evans died and was succeeded in 1919 by Thomas E. McKay, who acted in 1930. First Counselor Charles C. Richards was succeeded in 1916 by Thomas E. McKay, who in 1919 was succeeded by John Halls. The following brethren have acted as second counselors in the Ogden Stake: Thomas E. McKay, 1908-1909; Wilford E. McKendrick, 1909-1910; Elijah A. Larkin, 1910-1911; Thomas E. McKay (2nd term), 1911-1916; Timothy C. Hoyt, 1916-1918; John Halls, 1918-1919, and Samuel Gower Dye, 1919-1930. Following are the names and terms of office of the stake clerks. Fred W. Hodgson, 1908; Joseph E. Evans, 1908-1910; Lawrence A. Van Dyke, 1910-1917; Reuben T. Evans, 1917-1918, and Eli Holton, 1918-1930.

Since the organization of the stake in 1908 the following new wards have been added, to wit. Ogden 6th, Ogden 7th, and Ogden 8th wards in 1908, Ogden 13th Ward in 1916, and Ogden 20th Ward in 1927. On Dec. 31, 1930, the Ogden Stake had a membership of 9,060, including 1,614 children.

**OHIO**, one of the states of the American Union, has been associated with the history of the Latter-day Saints since October, 1830, and one hundred years later (1930) it constituted two conferences, or districts, of the Northern States Mission, and had six organized branches of the Church, namely, Akron, Cincinnati, Dayton, Middleton, Portsmouth and Toledo. In Cincinnati and Dayton the saints own their own chapels; in the other branches meetings are held in hired halls. At the close of 1930 there were 899 members of the Church in Ohio, including 170 children.

The state of Ohio was formed from the so-called "Northwest Territory" relinquished by Great Britain to the United States in 1783. In 1798 Ohio became a territory of the United States and was granted statehood in

1803. The area of the state is 40,740 square miles. The population of Ohio was 937,903 in 1830; 1,519,467 in 1840; 1,980,329 in 1850; 2,339,511 in 1860; 2,665,260 in 1870; 3,198,062 in 1880; 3,672,329 in 1890; 4,157,545 in 1900; 4,762,121 in 1910; 5,759,394 in 1920, and 6,646,697 in 1930.

Ohio was the third state of the Union which became the scene of missionary operations on the part of the Latter-day Saints. In October, 1830, Elders Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jun., and Richard Ziba Peterson, called by special revelation to labor among the Lamanites, passed through Ohio as they journeyed westward. They called on Sidney Rigdon, pastor of the Baptist Church at Mentor, Geauga Co., and after preaching there baptized him and several members of his congregation. About the same time, Isaac Morley, John Murdock and Lyman Wight, all later prominent in the Church, were baptized in Ohio. By the end of the year 1830, 150 members of the Church in Ohio were reported.

In a revelation given through the Prophet Joseph at Fayette, Seneca Co., N. Y., Jan 2, 1831, the saints were instructed to go to Ohio, where they should be "endowed with power from on high" (Doc. & Cov. Sec. 38 v 32). In obedience to this command, they began to gather at Kirtland and the fourth conference of the Church was held there June 3, 1831. The saints continued to arrive in Kirtland, and branches of the Church were raised up in Loraine, Ashtabula, Clark, Cuyahoga, Geauga, Licking, Portage and other counties in Ohio. On July 23, 1833, the corner stones of a temple were laid at Kirtland, and the building was completed and dedicated March 27, 1836. In this house marvelous manifestations of the power of God were witnessed and the keys of the gathering of Israel were restored by Moses and the keys of sealing the hearts of the fathers to the children and the children to the fathers were restored

by the Prophet Elijah and, besides, other great and glorious visions and blessings were received. In this sacred house holy ordinances were administered to the saints by the Prophet Joseph Smith and by other Elders, under his direction. (See Kirtland Temple)

For a time the saints at Kirtland prospered exceedingly and increased in numbers. A printing office was established there, where the "Evening and Morning Star," the "Messenger and Advocate" and two numbers of the "Elders' Journal" were published. According to revelation given in December, 1832, a school called the "School of the Prophets" was organized in Kirtland, for the instruction of the Elders of the Church. On Feb 17, 1834, a stake of Zion was organized in Kirtland, with the Prophet Joseph Smith as president. This was the first stake organization of the Church, and included also the first High Council.

A bank, called the Kirtland Safety Society, was opened in 1836, which operated for a time very successfully, but in 1837 a spirit of wild speculation swept over the country and the saints at Kirtland became involved in the subsequent financial panic. The failure of the Kirtland Safety Society caused great dissatisfaction among the members of the Church, and a general feeling of discontent and apostasy ensued, a large number of the leading men, including several of the Twelve, severing their connection with the Church. The printing office at Kirtland was destroyed by fire—the work of incendiaries, in January, 1838.

Early in 1838 Joseph the Prophet, Brigham Young and other leading men of the Church had to flee from Kirtland to save their lives from wicked apostates and mobs; most of them went to Missouri.

In order to remove the faithful saints from the evil influence prevailing in Kirtland the Seventies, in July, 1838, organized a company of above one hundred families (500 souls), called the Kirtland Camp, and removed

to Missouri. Other smaller companies followed and of the 2,000 saints who had resided in Kirtland and vicinity only a small minority remained after 1838, though a branch organization was kept up at Kirtland for some time, and in 1841 a stake was again organized with Almon W. Babbitt as president. This organization, however, soon ceased to exist.

Missionary work in Ohio was continued from time to time after most of the saints had followed the main body of the Church to the Rocky Mountains, and for many years Ohio was included in the Northern States Mission, but from 1899 to 1926 it belonged to the Southern States Mission. On account of its healthy climate it served as a sanitarium for Elders and saints who were attacked with malarial diseases in the warmer temperatures of the Southern States. Since 1926 Ohio has constituted an important part of the Northern States Mission.

**OKLAHOMA CONFERENCE**, or District, Central States Mission, consists of the Latter-day Saints residing in the state of Oklahoma, which on Dec 31, 1930, had a total membership of 1,015, including 241 children. It included an organized branch of the Church in Oklahoma City, and L. D. S. Sunday schools at Okmulgee and Tulsa.

**OKLAHOMA**, Oklahoma Territory, was organized in 1890 from a part of the Indian Territory and the public land strip north of Texas. When admitted as a state of the Union in 1907 it included the whole of the former Indian Territory. The population of Oklahoma Territory was 61,834 in 1890; 1,657,155 in 1910; 2,028,283 in 1920, and 2,396,040 in 1930. The area of the state is 49,414 square miles.

(For interesting details of missionary work in that part of the United States that was later included in the state of Oklahoma, see under caption "Indian Territory.")

Missionary work in Oklahoma, previous to the creation of the state, was



carried on under the jurisdiction of the presidency of the Indian Territory Mission, the name of which was changed to the Southwestern States Mission in 1897. In 1904 the name of the Southwestern States Mission was changed to Central States Mission, of which the state of Oklahoma is still a part.

Of later years missionary work in Oklahoma has been largely restricted to the white inhabitants, and at the present time well attended Sunday schools are being held in Oklahoma City, Bartlesville, Henryetta and Tulsa each Sabbath day.

**OLD FOLKS' EXCURSIONS.** The late Charles R. Savage of Salt Lake City was a philanthropist and, realizing that old folks had but few amusements, conceived the idea that on one day annually they should be treated as special guests of honor and an outing arranged for their enjoyment. Early in 1875 he communicated his views to Edward Hunter, Presiding Bishop of the Church, who became interested and called upon his chief clerk, George Goddard, to assist Elder Savage in arranging for an Old Folks' Excursion at as early a date as possible. John W. Young, manager of the newly built Utah-Western Railroad, gladly consented to give the honored guests a free ride to and from Lake Point, a popular bathing resort on the shore of the Great Salt Lake, and other citizens contributed to the event in various ways.

So, on Friday, May 14, 1875, the first of these annual Old Folks' Excursions was successfully carried out under the direction of the committee named, assisted by a number of aides. The train left the depot at Salt Lake City at 8 a. m., carrying about 240 aged guests, accompanied by a brass band and a choir. After the company had spent a pleasant day and partaken of a sumptuous lunch provided by the committee, the return journey was commenced at 5 p. m. and all arrived home without accident.

Similar excursions have been ar-

ranged annually in Salt Lake City without intermission, except in 1877 (on account of the demise of Pres. Brigham Young) and in 1918 (on account of the war). In these excursions color or religious affiliations are not considered—all residents of the district 70 years of age and over are welcome guests. A red ribbon badge is worn by all from 70 to 80 years of age, a blue one by those 80 to 90, and a white one by those 90 years and over; it has even been found necessary to provide a special badge for those one hundred years old and over.

At various times, citizens of American Fork, Brigham City, Lehi, Ogden, Payson, Pleasant Grove, Provo, Spanish Fork, Springville, and Tooele, Utah, have graciously acted as hosts to the old folks of Salt Lake City and excursions have also been taken to Garfield, Black Rock and Saltair on the shores of the Great Salt Lake, the Lagoon in Davis County, and Wandamere Park in Salt Lake City. Of late years, however, Liberty Park in Salt Lake City has been the place of gathering. To facilitate transportation of the aged guests the street car company has given free transportation to all wearing the official badges, and other citizens have sent automobiles for the use of the committee in various ways.

These old folks excursions have been duplicated in the various stakes and branches of the Church in different parts of the United States and Canada and are held annually. In several of the missions in foreign lands similar excursions have been arranged, and the idea has also been taken up with enthusiasm by other religious and civic organizations at home and abroad.

The Presiding Bishops of the Church have always acted as chairmen of the Old Folks Central Committee. Andrew Jensen, a member of the committee since 1883, is vice chairman. A monument in honor of Charles R. Savage and the old folks is being constructed and will be placed in Salt Lake City. Following is a list of those who have

been active as members of the Old Folks General Committee from the beginning till the end of 1930: Edward Hunter, George Goddard, Charles R. Savage, William Eddington, William Naylor, John Kirkman, William L. Binder, Andrew Jenson, William B. Preston, Nelson A. Empey, Brigham S. Young, Heber S. Goddard, Hyrum S. Groesbeck, George B. Margetts, William B. Barton, Brigham F. Grant, Charles W. Nibley, Heber C. Iverson, George T. Bourne, Joshua B. Bean, George L. Savage, Oscar F. Hunter, George E. Buirbidge, Joseph J. Daynes, Nephi L. Morris, Kasper J. Fetzer, John T. Williams, Richard P. Morris, Rodney Hillam, jun., Sylvester Q. Cannon, Stanley F. Taylor, William W. Armstrong, Herbert S. Auerbach, Willard C. Burton, Harry L. Finch, and George W. Middleton.

**OLIVE BRANCH**, Yellowstone Stake, Fremont Co., Idaho, consisted of Latter-day Saints living mostly in a dry-farming district near St. Anthony, the center of the branch being a district school house, about seven miles northeast of St. Anthony.

The Olive Branch was an outgrowth of St. Anthony, Twin Groves and Orwards. Some families of Latter-day Saints, having settled on the north side of Henry's Fork of Snake River adjacent to the headquarters of the wards named, were organized into a branch named the Olive Branch Feb. 8, 1914, with Jick Hall as presiding Elder. He was succeeded in 1916 by John Robert Webb, who presided until Sept. 12, 1918, when the branch was disorganized, dry-farming in that district of country not proving successful, and the few saints remaining were transferred to the St. Anthony Ward, where they belonged in 1930.

**OMAHA**, Douglas Co., Nebraska, has been associated with the history of Latter-day Saints ever since its beginning. Among the very first settlers of Omaha was Joseph E. Johnson, a Mormon Elder, and J. Patterson, who

published the first newspaper in what is now the state of Nebraska, namely, the "Omaha Arrow", of which the first number is dated Friday, July 28, 1854. This pioneer newspaper created quite an interest in the western part of the United States and the editor (Joseph E. Johnson) took pains to collect clippings from the older newspapers in Iowa and elsewhere, commenting favorably on his "new born babe" or the first venture of journalism in Nebraska.

Omaha soon grew to be a town of importance and had a population of 1,883 in 1860. With the building of the Union Pacific Railroad, which commenced from Omaha in 1866, the town grew rapidly and had 15,083 inhabitants in 1870, and 214,006 in 1930.

From the very beginning until the present time there have been L D S residents in Omaha, and the Omaha Branch of the Church in 1930 was one of the important branches in the Western States Mission, with a chapel and missionary quarters. Within the municipal boundaries of Omaha is the old site of Winter Quarters (later Florence), so closely associated with Latter-day Saint history.

**OMER WARD**, St. Johns Stake, Apache Co., Arizona, consisted of the Latter-day Saints residing in the lower end of Round Valley. The Omer Ward came into existence Oct. 29, 1882, when the Round Valley Ward was divided into two wards, namely, the Amity Ward and the Omer Ward. Peter J. Christofferson, who had acted as president of the whole of Round Valley, was chosen as Bishop of the Omer Ward, which ward was continued until July 18, 1886, when the Omer and Amity wards were consolidated and named the Union Ward.

**ONEIDA STAKE ACADEMY**, Preston, Idaho, was commenced under the jurisdiction of the presidency of the Oneida Stake at Franklin, Idaho, Oct. 1, 1888, with 75 students and two teachers. In 1898, a fine cut stone building having been erected for the

school at Preston, the equipment was moved to that city. As the scope of the work increased, another fine school building was added in 1907 and a well-equipped gymnasium was built in 1915. Preparatory, normal, high school, commercial, domestic science, carpentry, missionary and music courses were offered and the school served a noble purpose until, on account of the splendid facilities offered by the state schools, duplication of scholastic courses was avoided and the Academy closed in 1922.

Following are the names of the presidents of the Oneida Stake Academy. Samuel Cornwall, 1888-1889, James S Rawlins, 1889-1890; Jos. G Nelson, 1890-1893, John E Dalley, 1893-1896; Josiah E Hickman, 1896-1899; Dr Allen R Cutler, 1899-1900, Edwin Cutler, 1900-1906; Dr. John Johnson, 1906-1912; J Robert Robinson, 1912-1914; Joseph A. Geddes, 1914-1920, and Thomas C Romney, 1920-1922.

**ONEIDA STAKE OF ZION** consists of the Latter-day Saints residing in the north part of Franklin County and the south part of Bannock County, Idaho, and comprises the following wards: Banida, Clifton, Dayton, Glencoe, Glendale, Mink Creek, Oxford, Preston 3rd, Preston 4th, Riverdale, Treasureton and Winder. The headquarters of the stake are at Preston, Franklin Co., Idaho.

The Oneida Stake of Zion is an outgrowth of the Cache Stake. After Logan and the other settlements in the south end of Cache Valley had been founded and were flourishing, the settlers pushed northward and located towns and villages on the smaller creeks, and also on Bear River in the north end of Cache Valley. Until 1872 all the settlements thus founded were supposed to be within the boundaries of Utah Territory, but when the correct boundary line between the two territories (Utah and Idaho) was established at the 42nd degree of north latitude, all the settlements lying

north of Richmond were found to be in Idaho. However, for twelve years after that, the Idaho settlements belonged ecclesiastically to Cache Stake, which had its headquarters at Logan, Utah.

At a special meeting held at Franklin, Oneida Co., Idaho, June 1, 1884, attended by Apostle Moses Thatcher, Bishop Marriner W. Merrill of Richmond, and many other prominent Elders, the saints in the Idaho part of Cache Valley, Malad Valley and Gentile Valley were organized into a new stake, called the Oneida Stake of Zion. Wm. D. Hendricks was chosen as president of the new stake with Solomon H. Hale and George C. Parkinson as counselors, and the boundary line between Utah and Idaho was made the boundary line between the old Cache Stake and the new Oneida Stake. Hence all the wards in Idaho, which had formerly belonged to the Cache and Box Elder stakes, were included in the new stake. West the stake extended to and included Malad Valley, north it extended as far as Chesterfield (now in Portneuf Stake) and Ross Fork of Snake River, and east it extended to and included the so-called Gentile Valley. Malad Valley, taken from the Box Elder Stake, included the Malad, Cherry Creek and Samaria wards, and the following wards, lying east of the mountains separating Malad from Cache Valley, were taken from the Cache Stake: Franklin, Preston, Riverdale, Mink Creek, Oxford, Clifton, and Weston in Cache Valley, and Mound Valley and Mormon wards in Gentile Valley. Marsh Valley was also taken from Cache Stake and made a part of the newly organized Oneida Stake, which, when organized, consisted of 4,771 members of the Church, including 1,512 children.

Following is a list of the presidents of the Oneida Stake: Wm. D. Hendricks, 1884-1887; George C. Parkinson, 1887-1910; Joseph S. Geddes, 1910-1920, and Taylor Nelson, 1920-1930. First counselors: Solomon H. Hale,

1884-1907; Joseph S. Geddes, 1907-1910; James Johnson, 1910-1920; Harrison R. Merrill, 1920-1921; Parley M. Condie, 1921-1929, and David G. Eames, 1929-1930. Second counselors: George C. Parkinson, 1884-1887; Matthias F. Cowley, 1887-1897; Joseph S. Geddes, 1897-1907; Charles D. Goaslind, 1907-1910; Taylor Nelson, 1910-1920; Parley M. Condie, 1920-1921; Hyrum D. Jensen, 1921-1929, and George E. Burgi, 1929-1930. Stake clerks: Alma H. Hale, jun., 1884-1889; Charles D. Goaslind, 1889-1907; Walter K. Barton, 1907-1920; Joseph W. Olsen, 1920-1924, and Joseph Samuel Larsen, 1924-1930. On Dec 31, 1930, the Oneida Stake had a membership of 4,129, including 964 children. Hugh S. Geddes was the only Patriarch in the stake.

**ONTARIO BRANCH**, Boise Stake, Malheur Co., Oregon, consists of the Latter-day Saints residing in the town of Ontario and surrounding country. Ontario is situated on the west side, or left bank, of Snake River, on the Oregon Short Line Railroad, 19 miles southwest of Weiser, in Idaho, 74 miles by highway northwest of Boise, Idaho, and 35 miles southeast of Huntington, Oregon. The saints belonging to the Ontario Branch reside partly on the townsite of Ontario and partly on the farms in the surrounding country district. Ontario is about a mile west of the Idaho-Oregon boundary line, the Snake River at this point forming the boundary between the two states. Some of the members of the Church belonging to the Ontario Branch live in Payette, Fruitland and New Plymouth, in Idaho, and a few also in Vail and Harper, Oregon. In fact the saints in the Ontario Branch are scattered to such an extent that the extreme distance between members is 50 miles east and west and about the same distance north and south. As the saints of the Ontario Branch do not have a meeting house of their own they hold their religious services in the Knights of Pythias Hall in the town of Ontario.

The first Latter-day Saints who made a home in what is now the Ontario Branch were Leonard Christiansen and family, who located in the town of Ontario, where he opened a barber shop in 1911. His was the only Latter-day Saint family in the neighborhood for several years; they belonged to the Weiser Ward in Idaho. In due course of time other Latter-day Saint families made homes in Ontario, and on June 13, 1926, these saints were organized into a branch of the Church with Ernest L. Allen as presiding Elder. The branch commenced its existence with 139 members of the Church (including children) who had formerly belonged to the Weiser Ward. President Allen was succeeded in 1928 by Leonard Christiansen, who presided over the branch Dec 31, 1930. The membership of the branch on that date was 340, including 95 children. The total population of the Ontario Precinct was 1,941 in 1930.

**OPHIR BRANCH**, Tooele Stake, Tooele Co., Utah, consists of the Latter-day Saints residing in the mining camp of Ophir, which is situated near the top of the Oquirrh Mountains, east of Rush Valley, about 18 miles south of Tooele, the county seat and the headquarters of the Tooele Stake. It is also five miles northwest of Mercur.

Among those employed in the mines at Ophir were a number of Latter-day Saints, some of whom brought families with them into the camp. These families of saints were organized into an independent branch Sept. 11, 1921, with Perry C. Gillett as presiding Elder. Later the mining operations at Ophir ceased to a very great extent and most of the people who had been employed around the mines left the camp. Yet a sufficient number of Latter-day Saints were left at Ophir to warrant the continuation of a dependent branch and Perry C. Gillett (who had removed to Tooele) was still (Dec. 31, 1930) considered the presiding Elder of the Ophir Branch, which as a

dependent branch belonged to the Tooele South Ward.

**OQUIRRH STAKE OF ZION**, Salt Lake County, Utah, consists (1930) of Latter-day Saints residing in the western part of Salt Lake County, in a tract of country extending north to the Pioneer Stake, east to the Jordan River or Grant and Cottonwood stakes, south to West Jordan Stake and west to the Oquirrh Mountains, or the Tooele Stake. The headquarters of the stake are at Pleasant Green, where there is a L. D. S. Church seminary building, which affords accommodations for the stake presidency, the High Council and also for the auxiliary organizations of the stake to hold meetings. In the basement of this building is a recently constructed vault, affording a safe place of deposit for stake and ward records.

Oquirrh Stake was organized June 3, 1923, from parts of Pioneer and Cottonwood stakes. To form the new stake, Garfield, Magna and Pleasant Green wards were taken from Pioneer Stake and Hunter and Granger wards from the Cottonwood Stake. The name of the stake was suggested because the Oquirrh Mountains form the western boundary of the stake. An addition was made to the stake in 1927 when the saints employed by the Hercules Powder Company at the base of the mountains were organized as the Bacchus Branch.

George A. Little was chosen president of the stake with John Henry Bawden as first and Henry Earl Day as second counselor. These officers acted in the positions named until Feb. 3, 1929, when they were honorably released, and Harry Edward Sutton, Bishop of Pleasant Green Ward, was set apart as president of the Oquirrh Stake, with Henry Earl Day as first and Isaac William Coon as second counselor. Henry J. Walk, who had acted as stake clerk since the organization of the stake, died Aug. 23, 1930, and was succeeded by Alfred C. Nielsen, who acted Dec. 31, 1930. On that

date the stake had 5,248 members, including 1,472 children.

**ORA WARD**, Yellowstone Stake, Fremont Co., Idaho, consisted of the Latter-day Saints residing on Sand Creek, north of Henry's Fork of Snake River, in a scattered settlement, in which the farmers irrigate their gardens and farming lands from reservoirs and lakes fed by Sand Creek. Most of the early settlers in that part of the country were Latter-day Saints, and the center of the ward, where the meeting house stood, is  $1\frac{1}{4}$  miles north of Henry's Fork, and four miles northeast of the confluence of that river and Sand Creek. The area of the ward was almost unlimited, Henry's Fork forming the boundary lines of the ward on the south and east. West it extended to the Lava Breaks and Sandhills, which separate the ward from St. Anthony. Northward the boundaries were indefinite.

The history of the saints on Upper Sand Creek commenced with a few L. D. S. families who settled on Sand Creek, about 12 miles northwest of the later Ora center. These saints were organized into the Arcadia Branch of the Parker Ward June 19, 1892, with Edwin Griffiths as presiding Elder. He was succeeded in 1893 by Edwin A. Smith, who presided until Feb. 10, 1898, when the Arcadia Branch was organized as the Ora Ward with Marion J. Kerr as Bishop. He was succeeded in 1907 by Mansfield Andrus, who in 1918 was succeeded by Robert M. Kerr, who presided until April 9, 1921, when the Ora Ward was disorganized, most of the saints having moved away from the neighborhood. The disorganization of the Ora Ward went into effect June 12, 1921, when the bishopric of the Ashton Ward was reorganized and the saints who had formerly belonged to the Ora Ward were transferred to the Ashton Ward.

**ORANGEVILLE WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing in the town of Orangeville and surrounding coun-

try district. The town is pleasantly situated on Cottonwood Creek, about eight miles below the mouth of Cottonwood Canyon,  $2\frac{1}{2}$  miles west of Castle Dale, the headquarters of the stake, 33 miles southwest of Price, the nearest railroad station, and 160 miles southeast of Salt Lake City. The town has a number of fine residences, several small stores, a substantial meeting house and a recently erected modern school house. Within the limits of the ward is a flouring mill situated on Cottonwood Creek, about two miles west of the town.

Orangeville is one of the original towns founded by Latter-day Saints in Castle Valley in 1877. Among the first settlers who came over the mountains from Sanpete Valley to settle in Castle Valley was Erastus Curtis. Others followed, and the first settlers consisted principally of young married people who hailed from Fountain Green and Manti in Sanpete Valley. Most of these were called by the ecclesiastical authorities of the Sanpete Stake of Zion and went over the mountains to Castle Valley in obedience to that call. Some of them became owners of good and productive farms in their new location. A townsite was surveyed in Orangeville in 1888 and named Castle Dale, which name had previously been given to the post office established the year before. A primitive meeting house, a log building, 18 by 24 feet, was erected in 1880. When more settlers came over the mountains in 1881, the locality began to show signs of prosperity, and on Aug. 13, 1882, the original Castle Dale Ward was divided into two bishop's wards, the upper part of the same being organized into a new ward called Orangeville, in honor of Orange Seeley, who had figured prominently in the founding of settlements in Castle Valley. Jasper Robertson was chosen as Bishop of the Orangeville Ward. He presided from 1882 to 1906, when he was succeeded by Henry M. Reid, who in 1921 was succeeded by John H. Taylor, who acted Dec. 31, 1930.

On that date the Church membership of Orangeville Ward was 582, including 115 children. The total population of the Orangeville Precinct was 644 in 1930, of which 532 resided in the town of Orangeville.

**ORDERVILLE WARD**, Kanab Stake, Kane Co., Utah, consists of the Latter-day Saints residing in the town of Orderville, the largest settlement in Long Valley, situated on the Rio Virgen, four miles southwest of Glendale, two miles northeast of Mt. Carmel and 22 miles northwest of Kanab, the stake headquarters. It is also 90 miles by road via Zion Park, east of St. George, and 105 miles south of Marysville, the terminus of the Marysville branch of the Denver & Rio Grande Western Railroad. Orderville is surrounded by good and fertile lands, very limited, however, but all kinds of cereals and fruits are raised.

Early in 1874 Pres. Brigham Young introduced the subject of the United Order in St. George and sent John R. Young and others to Long Valley to organize branches of the same there. At a meeting held at Mount Carmel, nearly all the saints there joined said order. In the spring of 1875 a division took place among those of the brethren at Mt. Carmel who had joined the United Order, and those who had withdrawn from it, and those who were in favor of continuing the order, in charge of Bishop Howard O. Spencer, located a new town in Long Valley, about two and a half miles above Mt. Carmel. Small lumber houses and a large dining hall were erected, and the people in the new settlement started out full-heartedly for the purpose of making the United Order a success. They succeeded, and Orderville has the reputation of continuing working faithfully in that order longer and more successfully than any other settlement of the saints in the Rocky Mountains. The experience of these faithful, devoted people is a lesson to others. Under the laws and agreements entered into by all concerned, this branch of

the United Order continued for 12 years, or until 1886, when Pres. John Taylor advised them to separate and live as other people. Hence the affairs of the order were settled seemingly to the satisfaction of all concerned.

The saints at Orderville were organized as a bishop's ward Aug. 7, 1877, with Thomas Chamberlain as Bishop. Previous to that the saints at Orderville had constituted a part of the Mount Carmel Ward Bishop Chamberlain was succeeded in 1884 by Henry W. Esplin, who in 1911 was succeeded by Henry Chamberlain, who in 1921 was succeeded by Edward Carroll, who presided Dec 31, 1930. At that time the Orderville Ward had a membership of 437, including 114 children.

The total population of the Orderville Precinct was 439 in 1930

**OREGON CONFERENCE**, or District, of the Northwestern States Mission, consists of the central and northern counties of Oregon, and had a total Church membership of 1,283, including 235 children, on Dec 31, 1930. The total Church membership in the state of Oregon (composed in the Oregon and South Oregon conferences and in the Union Stake) was 3,226, including 580 children. The headquarters of the Northwestern States Mission were located at Portland, Oregon, where there is a fine L. D. S. chapel and mission home. There were in Oregon six bishop's wards belonging to Union Stake, namely, Baker, Imbler, La Grande 1st, La Grande 2nd, Mt Glen and Union, and also six branches of the Church belonging to the Northwestern States Mission, namely, Bend, Eugene, Klamath Falls, Medford, Portland and Salem.

That part of the United States now known as the state of Oregon was, for many years, a bone of contention between England and the United States, the United States Government claiming that it was included in the Louisiana Purchase obtained from France in

1803 while England claimed that it was at that time and still remained within the boundaries of the British possessions. In 1818 a treaty of joint occupancy was entered into between the two governments, but by another treaty with England in 1846 a clear title to the area was acquired by the United States. The territory of Oregon was organized in 1848 and also made to include the present states of Washington and Idaho. Oregon was admitted as a state of the American Union Feb 14, 1859. The present area of Oregon is 95,607 square miles. The population of the state was 13,294 in 1850, 52,465 in 1860, 90,923 in 1870, 174,768 in 1880, 317,704 in 1890, 413,536 in 1900, 652,765 in 1910, 782,389 in 1920, and 953,786 in 1930.

In the early 40's migration to Oregon was being fostered by the United States, and it was natural that the thoughts of the leaders of the Church, anxious at that time to establish a new gathering place for the saints, should be directed westward to Oregon. With this thought in mind, a committee of leading brethren was appointed in Nauvoo in February, 1844, to go to Oregon and investigate its facilities for colonization, but, owing to unsettled conditions in Nauvoo, Ill., and the martyrdom shortly afterwards of the Prophet Joseph Smith and his brother Hyrum, this committee did not make the contemplated journey.

Henry Clay, when a candidate for the presidency of the United States, upon being asked whether, if elected, he would extend protection to the Mormons, answered in a contemptuous manner: "You had better go to Oregon."

When the migration of the saints to the Valley of the Great Salt Lake was commenced in 1847, the Oregon Trail was followed for about 400 miles (from Fort Laramie to Fort Bridger) and later, in 1864, 1865 and 1866, the Oregon Trail was followed for about 800 miles from Fort Kearney to the South Pass.

In 1851 a settlement of the saints was founded in southern California (later called San Bernardino) and from there missionaries were sent by Apostle Charles C. Rich to labor in the territory of Oregon. These missionaries and others who followed were successful in making converts in California and Oregon, and several branches of the Church were raised up in different parts of California. But when federal soldiers were sent to Utah in 1857, much prejudice was created against the saints on the Pacific Coast. Both missionaries and saints were exposed to mob violence and ill-treatment upon several occasions, and so the field was temporarily abandoned.

At a conference of the Oneida Stake (Idaho) held July 26, 1897, it was decided to open a mission in the states of Oregon, Washington and Idaho (later called the Northwestern States Mission), which mission, by instructions from the First Presidency of the Church, was placed under the direction of the Oneida Stake presidency. Elders Denmark Jensen and George Z. Lamb were called to labor in Baker City, Oregon. From this time forward Oregon became a fruitful missionary field for L. D. S. Elders.

In 1900 a number of brethren from Idaho went into Union County, Oregon, to raise beets and were successful in that industry, where others had failed. Other members of the Church had settled at various points, and these, with new converts made by missionaries, had become members of flourishing branches of the Church, so that on June 9, 1901, a stake of Zion, named the Union Stake, comprising the Latter-day Saints in Union and Baker counties, was organized, and the La Grande, Mt. Glen, Alicel, Baker, Imbler and Nibley branches of the Northwestern States Mission were organized as bishop's wards to make a part of the newly created stake. Missionary work, however, was continued in the south and west parts of Oregon under the

direction of the Northwestern States Mission.

**ORTON WARD**, Lethbridge Stake, Alberta, Canada, consists of Latter-day Saints residing in an open prairie country about four miles south of Pearee, a railway station on the Crow's Nest branch of the Canadian Pacific Railway, about  $6\frac{1}{2}$  miles east of Macleod and about 50 miles northwest of Lethbridge. It is a dry farming district, and drouth has repeatedly threatened the very existence of the little settlement, and had it not been for the determination, energy and co-operation characteristic of Latter-day Saints, the settlement might long ago have ceased to exist. Among the first L. D. S. settlers of Orton was Josiah Orr and family, in whose honor the settlement was named. The Orr family, who had previously resided in Liberty, Bear Lake Co., Idaho, arrived in Canada in the spring of 1901, together with others. The saints at Orton were organized as a ward in 1905, with George W. Tolley as Bishop. He was succeeded in 1907 by Josiah Orr, who in 1922 was succeeded by William Russell Parker, who acted as Bishop Dec 31, 1930, at which time the ward had a membership of 161, including 36 children.

**OSGOOD WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing adjacent to the Idaho Falls 1st Ward on the west side of Snake River.

The ward has a fine brick meeting house erected in 1928-1929 at a cost of \$8,000.

The saints who lived in that part of the country were organized into a branch of the Church named Austin, in honor of stake pres. Heber C. Austin, with Joseph C. Moss as presiding Elder. The Austin Branch was organized as a bishop's ward named Osgood April 17, 1927, with Alma Williams as Bishop. The name Osgood had previously been given to that part of the country in honor of a family by that name who figured prominently in the



early settlement of the district. Bishop Williams presided over the Osgood Ward Dec. 31, 1930, on which date the ward had 422 members, including 105 children. The total population of the Osgood Precinct was 825 in 1930

**OSMOND WARD**, Star Valley Stake, Lincoln Co., Wyoming, is an outgrowth of Afton and was organized as a separate ward Aug. 18, 1910, and named Osmond in honor of George Osmond, the first president of the Star Valley Stake Up to that time the place was known as the Dry Creek settlement Andrew M Nielsen was the first Bishop of the Osmond Ward; he was succeeded in 1917 by Otto Alfred Harrison, who presided Dec. 31, 1930, on which date the Osmond Ward had 170 members, including 50 children

**OTAGO CONFERENCE**, or District, of the New Zealand Mission, embraces the south end of the South Island of New Zealand with headquarters in the city of Invercargill. The northern boundary of the conference is the boundary line between Otago and Canterbury provincial districts. Otago Conference had a Church membership of 54 at the close of 1930. The conference was organized Oct 22, 1892

**OTTAWA CONFERENCE**, or District, of the Canadian Mission, comprises the Latter-day Saints residing at Ottawa, Ontario, the capital of the Dominion of Canada, and vicinity. There is an organized branch of the Church at Ottawa.

**OTTO WARD**, Big Horn Co., Wyoming, consists of a few families of Latter-day Saints residing in a country district known as Otto on the north side of the Grey Bull River, about 12 miles southeast of Burlington, and 13 miles northwest of Basin, the county seat of Big Horn County, Wyoming

There was a small village on the north bank of Grey Bull River before the saints entered the Big Horn Basin, one mile south of the present village of Otto. Soon after the Big Horn County was created with only a few

scattered inhabitants, the little village of Otto, named after a non-Mormon ranchman, competed with another village on the Big Horn River, called Basin, for the county seat, and in the voting which took place the Basin people only gained the victory with a very small majority. The first Latter-day Saint settlers in that part of the country now included in the Otto Ward came from Garden City, Utah, and from Star Valley, Wyoming, in 1900 and 1901. These early settlers were organized into a ward Sept. 10, 1901, with George Myron Porter as Bishop; he was succeeded in 1906 by Niels E Winters (presiding Elder and later Bishop), who in 1917 was succeeded by Orson M Porter, who presided Dec 31, 1930.

The Church membership of the Otto Ward Dec 31, 1930, was 165, including 46 children The total population of the Otto Precinct was 355 in 1930.

**OVERLAND TELEGRAPH** (The), uniting the Eastern States with the Pacific Coast, and passing through Salt Lake City and other towns in Utah, was constructed in 1860-1861. As early as Feb 14, 1852, the legislative assembly of Utah Territory memorialized the U. S. Congress for the construction of a great national central railroad from the Missouri River to the Pacific Coast, and also for the establishment of a telegraph line across the continent, both to pass through Salt Lake City But it was not until the year 1861 that telegraph connection was thus established and the transcontinental railroad was not built until nearly eight years later

In the construction of the transcontinental telegraph line Salt Lake City was made an important connecting point, the eastern division being built westward from the Missouri River and the western division eastward from San Francisco to Salt Lake City. Messrs. Little and Decker of Salt Lake City took a contract to furnish poles from Salt Lake City to Ruby Valley, Nevada, a difficult assignment, owing

to the scarcity of suitable trees except in almost inaccessible parts of the mountain slopes.

Communication between the Eastern States and Salt Lake City was established Oct. 18, 1861, when by courtesy of Mr. Creighton, general agent for the Eastern Division, Pres Brigham Young was invited to send the first message over the line. This was a congratulatory communication to Mr. J. H. Wade, president of the Pacific Telegraph Company at Cleveland, Ohio. Communication between San Francisco and Salt Lake City was established six days later (Oct. 24th), and Pres. Brigham Young was again invited to send the first message over the line, on this occasion by courtesy of Mr James Street, supervising agent of the Western Division, Pres Young sent a congratulatory message to Mr H. W. Carpenter, president of the Overland Telegraph line at San Francisco. Thus, on Oct. 24, 1861, complete telegraphic communication from the Atlantic to the Pacific coasts was established. Immediately afterwards Pres Young put into operation plans for the establishment of branch lines throughout the territory (See Deseret Telegraph.)

**OVERTON WARD**, Moapa Stake, Clark Co, Nevada, consists of the Latter-day Saints residing in a rich farming district in the Moapa Valley. Overton is a regularly surveyed town, in which the Latter-day Saints own a commodious meeting house. Overton is the headquarters of the Moapa Stake of Zion and there is a fine brick stake house, affording quarters for the stake presidency and the High Council. Overton is 15 miles by rail south of Moapa, on the St Thomas branch of the Los Angeles and Salt Lake Railroad. It is the center of an extensive farming district, which enjoys a fine semi-tropical climate.

This settlement dates back to 1869 when, in connection with the so-called Muddy Mission, it was founded, together with other settlements of Latter-day Saints, and a somewhat pros-

perous community inhabited the valley until 1871, when the exorbitant taxation on the part of the state officials of Nevada compelled the saints to leave their homes and establish themselves in Utah. For some years after that the Moapa Valley was occupied by non-Mormon ranchmen, but by and by Latter-day Saints again found their way into the fertile valley, bought out non-Mormon occupants and were organized by the authorities of the St. George Stake into a branch of the Church May 6, 1883, with John Munson as presiding Elder. This branch was organized as a bishop's ward Dec. 29, 1884, with Isaiah Cox as Bishop. He was succeeded in that capacity in 1885 by Brigham Whitmore, who in 1892 was succeeded by David J. Cox as presiding Elder, who, later the same year, was succeeded by Thomas Johnson in the same capacity. The Overton Branch was made a ward again Sept 9, 1895, with Thomas J Jones as Bishop. He was succeeded in 1901 by John M Bunker, who in 1908 was succeeded by Willard L. Jones, who in 1912 was succeeded by William A Whitehead, who in 1915 was succeeded by William W. Perkins, who in 1916 was succeeded by Mendis D Cooper, jun., who in 1929 was succeeded by Joseph Benjamm Robison, who presided Dec. 31, 1930. On that date the Overton Ward had a membership of 385, including 90 children. The total population of the Overton Precinct was 448 in 1930.

**OVID WARD**, Bear Lake Stake, Bear Lake Co., Idaho, consists of the Latter-day Saints residing in and near the village of Ovid, which is situated about 4½ miles north of Paris, 3½ miles southeast of Liberty, and five miles southwest of Montpelier, and forms the center of a fertile farming district.

Ovid was first settled in 1864 and Robert H Willams was the first presiding Elder. He was succeeded in 1865 by Henry Gasman, who in 1866 was succeeded by Niels Christian Edlefsen, who in 1874 was succeeded by Peter

Jensen, who was chosen Bishop of the settlement when the Ovid Branch was organized as a ward Aug. 26, 1877. Brother Jensen was succeeded as Bishop in 1888 by Philemon Lindsay, who in 1915 was succeeded by Lars Peter Nielson, who was killed Dec. 6, 1917, and was succeeded by James Clarence Lindsay, who in 1918 was succeeded by John T. Peterson, who in 1925 was succeeded by Olver L. Peterson, who acted as Bishop in 1930. From the beginning of the settlement the majority of the members were Scandinavian saints.

The Church population of Ovid Ward Dec. 31, 1930, was 185, including 46 children; the total population of Ovid Precinct in 1930 was 214.

**OWEN.** See Lyman, Wyoming.

**OWENSDALE BRANCH,** Shelley Stake, Bingham Co., Idaho, consisted of about 25 families of Latter-day Saints who resided on their respective farms in a rolling mountainous country containing some fertile and productive lands lying adjacent to Taylor Creek, a small stream which is utilized only for culinary purposes. The saints who resided in the Owensdale district originally belonged to the Taylor Ward, but were organized into a branch of the Church July 1, 1917, with Axel E. Anderson as presiding Elder. This branch organization functioned only for a short time.

**OXFORD WARD,** Oneida Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in the town of Oxford and vicinity. Oxford is a sort of a string town extending south from the village about three miles, and about the same distance north. Oxford is a small but very pretty little town containing a mixed population of Mormons and non-Mormons. It can boast of a substantial meeting house, many fine residences, and thriving orchards; it is perhaps unexcelled in the district for its shade and ornamental trees. Water for irrigation purposes is obtained from the mountain streams.

Oxford, situated near a station of that name on the Oregon Short Line Railroad, is 18 miles by nearest road northwest of Preston, 30 miles by nearest road northeast of Malad, and 117 miles by rail north of Salt Lake City, Utah.

In July, 1864, a company of explorers sent out by Church authorities reported the north end of Cache Valley as a suitable place for founding new settlements. At that time there were no settlers in Cache Valley north or west of Franklin. Oxford was settled the same year by John Boice and Noah Brimhall, who built the first cabins near the present Oxford in the fall of 1864. Other settlers soon followed and they named their location Stockton. In 1865 quite a number of other settlers located on the present site of Oxford. In the fall of 1865, on account of dangers from Indians, the people were advised to move together and fort up at Oxford. Hence, the people who had settled at Clifton and Stockton moved into Oxford, where all joined together in building a fort of log houses and thus spent the winter of 1865-1866. A temporary abandonment of Oxford took place in the spring of 1866, when, owing to the danger from Indians, the people sought shelter in Franklin, but they soon returned to their homes in Oxford, and there lived in their fort until the spring of 1868, when most of the people moved out upon their town lots.

William G. Nelson was the first presiding Elder in the new settlement, having been called from Franklin to preside at Oxford. Bro. Nelson was succeeded in 1871 by George D. Lake, who in 1876 was succeeded by George D. Black, who in 1878 was succeeded by William F. Fisher (as Bishop), who in 1883 was succeeded by Neria R. Lewis, who in 1904 was succeeded by Walter Hatch, who in 1920 was succeeded by Leander M. Boice, who in 1928 was succeeded by Olof Angus Olson, who presided Dec. 31, 1930. On that date the Oxford Ward had a membership of 258, including 65 children.

The total population of the Oxford Precinct was 303 in 1930.

**OZONE WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consisted of Latter-day Saints residing in a dry farm district, centering around a school house situated fourteen miles southeast of Idaho Falls, in the hills or mountains formerly included in the Hillside Branch of the Ammon Ward.

Among the settlers who tried to make homes in the dry farming district of Ozone were some Latter-day Saint families, who were organized into a branch of the Church as early as the spring of 1914, and who on Sept 13, 1914, were organized into a ward named Ozone, with William Aaron Judy as Bishop. He presided until 1925, when the ward was disorganized, owing to the continuous drouth and failure of crops, which caused the people to move away and seek homes elsewhere. In 1930 there were only a dozen members of the Church living in the Ozone district belonging to the Ammon Ward.

## P

**PACHECO (COLONIA PACHECO)**, Juarez Stake, state of Chihuahua, Mexico, is situated in the Corrales Basin in the heart of the Sierra Madre Mountains on the headwaters of the Rio Piedras Verdes, 35 miles southwest of Colonia Juarez, the headquarters of the Juarez Stake of Zion. The colonists of Pacheco raise corn, potatoes, alfalfa, fruits, cattle and hogs, and also manufacture a very fine grade of cheese. All three of the L D S mountain settlements raise a very fine quality of vegetables. The lands surrounding Pacheco are, as a rule, fertile and productive, although in places quite rocky. The altitude of the settlement is about 7,000 feet above sea level and only a small part of the land lying adjacent to the river is irrigated from that stream, while other lands are irrigated from small streams situated adjacent to the town-

site. Dry farming is carried on successfully in the valley both above and below the settlement.

Pacheco was first settled by L D S. colonists in the spring of 1887, the first settlers being George C. Williams and Peter A. Dillman, who were soon joined by other L D S home-seekers. The mountain slopes are covered with pine, oak, juniper, maple and other trees. A townsite was surveyed in 1889 and a branch organization effected with Merit Staley as presiding Elder. The Pacheco Ward was organized Feb 12, 1890, with Jesse N Smith, jun., as Bishop, the settlement being named in honor of General Carlos Pacheco, who had used his influence in the interest of the saints and received Apostle Brigham Young and other representatives of the Church with cordiality in the early days of Latter-day Saint colonization in Mexico.

Bishop Jesse N Smith, jun., was succeeded in 1895 by George W. Hardy, who in 1903 was succeeded by John E. Steiner, who presided until the exodus in 1912. When Pacheco was resettled by the saints in 1920, Clarence L. Lunt was chosen as presiding Elder of the colony, and when the branch was organized as a ward in 1921, Bio Lunt was chosen as Bishop. He acted until March 2, 1930, when he was succeeded by Marion L. Wilson, who presided Dec 31, 1930. On that date the ward had a membership of 94, including 34 children.

**PAHREAH WARD**, Kanab Stake, Kane Co., Utah, consisted of the Latter-day Saints residing on Pahreah Creek, a tributary of the Colorado River. The little settlement, which changed locations several times on account of washouts in the creek, was situated 42 miles northeast of Kanab and 35 miles northwest of Lee's Ferry. The ward had a Sunday school, a Relief Society, and a Mutual Improvement Association for both sexes. The farming lands used for gardens and the raising of grain are narrow strips of

land lying along the bed of the creek, but during the existence of the settlement the main occupation of the people was stock-raising.

Peter Shirts was the first settler on Pahreah Creek; he located a claim at a point about four miles below the later village of Pahreah in 1865, and erected a substantial stone building and dug a trench from the house to the creek in order to secure safety for himself and family against the Indians. When the authorities of the Church advised the settlers in the small villages to leave and seek safety elsewhere, Brother Shirts refused to vacate, considering himself able to defend himself and family from any attacks from the Indians. Subsequently, however, a posse was sent out to take him and family to safety. They almost had to take Bro. Shirts away by force, although the Indians had stolen all of his stock. Pahreah was re-settled in 1870, under the presidency of William Meeks. Other settlers arrived, and for several years considerable progress was made in the little settlement. Brother Meeks was succeeded as presiding Elder in 1872 by Allen F. Smithson, who was succeeded in 1877 by Thomas W. Smith, who presided until 1884, when the Pahreah Ward was disorganized and the saints made a branch of the Kanab Ward with Thomas W. Smith as presiding Elder. He acted until 1890 when he was succeeded by John W. Mangum. In 1892 there were only eight families of saints in the Pahreah village, and as floods continued to destroy the property, the families left one by one, and in 1929 only one unmarried man remained. The old buildings erected by the early settlers were mostly in ruins. In 1930 the Pahreah townsite had been entirely vacated.

**PAINESVILLE**, the county seat of Lake County, Ohio, and the largest town between Cleveland, Ohio, and Erie, Pennsylvania, is 31 miles from Cleveland and 170 miles northeast of Columbus. Painesville is classed as

one of the most beautiful towns of the West, it dates back to 1805.

While the headquarters of the Church were in Kirtland, Painesville became connected with the movements of the saints on various occasions and several court proceedings based on trumped-up charges against the Prophet Joseph Smith and other leaders of the Church were heard and decided in Painesville, which in 1930 had 10,944 inhabitants.

**PALESTINE MISSION** (The) comprises the so-called "Holy Land," or the region of country bordering on the Mediterranean Sea, lying southwest of Syria, or west of the Jordan Valley extending to the Mediterranean Sea. This section of country, for many years dominated by Turkey, was turned over to Great Britain in 1917, under mandate by the League of Nations, with the object of establishing therein a national home for the Jews. The area of Palestine, under the terms of the mandate, is about 9,000 square miles. The population was 816,060 in 1930, of which about 80 per cent were Moslems. The Jewish settlements are grouped in four districts, Judea, Samaria, Lower Galilee and Upper Galilee. The British High Commissioner assisted by an executive council is responsible for the execution of the laws. The Zionist Organization is represented by a National Committee. Wheat, barley, lentils, olives and citrus fruits are produced extensively, and olive oil, soap and wine are the chief exports. Sheep, goats, and camels are also raised.

Palestine was never an organized mission of the Church, but has been termed a mission since Apostle Orson Hyde visited the country in 1841. Otherwise it has been a part of the Turkish Mission and is now (1930) associated with the Armenian Mission. There is a small branch of the Church at Haifa and a few scattered German and Armenian saints at Jaffa and other parts of Palestine.

The Latter-day Saints believe in the

literal gathering of Israel and that the Jews, in due time of the Lord, will again possess the coveted land of Palestine. With this in view Elders Orson Hyde and John E. Page, two of the Apostles of the Church, were called at a general conference held in Nauvoo, Ill., April 6, 1840, to fill a mission to Palestine. John E. Page did not respond to the call and so Elder Hyde went alone. After spending some time in England, Holland, Austria and Turkey, he reached Palestine in October, 1841. On the 24th of that month he ascended the Mount of Olives (near Jerusalem) and dedicated the land by prayer for the gathering of the remnant of the Jews. He returned to Nauvoo in 1842.

In February and March, 1873, Palestine was visited by Pres. George A. Smith and party from Utah. The company consisted of Pres. George A. Smith, Apostle Lorenzo Snow, Elders Paul A. Schettler, Feramorz Little, George Dunford, Sister Eliza R. Snow and Clara S. Little. Most of the party left Salt Lake City Dec. 17, 1872, and after visiting in England, France, Italy and other countries, arrived in Jerusalem Feb. 25, 1873. After making a trip to the Dead Sea, the River Jordan, etc., this Palestine party held solemn worship on the Mount of Olives, and then visited other places of interest in Palestine. Leaving Jerusalem March 5, 1873, they visited the ancient site of Shechem (now Nablous), Samaria, Nazareth, Cana, Tiberias, the Sea of Galilee, Bethsaida, Capernaum, Dan and Caesarea Philippi, and arrived at Damascus, Syria, March 15, 1873. From that city the journey was continued over the mountains of Lebanon to Beyrout, Syria, whence they sailed on a steamer for Constantinople, where they arrived April 1st. After visiting several other countries, the party returned to America, Pres. George A. Smith arriving in Salt Lake City June 18, 1873, and the other members of the party shortly before or soon afterwards.

The Turkish Mission was opened in Constantinople in December, 1884, by Elder Jacob Spori, and as missionary labors extended into Syria, the Elders invariably journeyed southward into Palestine to visit places of interest connected with the life and labors of the Savior. At Haifa, Palestine, a little seaport on the Mediterranean coast, Elders Spori and Joseph M. Tanner found a small colony of Germans who listened to their testimony, and on Aug. 29, 1886, George Grau, one of their number, was baptized by Elder Spori. This was the first baptism by divine authority in this dispensation in Palestine. Work was continued, principally among the German colonists, and two Elders from Zion died in Haifa while filling missions, namely, Adolph Haag in 1892 and John A. Clark in 1895. Their graves are suitably marked and have been frequently visited by missionaries and other saints. President Booth and wife labored in Palestine previous to the demise of Pres. Booth in Aleppo, Syria, in 1928. In 1929 no L. D. S. missionaries from Zion labored in Palestine.

Many prominent members of the Church have visited Palestine as missionaries and tourists, and their prayers and faith have always been that Palestine might speedily become one of the most flourishing mission fields of the Church. Besides those already named, we may mention the following Elders who as missionaries have visited Palestine: Jannet M. Sjodahl, who organized a small branch of the Church at Jaffa in 1890, Dr. Frederick Stauffer (1890, 1924, 1928), Andrew Jensen (1896), Anthon H. Lund and Ferdinand F. Hintze (1897), Thomas P. Page (1899-1901), Francis M. Lyman and Sylvester Q. Cannon (1902) and David O. McKay and Hugh J. Cannon (1921).

**PALISADE BRANCH**, Rigby Stake, Bonneville Co., Idaho, consists of a few families of Latter-day Saints residing in Swan Valley on the south fork of Snake River, which passes

through Swan Valley from southeast to northwest. This valley is about 15 miles long and from one to six miles wide. The settlers live in a scattered condition on both sides of Snake River. The L. D. S meeting house, a small frame structure, stands on the north side of the river, 43 miles southeast of Rigby, the stake headquarters, 55 miles southeast of Rexburg, 18 miles south of Victor, in the Teton Basin, and 30 miles northwest of Freedom, in the Lower Salt River Valley, in Wyoming. Swan Valley contains some fertile land suitable for both farming and stock-raising. The valley is surrounded by rugged and lofty mountains.

Michael D. Yeaman and family were among the first L. D. S settlers in Swan Valley, Brother Yeaman arriving there with his family May 1, 1890, from Star Valley, Wyoming. Only one ranch owned by a non-Mormon had been established in the valley before the Yeamans came. Other Latter-day Saints soon followed, a log school house was built, and Michael D. Yeaman called to preside over the saints in Swan Valley, who were organized into a branch of the Church belonging to the Lyman Ward.

At a meeting held Nov. 12, 1893, the saints in Swan Valley were organized as a ward under the name of Palisade, with Michael D. Yeaman as Bishop. He was succeeded in 1895 by Robert Oakden, who in 1901 was succeeded by J. E. Jacobsen, who in 1902 was succeeded by John T. Caldwell, who in 1907 was succeeded by John W. Fawson (presiding Elder), who in 1908 was succeeded by John F. Jones, who in 1914 was succeeded by Frederick Hatfield, who in 1918 was succeeded by Hugh C. Martin as presiding Elder. Brother Martin presided Dec. 31, 1930. On that date the Palisade Branch had a membership of 215, including 32 children. The total population of the Palisade Precinct was 581 in 1930.

**PALISADE WARD**, Teton Stake, Teton Co., Idaho, consists of the Lat-

ter-day Saints residing in a farming district lying north of the Teton Valley, extending northward to Bitch Creek, east to the boundary line between Idaho and Wyoming, south to the Teton Ward, and west to Clementsville, or Teton River. The Palisade Ward owns a small frame meeting house erected in 1916, at a cost of \$500.

At a meeting held at Palisade July 2, 1911, the saints who had located in the district of country known as Palisade were organized as a branch of the Church called the Palisade Branch, with James W. Stott as presiding Elder. He acted in that capacity until May 16, 1915, when the Palisade Branch was organized as the Palisade Ward with James W. Stott as Bishop. He was succeeded in 1921 by Edgar L. Gee, who in 1925 was succeeded by Enos A. Neeley, who presided Dec. 31, 1930. On that date the Palisade Ward had 78 members, including 25 children.

**PALMYRA**, Wayne (formerly Ontario) County, New York, is a town on the New York Central Railroad, 25 miles southeast of Rochester, New York. Here the family of Joseph Smith, sen., the Prophet's father, resided for a short time after their removal from Vermont. The first edition of the Book of Mormon was printed at Egbert B. Grandin's printing office in Palmyra in 1830. The home of Martin Harris, one of the Three Witnesses to the Book of Mormon, was near the town of Palmyra, and Alvin Smith, an older brother of the Prophet Joseph Smith, is buried in the Palmyra cemetery.

The Sacred Grove and the Joseph Smith Farm are  $1\frac{1}{2}$  miles south of Palmyra in Manchester township. (See Manchester township.)

There is a branch of the Church at Palmyra, presided over by Willard W. Bean, who also acts as caretaker of the Joseph Smith Farm.

**PALMYRA** (Old Palmyra), a town founded on the Spanish Fork River in Utah County, Utah, in 1852, was situated about  $1\frac{1}{2}$  miles west northwest

of the present Spanish Fork center. It contained a fort enclosing about 40 acres of land. The houses in that fort were built mostly of adobes and logs, which primitive dwellings formed the outside of the fort. Apostle George A. Smith, writing of Palmyra under date of Dec. 26, 1852, says:

"I have sought out the location of the city of Palmyra on the Spanish Fork River, Utah County, and secured the survey of 360 lots containing 100 rods of ground each, a temple square of 13 acres and four school squares of  $2\frac{1}{2}$  acres; streets six rods wide. The public square commands a view of all the settlements in Utah Valley except Mountainville (Alpine) and is one of the most delightful spots in the mountains. It is 60 miles from Great Salt Lake City and now contains sixty families. Stephen Markham presides. This plot was surveyed in July (1852) and the first house built on it in August. A good adobe school house,  $22 \times 35$  feet inside, has been erected." (Mill Star 15 286)

Only a few buildings and dugouts were erected on the Palmyra city plat. During the short time the people remained there they lived in cabins erected in the fort. Some of the families moved into the fort in 1852, but the majority did not move until the Walker War broke out in 1853, when the people of the Upper Settlement (about a dozen families) moved into Palmyra for safety. Those who originally located in Palmyra had arrived in the valley with the emigration of 1852. Early in 1853 a post office was established in Palmyra with Charles H. Davis as postmaster. At a meeting of the saints of the Spanish Fork Ward held in the evening of March 22, 1853, and attended by Apostle George A. Smith, Stephen Markham was ordained a Bishop and set apart to preside over the Palmyra Ward. According to the official report of October, 1853, Palmyra then contained 412 souls. The people of the Upper Settlement, who moved to Palmyra, spent

the winter of 1853-1854 there. The brethren who owned farms up the river attended to these during the summer until the crops were secured. Some of the settlers, instead of moving to the Palmyra Fort, left for other parts of the country. In the latter part of 1853 the brethren of Palmyra were busily engaged in building their fort in the center of their contemplated city of Palmyra. In the spring of 1854 a number of saints, who had spent the winter in Palmyra Fort, moved up to the mouth of Spanish Fork Canyon, where they afterwards built a fort (See Fort St. Luke.)

Early in 1856, by advice of Pres. Brigham Young, Palmyra was broken up on account of its low and swampy location, where alkali rose to the surface through irrigation and destroyed the crops. Following this advice the settlers located farther up the river, where the site of the present Spanish Fork had been chosen and a survey of a city already made (See Spanish Fork.)

**PALMYRA STAKE OF ZION** consists of some of the settlements of Latter-day Saints in the east central part of Utah County, Utah, with headquarters in the city of Spanish Fork, which consists of five organized bishop's wards. Beside Spanish Fork there are the Lake Shore, Leland, Palmyra and Salem wards. Palmyra Stake is an outgrowth of the Nebo Stake, which was an outgrowth of the original Utah Stake. As the Church population of Utah Valley continued to increase and it became the policy of the Church to have smaller stakes than hitherto had been the case, it was decided to divide the Nebo Stake into two stakes, which decision was carried into effect at a quarterly conference of the Nebo Stake held Nov 23, 1924, and attended by Apostles Stephen L. Richards and John A. Widtsoe, and the Nebo Stake presidency. On that occasion the Lake Shore, Leland, Palmyra, Salem, Spanish Fork 1st, Spanish Fork 2nd, Spanish Fork 3rd and Spanish Fork 4th



wards were separated from the Nebo Stake and organized into a new stake called Palmyra. It was thus named in honor of Palmyra, Wayne Co., N. Y., near which the Hill Cumorah is located and also honoring the name given to one of the settlements founded in 1852 by Latter-day Saints on the Spanish Fork River. Henry A. Gardner, who had formerly acted as first counselor in the presidency of the Nebo Stake, was chosen as president of the Palmyra Stake with Edward Morris Rowe (formerly a member of the Nebo Stake High Council) as first counselor, and Wells Thomas Brockbank (formerly Bishop of the Spanish Fork 2nd Ward) as second counselor. Arthur Nelson was chosen as stake clerk. In 1929 Brother Brockbank was promoted to first and George Ray Hales chosen as second counselor to Pres. Henry A. Gardner. On Dec. 31, 1930, the stake had 4,724 members, including 931 children.

**PALMYRA WARD**, Palmyra Stake, Utah Co., Utah, is the second ward of that name organized by the Church. It consists of Latter-day Saints residing in a farming district lying northwest of the city of Spanish Fork, and embraces the site of "old Palmyra," which was founded on the Spanish Fork River in 1852. The present Palmyra meeting house (a frame building) is situated near the center of Sec. 11 of Township 8 south, Range 2 east, Salt Lake Meridian,  $3\frac{1}{2}$  miles west of Spanish Fork.

A few families of saints who had located west and northwest of Spanish Fork were organized into a branch of the Church called the Spanish Fork North Branch. This branch on Aug. 11, 1901, was organized as a ward named Palmyra, with Albert T. Money as Bishop. He was succeeded in 1921 by Erastus A. Hansen, who in 1929 was succeeded by Edward P. Huntington, who acted as Bishop of the Palmyra Ward Dec. 31, 1930. On that date the ward had 227 members, including 63 children.

**PANACA WARD**, Moapa Stake, Lincoln Co., Nevada, consists of the Latter-day Saints residing in the town of Panaca, situated in Meadow Valley, on the east bank of the Meadow Valley stream. The townsite is irrigated from a warm spring about one mile northeast of the center of the town. Some of the farming lands are irrigated from the same stream and from other sources. Panaca is 13 miles southeast of Pioche, 90 miles northwest of St. George, Utah, 106 miles northwest of Overton, the headquarters of the Moapa Stake, and 15 miles northeast of Caliente.

Panaca, thus named by Indians, signifies rich ore, which the natives found in the hills, on or about the place where Pioche now stands. The so-called White Mountain missionaries, sent out by the Church in 1857 to explore the western country, made this locality their headquarters and did a little farming. In 1864, when the first permanent Mormon settlers came upon the ground, they found remnants of ditches and other improvements made by these missionaries. The Panaca country became known to overland emigrant travelers as early as 1849, and among others who passed through the valley that year was that emigrant company bound for the California mines which partly perished in Death Valley in 1849-1850. After the founding of Panaca as a permanent settlement in 1864, prosperity followed in the wake of the saints, under the direction of John Nebeker, who was called by the Church authorities to preside over all the infant settlements in that region of country. The early settlers had trouble with Indians, but finally peace was established between them and the Whites. Difficulties with miners followed, however, but the settlement survived all difficulties, and even when the L. D. S. settlers vacated Muddy Valley because of the high taxation, some of the Mormon families remained in Panaca, which therefore has been a continuous settlement since it was first founded in 1865.

Following is a list of Bishops and presiding Elders of Panaca from 1864 to 1930 John Nebeker, 1864; Francis Samuel Lee, 1864-1865, James Matthews, 1865-1866; Alexander F. Baron, 1866-1869; James Henri, sen , 1869-1871; Thomas Jefferson Jones, 1871-1875; Luke Syphus, 1875-1882; Milton L. Lee, 1882-1894; Charles C Ronnow, 1894-1899; Francis C. Lee, 1901-1910, Nephi J. Wadsworth, 1910-1913; William H. Edwards, 1913-1920; Franklin E. Wadsworth, 1920-1928, and R Ronnow Lee, 1928-1930. Bishop Lee presided Dec. 31, 1930. On that date the Panaca Ward had a membership of 261, including 47 children The total population of the Panaca Precinct was 451 in 1930.

**PANGUITCH**, Panguitch Stake, Garfield Co, Utah, is the county seat of Garfield County and the headquarters of the Panguitch Stake It is pleasantly located near the hills in the south end of Panguitch Valley, and 15 miles northeast of Panguitch Lake The town of Panguitch is 55 miles south of Marysville, the nearest railroad station, 40 miles east of Parowan, and 60 miles northwest of Kanab

Panguitch Valley became known to the early pioneers of Utah and Parley P. Pratt's exploring company passed through it in the latter part of 1849 But the valley, being considered rather cold for farming purposes, was not settled until the spring of 1864 In that year about fifty families from Parowan, Iron Co, and vicinity came to the valley, including Jens Nielsen of Cedar City, who had been appointed to preside over them During the year these pioneers cleared and fenced a considerable amount of land, made ditches, built several log houses, raised a fair crop of wheat and a number of fat cattle. The next year a school house was built in which meetings were also held. In 1866 Indians began to show hostility and the settlement was temporarily vacated in 1867, the people moving to Parowan, Cedar City and Beaver. In 1871 Panguitch was re-

settled and George W. Sevey was appointed to take charge of the settlement as Bishop. The next year a townsite was surveyed, which (in 1930) includes the southeast part of the town, considerable extensions having been made on the north and west and some on the south of the original survey.

Panguitch Lake, which abounds in fish, soon became such a favorite resort that even in the early 80's James H. Imlay conducted meetings there during the summer months When in 1877 the Panguitch Stake of Zion was organized Bishop George W Sevey was called to act as a counselor in the stake presidency but continued to preside as Bishop in Panguitch until 1879, when the town was divided into two wards, namely, the Panguitch 1st and the Panguitch 2nd This division, however, only continued until 1887, when the two wards were consolidated and Allan Miller was sustained as Bishop of the amalgamated Panguitch Ward He was succeeded in 1900 by James Bell Heywood, who presided until 1916, when the Panguitch Ward was again divided into two wards, namely, the Panguitch North Ward and the Panguitch South Ward On Dec 31, 1930, the two wards in Panguitch had a total membership of 1,429, including 264 children The total population in the Panguitch Precinct in 1930 was 1,661, of whom 1,541 resided on the townsite.

**PANGUITCH 1ST WARD**, Panguitch Stake, consisted of the Latter-day Saints residing in that part of the town of Panguitch, Utah, lying south of the state road and extending east and west to the mountains and south as far as the Panguitch Lake

Panguitch 1st Ward was organized June 1, 1879, when Panguitch Ward was divided into two wards, namely, the Panguitch 1st and 2nd. Joseph Cadwalader Davis was chosen as Bishop of the 1st Ward. He presided until 1887, when the two Panguitch wards were amalgamated into the Panguitch Ward.

**PANGUITCH 2ND WARD,** Panguitch Stake, consisted of the Latter-day Saints residing in that part of the town of Panguitch, Utah, lying north of the state road and extending east and west to the mountains each way and north to the head of Panguitch Canyon, 16 miles distant.

Panguitch 2nd Ward was organized when Panguitch Ward was divided into two wards June 1, 1879. George W. Sevey, who had presided as Bishop over Panguitch Ward (which up to that time had embraced the whole town), was chosen as Bishop of the Panguitch 2nd Ward. He was succeeded in 1880 by Hiram Smith Church, who presided until 1887, when the two wards were amalgamated into the Panguitch Ward.

**PANGUITCH NORTH WARD,** Panguitch Stake, consists of the Latter-day Saints residing in the north part of the town of Panguitch, Garfield Co., Utah. Panguitch North Ward was organized May 28, 1916, when the Panguitch Ward was divided into two wards, namely, the Panguitch North and the Panguitch South. Hans P. Ipsen was chosen as Bishop of the Panguitch North Ward. He acted until Nov. 16, 1930, when, being called into the stake presidency, he was succeeded by Ralph De Long. On Dec. 31, 1930, Panguitch North Ward had a membership of 729, including 81 children. The ward has a fine modern brick meeting house, erected in 1929-1930, at a cost of \$40,000. This building contains an auditorium, capable of seating 300 people, a bishop's room, Relief Society room with kitchen, a baptismal font and several class rooms.

**PANGUITCH SOUTH WARD,** Panguitch Stake, consists of the Latter-day Saints residing in the south part of the town of Panguitch, Garfield Co., Utah.

Panguitch South Ward was organized May 28, 1916, when the Panguitch Ward was divided into two wards, namely, the Panguitch North and the

Panguitch South. Jeddie Nephi Henrie was sustained as Bishop of the Panguitch South Ward. He acted until 1921, when, being called into the stake presidency, he was succeeded by Frederick George Gardiner, who presided Dec. 31, 1930, on which date the ward had a membership of 700, including 183 children. The ward has a fine modern brick meeting house, erected in 1928-1930. This building contains an auditorium, capable of seating 300 people, a bishop's room, a Relief Society hall with kitchen, a baptismal font and several class rooms.

**PANGUITCH LAKE BRANCH,** Panguitch Stake, Garfield Co., Utah, consisted of a few families of saints who had made temporary summer homes in the little valley in which the romantic Panguitch Lake is situated about 15 miles southwest of Panguitch. This distance is covered by a beautiful mountain country, the slopes generally covered with pines and other kinds of forest trees. The lake, which is about a mile long and half a mile wide, abounds in fish and the altitude of the locality is about 8,000 feet above sea level. Major Powell, the noted explorer, was acquainted with the lake and reported that it was the best natural reservoir within the limits of the United States. Panguitch is the Indian word for fish, hence the name of the lake. South of the lake, about two miles, are the celebrated Blue Springs.

In the early eighties, on account of the numerous visitors to the lake during the summer months and for the benefit of the brethren who heeded stock there, a branch of the Church was organized at the Panguitch Lake by the bishopric of Panguitch Ward, with James H. Imlay as presiding Elder. The branch, however, had only a temporary existence.

**PANGUITCH STAKE OF ZION** consists of the Latter-day Saints residing in the south central part of Garfield County and a small part of Kane County, Utah. The stake consists of six organized bishop's wards, namely:

Cannonville, Hatch, Henrieville, Tropic, Panguitch North, and Panguitch South. Some of these are located beyond the Rim of the Basin

On April 21 and 22, 1877, Pres. Brigham Young and Apostles John Taylor, Orson Pratt, Lorenzo Snow and Erastus Snow, with other prominent Elders, held a two days' meeting in Panguitch and organized the settlements in Sevier Valley as far north as, and including, Circle Valley, and as far south as the upper crossing of the Sevier River, as the Panguitch Stake of Zion with James Henrie as president. This new stake at the time of its organization included the Escalante Branch in Potato Valley, Clifton Branch on the headwaters of the Pahreah, Hillsdale on the east fork of the Sevier, Mammoth (Hatch) on Mammoth Creek and a few saints in Circle Valley and near the mouth of Otter Creek. Other wards and branches came into existence, and on Aug 29, 1920, the east part of Panguitch Stake (including Antimony, Boulder, Escalante, Widtsoe, Marion, Kingston, Junction, and Circleville wards) was organized as the Garfield Stake. This left to Panguitch Stake the six wards which are now included within its limits. Stake meetings are usually held in the stake tabernacle at Panguitch, which building was completed in 1885. Pres James Henrie was succeeded in 1882 by Jesse W Crosby, jun., who was succeeded in 1900 by David Cameron, who was succeeded in 1908 by James Houston, who was succeeded in 1916 by John N. Henrie, who acted until his death March 13, 1921. He was succeeded by William J. Henderson, who presided Dec 31, 1930, at which time the stake had a membership of 2,512, including 555 children.

Following are the names of the counselors in the presidency of the Panguitch Stake and of the stake clerks. First counselors: George W. Sevey, 1877-1882; Mahonri M. Steele, 1882-1908; John Nathaniel Henrie, 1908-1916, and William T. Owens, jun.,

1916-1930. Second counselors: Jesse W. Crosby, jun., 1877-1882; David Cameron, 1882-1900; James Houston, 1900-1908; Joseph E. Haywood, 1908-1916, Fred G. Gardiner, 1916-1921; J. Nephi Henrie, 1921-1929, and James L. Hatch, 1929-1930. Stake clerks: Mahonri M. Steele, 1877-1882, Riley G. Clark, 1882-1889; George Dodds, 1889-1896, Mahonri M. Steele, jun., 1896-1902, Hans P. Ipsen, 1902-1907; Joseph Ipsen, 1907-1908; John S Crosby, 1908-1917, and James M. Sargeant, 1917-1930

**PAPAGO WARD**, Maricopa Stake, Arizona, is composed chiefly of Indians residing on the Papago Indian Reservation in Salt River Valley, Maricopa Co, Arizona. These Indians belong mostly to the Pima and Maricopa tribes, which tribes have been known to the Latter-day Saints since 1846, when the Mormon Battalion passed through Arizona en route from the Missouri River to the Pacific Coast. Later, missionaries labored among them with considerable success and many of them were baptized by James Z Stewart and others in 1877.

As soon as the saints commenced to make settlements in Salt River Valley in 1877 missionary work was commenced among the Pimas and Maricopas living in the neighborhood of Tempe, by Elder Daniel W Jones, which led to the baptism of a considerable number, and in 1883 Bro Jones reported at a conference that 300 Lamanites had been baptized. On March 1, 1884, Alexander Macdonald, president of the Maricopa Stake, reported that the Papago Ward had been organized with Arza E Hinckley as Bishop. A number of missionaries were called soon afterwards to labor on the reservation. A day school was commenced and a chapel erected. A Relief Society was also organized in the ward in 1888 with Mrs. Susan Savage as president.

Sister Savage also acted as a teacher in the day school. Bishop Hinckley was succeeded in 1885 by Charles S. Peterson, who was succeeded shortly

afterwards by Daniel P. Jones, who was succeeded in 1891 by George M. Tiffany, who acted until 1906. During his administration, Bishop Tiffany chose Lamanite brethren for his counselors and other ward offices, a custom which was followed quite closely by his successors. Bishop Tiffany was succeeded in 1906 by Isaac V. Rogers, who was succeeded in 1912 by Reaves A. Bird, who was succeeded in 1914 by Hyrum DeFries, who was succeeded in 1915 by Asa Y. Tiffany, who presided Dec. 31, 1930. On that date the Paragonah Ward had 297 members, including 85 children

**PARADISE WARD**, Hyrum Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the town of Paradise and vicinity. Paradise is located on the east bank of the Muddy or Little Bear River in the south end of Cache Valley, five miles southeast of Hyrum, the stake headquarters, and 11 miles south of Logan, the county seat. Nearly all the residents in the district are Latter-day Saints, who own some of the richest farming land in Cache Valley.

A settlement named Paradise was commenced in 1860 on the present site of Avon by a number of people who had formerly belonged to a branch of the Church in Shrewsbury, England, and a few others. But, finding their chosen location unsafe on account of Indian troubles, they moved about three miles north on to the more open flat in 1867. There they dug a ditch, brought water on to the new location, moved most of the buildings they had erected on the site of "Old Paradise" and erected a meeting house from the materials previously used in their former home. The new town of Paradise absorbed a site originally known as Petersburg. David James, who had been appointed Bishop in 1861, moved with the rest and continued to preside over the new settlement until 1873, after which Henry C. Jackson was appointed acting Bishop of the ward during the absence of Bishop James, who,

however, returned. Orson Smith was appointed Bishop of the Paradise Ward in 1875. He being called into the stake presidency, was succeeded in 1884 by Samuel Oldham, who was succeeded in 1907 by Peter O. Hansen, who was succeeded in 1922 by Orville L. Lee, who presided Dec. 31, 1930, at which time the ward had a membership of 505, including 153 children. The total population of the Paradise Precinct was 505 in 1930. Paradise belonged to Cache Stake until 1901, when it became part of the Hyrum Stake

**PARAGONAH WARD**, Parowan Stake, Iron Co., Utah, consists of the Latter-day Saints residing in the little town of Paragonah, which is located on Red Creek, at the foot of the Wasatch Mountains,  $4\frac{1}{2}$  miles northeast of Parowan, 32 miles southeast of Beaver, 38 miles by nearest road west of Panguitch, and 24 miles northeast of Cedar City. Paragonah is known as the coldest place in Iron County, and yet some of the hardiest kinds of fruits are raised there, as well as all kinds of small grain. The gardens and farms are irrigated from Red Creek and Little Creek. Adjacent to Paragonah are interesting ruins of an ancient Indian village

An attempt to bring the water from Red Creek to Parowan in 1851 proved a failure, and hence a new settlement was founded on Red Creek in the spring of 1852 by William H. Dame and others. A townsite was surveyed on Red Creek named Paragonah, this being the Piede Indian name for warm water. The new settlement became somewhat popular in the beginning, and as early as December, 1852, nearly a score of families were living on Red Creek, who had enclosed themselves in a fort. The settlement was temporarily vacated because of Indian troubles in 1853, the people moving to Parowan. The Paragonah brethren went back to Red Creek to irrigate their lands and mature their crops

William H. Dame presided over the Paragonah settlement in the begin-

ning, and meetings at first were held in the open air, or in private houses. In 1855 most of the families who had vacated the settlement in 1853 returned. A new fort was erected at Paragonah, enclosing a parcel of land 105 feet square, and Orson B. Adams was chosen as presiding Elder at the time of resettling. Brother Adams presided until 1869, when Silas S. Smith was chosen as Bishop of Paragonah, he was succeeded in 1878 by Erastus W. McIntyre as presiding Elder, who in 1882 was succeeded by Wm. E. Jones, who died Feb. 24, 1897, and was succeeded by Stephen S. Barton, who in 1908 was succeeded by Thomas W. Jones, who presided Dec 31, 1930. On that date the Paragonah Ward had a membership of 247, including 105 children. The total population of the Paragonah Precinct was 485 in 1930, of which 384 resided in the town of Paragonah.

**PARIS, Bear Lake Stake, Bear Lake Co., Idaho,** consists of Latter-day Saints residing in Paris and vicinity. It is the headquarters of the Bear Lake Stake of Zion and the seat of Bear Lake County, Idaho. It comprises two organized bishop's wards, viz., the Paris 1st and the Paris 2nd wards. In both wards there are fine L. D. S. chapels, besides the stake tabernacle, which is one of the finest houses of worship in southern Idaho. Besides these public buildings there are a fine school house, a number of substantial business blocks, and numerous private residences, mostly brick and frame buildings. The gardens and farming lands belonging to Paris are irrigated from Paris Creek, which rises in the Wasatch Mountains west of the settlement and separates Bear Lake Valley from Cache Valley.

Paris, the oldest settlement in Bear Lake Valley, was settled by a colony of Latter-day Saints under the direction of the late Apostle Charles C. Rich in 1863, and was from the beginning the most important settlement in the valley. Like the adjoining set-

tlements, the saints in Paris were first organized into a branch of the Church, and remained thus until 1870, when the branch was organized as a regular bishop's ward, with Henry D. Horne as Bishop. He presided until 1877, when Paris was divided into two wards, viz., the Paris 1st and the Paris 2nd. Paris, which has a long interesting history, had a total membership of 982, including 156 children, Dec 31, 1930, as against a total population of 1,009 in the Paris Precinct.

One of the important features in the history of Paris was the erection of the Fielding Academy, established by the Church about 1900. It was one of the finest institutions of learning in southern Idaho, and thousands of young Latter-day Saints and others received a splendid education in that institution. The Academy building occupied an elevated position immediately west of Paris, but was destroyed by fire Sept 8, 1928, at a loss of \$50,000. Since that time the Church has sustained a L. D. S. seminary in Paris, which is still in good running order. It is housed in a fine modern building on the public square, immediately northeast of the tabernacle.

**PARIS 1ST WARD, Bear Lake Stake, Bear Lake Co., Idaho,** consists of the Latter-day Saints residing in the south part of the city of Paris, or all that part of the city lying south of the street running east and west of the court house, and north of the tabernacle block.

Until 1877 all the saints in Paris comprised one ward, but when the Bear Lake Stake of Zion was more fully organized Aug 26, 1877, the Paris Ward was divided into two bishop's wards, viz., the Paris 1st Ward and the Paris 2nd Ward, and Henry J. Horne, who had formerly presided over the whole settlement, was chosen as Bishop of the Paris 1st Ward. He was succeeded in 1881 by George B. Spencer, who in 1885 was succeeded by William West, who in 1898 was succeeded by Hyrum T.

Humphreys, who in 1912 was succeeded by H. Edward Sutton, who in 1919 was succeeded by Ezra S. Stucki, who in 1922 was succeeded by Daniel C. Rich, who acted as Bishop of the Paris 1st Ward in 1930.

The Church population of Paris 1st Ward Dec. 31, 1930, was 398, including 61 children.

**PARIS 2ND WARD**, Bear Lake Stake, Bear Lake Co., Idaho, consists of the Latter-day Saints residing in that part of Paris lying north of the street running east and west, north of the tabernacle block, and also includes some families living scattered on their respective farms. The ward has a fine L. D. S. meeting house.

Paris 2nd Ward was organized Aug. 26, 1877, with Robert Price as Bishop. He was succeeded in 1909 by James S. Poulsen, who in 1919 was succeeded by Morris D. Low, who in 1922 was succeeded by Daniel S. Price, who in 1927 was succeeded by Edwin T. Shepherd, who acted as Bishop of the Paris 2nd Ward in 1930.

The Church population of the Paris 2nd Ward Dec. 31, 1930, was 584, including 95 children.

**PARIS CONFERENCE**, or District, of the French Mission, on Dec. 31, 1930, consisted of only twelve members residing in the city of Paris, the capital of France.

**PARK CITY WARD**, Summit Co., Utah, consists of the Latter-day Saints residing in the mining town of Park City, which is located high up in the mountains, 7,000 feet above sea level, on the headwaters of Silver Creek. Park City is the terminus of the Echo and Park City branch of the Union Pacific Railroad, and of the Salt Lake City and Park City branch of the Denver and Rio Grande Railroad. A meeting house, erected by the saints at Park City in 1897, was destroyed by fire a year later, but in 1900 a frame structure was erected, which is still used as a house of worship.

The rich mineral deposits in Park

City and vicinity were under observation as early as 1869, but it was not until 1872 that real mining operations commenced, when the Ontario Mine, which later produced over \$50,000,000 in silver, lead and gold, was opened up. Rich deposits of copper were also discovered, which added greatly to the mineral wealth of the district. Other great mining companies commenced activities in different places, such as the Silver King Coalition Mines Company, the Park-Utah Consolidated Mines Company, the Park City Consolidated Mining Company and the New Quincy Mining Company. Besides these, many other smaller corporations have done their part in making Park City and environs famous.

Among the officials and miners of this district were a number of Latter-day Saints and at an early day Gad Davis presided over a branch of the Church organized there. He was succeeded in 1886 by John Holmberg, who moved away and for a time after that there was no organized branch of the Church at Park City. On Sept. 2, 1894, the branch was revived with Thomas L. Allen as presiding Elder. He acted in that capacity until the Park City Ward was organized in 1901 with Frederick Rasband as Bishop. He was succeeded in 1909 by William D. Lewis, who was succeeded in 1912 by Ezra Waddoups, who was succeeded in 1918 by William J. Lewis, who, being called to act as a counselor in the Summit Stake presidency, was succeeded in 1925 by Zachariah J. Oblad, who presided Dec. 31, 1930, on which date the ward had 1,613 members, including 423 children. The Park City Precinct in 1930 had a total population of 4,538, of which 4,281 resided in Park City.

**PARK VALLEY WARD**, Curlew Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in a district of country known as Park Valley, though it can scarcely be called a valley, as it is a wide open country extending as far south as the salt desert west of Great Salt Lake. Park

Valley proper is 30 miles long from east to west and about 15 miles from north to south. It is bounded on the north by the Clear Creek Mountains, east by rolling hills which separate it from Curlew Valley, and west by Terrace Mountains. Through Park Valley runs Dove Creek from west to east and from that stream, and other streams, water is obtained for irrigation purposes. The Park Valley center, where the meeting house and school house stand, is 13 miles northwest of Kelton, a station on the Southern Pacific Railroad, 40 miles southwest of Snowville, 58 miles southwest of Holbrook, the headquarters of the Curlew Stake, and 85 miles northwest of Brigham City.

Among the first settlers known to have located in Park Valley was Wm Cotton Thomas, a Latter-day Saint who arrived with his family from Brigham City in 1869 and located on the Willow Springs near Dove Creek, about six miles south of the present Park Valley school house. The next settler was Thomas Dunn of Mormon Battalion fame. He located on Marble Creek. Other settlers followed and the saints in Park Valley were organized as a branch in 1871 with Thomas Dunn as presiding Elder. This branch was organized as a ward in 1879 with Erastus B Meacham as Bishop, who in 1892 was succeeded by William H Meacham, who in 1899 was succeeded by James W Palmer, who in 1913 was succeeded by David Hirschi, who in 1920 was succeeded by William R Nish, who in 1923 was succeeded by Ira J Burton, who in 1929 was succeeded by Elijah R Palmer, who on April 13, 1930, was succeeded by Louis A Hirschi, who presided Dec 31, 1930. At that time the membership of Park Valley Ward was 159, including 46 children. The total population of Park Valley Precinct was 167 in 1930.

**PARKER WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in the town of Parker and surrounding coun-

try situated on the so-called Egin Bench, surrounded by a tract of country lying north of Henry's Fork of Snake River. The center of the ward is about four miles west of St. Anthony, the stake headquarters, and nine miles by nearest road north of Rexburg. Part of the inhabitants of Parker reside on the townsite and part on farms and ranches in the surrounding country. The lands are rich and productive and the people as a rule prosperous.

The first L. D. S. organization in that part of Snake River Valley, now included in the Parker Ward, was a branch of the Church organized Nov 28, 1881, called Garden Grove. On Jan. 8, 1882, a Sunday school was organized in the vicinity called the Egin Sunday school because of its location on the Egin Bench. In June, 1883, a townsite was located and named Parker in honor of Wyman M. Parker, the first presiding Elder in the settlement. The Egin Canal, through which the people get their water for irrigation purposes, was commenced in 1879 and finished in 1883.

On June 11, 1884, the Egin Branch was organized as a regular bishop's ward named Parker, with Wyman M. Parker as Bishop. He was succeeded in 1892 by Edmund Z. Carbine, who in 1902 was succeeded by Daniel G. Miller, who in 1909 was succeeded by Arnold D. Miller, jun., who in 1924 was succeeded by George F. Rudd, who presided Dec. 31, 1930. On that date the Parker Ward had 481 members, including 105 children. The total population of the Parker Precinct was 584 in 1930, of which 286 resided in the village of Parker.

**PARLEY'S PARK WARD**, Summit Stake, Summit Co., Utah, consisted of the Latter-day Saints residing in Parley's Park Precinct, including the village of Snyderville, Kimball's Ranch and all the scattered settlers living along the headwaters of Silver Creek and East Canyon Creek with their numerous small tributaries. Stock raising occupied most of the time of



the inhabitants. There are a number of stone quarries at the foot of the mountains northwest and southeast of Snyderville from which some of the finest red sandstone found in the country is extracted.

The beautiful little valley called Parley's Park was known to the early pioneers of Utah in 1847, and in 1850 Apostle Parley P. Pratt made a road through the lower part of Parley's Canyon and became so pleased with the little valley that he laid claim to it and named it Parley's Park. He employed a man to put up a cabin on the bank of Spring Creek, on the present site of Snyderville. Later Samuel Snyder built a saw mill in the district. The next permanent settler was Wm H. Kimball, a son of Pres. Heber C. Kimball, who built a trading station known as Kimball's Hotel, a well known place for many years to travelers on the old overland mail route. After a while other settlers came and meetings were held in Parley's Park under the direction of Jesse W. Johnson. In June, 1866, Ephraim S. Snyder was called by Wm. W. Cluff, presiding Bishop in Summit County, to preside over the saints in Parley's Park. When the Summit Stake was organized July 9, 1877, the saints in Parley's Park, including those at Snyderville, were organized as the Parley's Park Ward with Joseph H. Black as Bishop. He was succeeded in 1878 by Alexander H. Stanley, who was succeeded in 1881 by George M. Pace, who presided until his death, March 6, 1897, and was succeeded by Hans O. Young, who was succeeded in 1901 by Angus J. Cannon, who was succeeded in 1916 by Milton O. Bitner, who moved away in March, 1924, after which his counselor, Wilford W. Snyder, presided until August, 1924, when the ward was disorganized and the former members became a part of the Park City Ward. The Parley's Park Precinct in 1930 had a total population of 125.

**PARLEY'S WARD**, Granite Stake, consists of Latter-day Saints residing

in a scattered condition in a somewhat extensive area in that part of Salt Lake City, Utah, which is bounded on the north by Emigration Creek and 13th South St. (or Wasatch Ward), east by the mountains, south by Parley's Creek and the Park City branch of the Denver and Rio Grande Railroad (or East Mill Creek and Highland Park wards), and west by 17th East St. and Emigration Creek (or Sugar House Ward). The ward meeting house is situated on the corner of 21st South and 21st East streets, facing north and west.

Parley's Ward, an outgrowth of Sugar House Ward, was organized Nov. 3, 1912, with Herbert Savage as Bishop. Some time previously, the saints residing in the east part of the Sugar House Ward had been organized as the Pleasant View Branch of the Sugar House Ward with Herbert Savage as presiding Elder. Soon after the organization of the branch the saints there erected a small brick meeting house on the corner of 21st South and 21st East streets; this building, remodeled, served as the ward chapel until December, 1930, when a new meeting house, erected at a cost of \$10,000, was taken into use. The name chosen for the ward was given on account of its proximity to Parley's Canyon, named in honor of Apostle Parley P. Pratt.

Herbert Savage, the first Bishop, was succeeded in 1921 by John W. Shurtliff, who was succeeded in 1924 by John W. Beardall, who was succeeded in 1929 by Joseph E. Kjær, who presided Dec. 31, 1930. On that date the Parley's Ward had 320 members, including 58 children.

**PAROWAN**, Parowan Stake, is the pioneer town of Iron County, Utah, and was founded in January, 1851, by Apostle George A. Smith, who, with many others, was called by the authorities of the Church to locate a settlement of the saints in Little Salt Lake Valley. The first settlers arrived on the present site of Parowan Jan. 13,

1851, and immediately commenced to make improvements. The location was first named Louisa, honoring a woman somewhat prominent in the early days of the Church, but was soon changed to Parowan. Parowan, the county seat of Iron County, is located in the south end of Little Salt Lake Valley, 19 miles northeast of Cedar City, the headquarters of the stake, 35 miles southeast of Beaver, and 270 miles by nearest road southeast of Salt Lake City. The inhabitants of Parowan are nearly all Latter-day Saint farmers, and in 1930 the saints constituted two organized bishop's wards, viz: the Parowan East Ward and the Parowan West Ward. The Little Salt Lake Valley, in which Parowan is situated, soon became known to the early pioneers of Utah, Jefferson Hunt and his company being the first Latter-day Saints to pass through the valley in 1847. In 1849 Parley P. Pratt's exploring company passed through the valley and recommended it as a suitable place for settlement. This report led to the founding of Parowan in 1851. As the settlement grew, a temporary stake of Zion was organized in Parowan, and a substantial fort was built as a protection against the Indians. After the presidency of Apostle George A. Smith, Tarlton Lewis was chosen as the first Bishop of Parowan. He was succeeded in 1858 by William S. Warren, who presided until 1869, when Parowan was divided into two wards, namely, the Parowan 1st and the Parowan 2nd wards. These two wards existed side by side until June 20, 1885, when they were amalgamated into one ward, which was given the old name of Parowan, Charles Adams being chosen as Bishop. He was succeeded in 1901 by Morgan Richards, jun., who in 1909 was succeeded by Walter C. Mitchell, who in 1911 was succeeded by James Leech Adams, who in 1916 was succeeded by Hans J. Mortensen, who in 1921 was succeeded by Hugh L. Adams, who presided until March 14, 1926, when the Parowan Ward was divided into two wards, namely, the Parowan

East and the Parowan West wards. These two wards had a membership of 1,311, including 238 children, Dec. 31, 1930. The total population of the Parowan Precinct in 1930 was 1,623, of which 1,474 were residents of Parowan City.

**PAROWAN 1ST WARD**, Parowan Stake, Iron Co., Utah, consisted of the Latter-day Saints residing in the south half of the city of Parowan. From 1851 to 1869 the saints at Parowan consisted of one ward only, but on March 25, 1869, the Parowan Ward was divided into two wards, namely, the Parowan 1st Ward and the Parowan 2nd Ward. Herman Daggett Bayles was chosen as Bishop of the Parowan 1st Ward. He was succeeded in 1877 by William C. McGregor, who in 1880 was succeeded by William C. Mitchell, who presided until June 20, 1885, when the Parowan 1st and the Parowan 2nd wards were amalgamated and continued as the Parowan Ward.

**PAROWAN 2ND WARD**, Parowan Stake, Iron Co., Utah, consisted of the Latter-day Saints residing in the north half of the city of Parowan. This ward was organized March 25, 1869, when the Parowan Ward was divided into two wards, namely, the Parowan 1st Ward and the Parowan 2nd Ward. Samuel H. Rogers was chosen as Bishop of the Parowan 2nd Ward. He was succeeded in 1879 by John Edward Dalley, who presided until 1885, when the Parowan 1st Ward and the Parowan 2nd Ward were amalgamated into the Parowan Ward with Charles Adams as Bishop.

**PAROWAN EAST WARD**, Parowan Stake, Iron Co., Utah, consists of the Latter-day Saints residing in the east part of the city of Parowan. It is separated from the Parowan West Ward by the following boundaries. Commencing at the south limit of Parowan on 1st West St., running thence north to the center of the meeting house block, thence east through the center of said block to Main St., thence north on Main St. to the north limits of

Parowan. The Parowan East Ward was organized March 14, 1926, with Lucius Nelson Marsden, jun., as Bishop; he was succeeded in 1929 by J. Clayton Mitchell, who presided Dec. 31, 1930. On that date the membership of the Parowan East Ward was 589, including 101 children. The saints of the Parowan East Ward still worship in the chapel built in 1915-1918.

**PAROWAN WEST WARD**, Parowan Stake, Iron Co., Utah, consists of the west part of the city of Parowan, including a farming district lying west and north of the town. This ward came into existence March 14, 1926, when the Parowan Ward was divided into two wards, namely, the Parowan East and the Parowan West wards. Hugh L. Adams was chosen as Bishop of the Parowan West Ward. He presided Dec. 31, 1930, on which date the ward had a membership of 722, including 137 children.

**PAROWAN STAKE OF ZION** consists of the Latter-day Saints residing in Iron County, and a small part of Washington County, Utah. Most of the saints constituting the Parowan Stake reside in the east part of the country adjacent to the Wasatch Mountains. From this range a number of creeks issue forth, which are used for irrigation purposes by the inhabitants in the different settlements. An important part of the stake is the so-called Little Salt Lake Valley, with its salt lake, which is well known to the people of southern Utah. The headquarters of the stake are in Cedar City, which is situated at the mouth of Coal Creek Canyon and is the terminus of the Cedar-Lund branch of the Los Angeles and Salt Lake Railroad. In Cedar City there is a historic tabernacle, a pretentious house of worship, which has been the pride of Cedar City for many years. This building, with a lofty tower on the west end, is used conjointly by the stake and by the saints of Cedar East Ward. It has an auditorium seating 800. There is accommodation in the Cedar City Seminary for the offices

of the stake presidency and High Council. There are eleven organized wards in the stake, viz.: Cedar 1st, Cedar 2nd, Cedar 3rd, Enoch, Harmony, Kanarra, Newcastle, Paragonah, Parowan East, Parowan West and Summit. The bulk of the inhabitants within the limits of the stake are farmers and stock-raisers and nearly all Latter-day Saints.

That part of Utah now included in Iron County, or the Parowan Stake of Zion, became known to the Utah pioneers shortly after their arrival in 1847. The first Latter-day Saint who traveled through that part of the country was Capt. Jefferson Hunt, of Mormon Battalion fame, who, together with a few companions, traveled from Great Salt Lake Valley to southern California in the latter part of 1847. Parley P. Pratt's exploring company examined the different localities in what is now the east part of Iron County in the latter part of 1849, and the first settlement in Iron County (Parowan) was founded by George A. Smith and his company of settlers in January, 1851. Later the same year Cedar City was settled. From these two parent colonies nearly all the other settlements of the saints in Iron County are off-shoots.

Temporary stakes of Zion were organized both in Parowan and Cedar City, but the more permanent organization of a stake of Zion did not take place until July, 1877. On this occasion Apostles Wilford Woodruff and Erastus Snow organized the saints in Iron County into the Parowan Stake of Zion, which, at the time of its organization, consisted of seven wards, viz.: Parowan 1st, Parowan 2nd, Paragonah, Cedar City (including the branches of Johnson and Hamilton), Summit, Kanarra and Harmony. William H. Dame and Jesse N. Smith were appointed to preside over the stake for the time being, or until Pres. Brigham Young should appoint a president. A High Council and other stake officers were chosen. On March 24, 1878, the Parowan Stake was more fully

organized with the following presidency: William H. Dame, president; Jesse N. Smith, first, and Henry Lunt, second counselor. Pres. Dame was succeeded in 1881 by Thomas Jefferson Jones, who in 1892 was succeeded by Uriah T. Jones, who in 1909 was succeeded by Lucius N. Marsden, who in 1916 was succeeded by Wilford Day, who in 1919 was succeeded by Henry W. Lunt, who in 1925 was succeeded by William R. Palmer. The following Elders have acted in the presidency of the Parowan Stake as first counselors. Jesse N. Smith, 1878; Henry Lunt, 1878-1881; Edward Dalton, 1881-1885; John E. Dalley, 1885-1889; Morgan Richards, jun., 1889-1896; Francis Webster, 1896-1903, Henry Leigh, 1903-1909, Wilford A. Day, 1909-1914; William H. Lyman, 1914-1919; Myron David Higbee, 1919-1925, and Thomas J. Jones, 1925-1930 Second counselors Henry Lunt, 1878, Samuel T. Orton, 1878-1881, Morgan Richards, jun., 1881-1889, Francis Webster, 1889-1896, Henry Leigh, 1896-1903, John J. G. Webster, 1903-1909, William H. Lyman, 1909-1914; Henry L. Jones, 1914-1916; Hugh L. Adams, 1916-1919, Frank A. Thorley, 1919-1921; Wm. R. Palmer, 1921-1925, and Arthur R. Fife, 1925-1930 Stake clerks. John Evans, 1879; William Marsden, 1882; William Holyoak, 1882-1900; William R. Palmer, 1900-1909, William L. Adams, 1909-1914, Silas J. Ward, 1914-1919, Franklin B. Wood, 1919-1924, Moroni J. G. Urie, 1924, Clarence Edwin Riddle, 1924-1929; G. Wayne Esplin, 1929-1930, and Clarence E. Riddle (serving a second term), 1930. On Dec. 31, 1930, the membership of the Parowan Stake was 5,417, including one Patriarch (Alexander G. Matheson), and 1,050 children. Wm. R. Palmer acted as president of the stake, with Thomas J. Jones as first and Arthur R. Fife as second counselor; Clarence E. Riddle was the stake clerk.

From the beginning Parowan was the headquarters of the stake, until 1919, when the headquarters were mov-

ed from Parowan to Cedar City, where they now (1930) are, though stake conferences are held alternately in Cedar City and Parowan.

**PASADENA BRANCH**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in the municipality of Pasadena, situated northeast of the city of Los Angeles. The locality is mostly inhabited by rich people, including a number of so-called "millionaires." One of the streets of Pasadena named Orange Avenue has the reputation of representing more wealth than any other street in the world.

A number of Latter-day Saint families, who had located in Pasadena, were organized as a branch of the Church March 8, 1925, with Rulon S. Scott, sen., as presiding Elder. He presided over the branch Dec. 31, 1930, when the total membership of the branch was 156, including 25 children. In 1930 the saints of the Pasadena Branch worshipped in a hired hall at 1475 Lincoln St., about 15 miles northeast of Los Angeles.

**PAUL WARD**, Minidoka Stake, Minidoka Co., Idaho, consists of the Latter-day Saints residing in that part of the Minidoka Project lying west of Rupert. North and west the ward extends to the desert and south to the Heyburn and Emerson wards. Paul is a station on the Rupert and Bliss branch of the Oregon Short Line Railroad and there the L. D. S. meeting house, a yellow brick building, is located. It has an auditorium, with a seating capacity of 250, and in the basement there is an amusement hall and several class rooms. The house was erected at a cost of \$5,000 when the organization of a ward at Paul was still under consideration. Paul is six miles west of Rupert, the headquarters of the stake.

At a special meeting held Sept. 26, 1915, the saints at Paul were separated from the Heyburn Ward and organized as a separate ward with Peter Johnson as Bishop. On this occasion the chapel,

just erected, was dedicated by Apostle Francis M. Lyman. Bishop Johnson acted until 1917, when he was succeeded by Alma E. Wayment, who was succeeded in 1921 by George Davis Green, who presided Dec. 31, 1930. Paul Ward belonged to the Blaine Stake until 1919, when it became part of the Mimdoka Stake. On Dec 31, 1930, the Paul Ward had a membership of 289, including 62 children. The Paul Precinct had a population of 1,237 in 1930.

**PAYSON**, one of the principal towns in Utah County, Utah, is pleasantly situated on Peteetneet Creek, and near the north base of the Wasatch Mountains, in the south end of Utah Valley. It is an important railroad town on the Los Angeles & Salt Lake Railroad and the Salt Lake & Utah Railroad, 66 miles south of Salt Lake City, and 18 miles southwest of Provo, the seat of Utah County. It is also seven miles south of Utah Lake. The principal industries of the citizens of Payson are farming and stock-raising. The farming land is of good quality and ranks with the best land in Utah. Payson ranks high as a fruit-growing community and is particularly noted for the fine quality of its peaches and apples. Payson has many fine public buildings, including schools and business blocks. It is the headquarters of the Nebo Stake of Zion, and contains a tabernacle capable of seating 2,000 people. There are four organized bishop's wards in Payson.

Payson was settled by Latter-day Saints in the latter part of 1850. It derives its name from James Pace, the first presiding Elder, and the Creek (Peteetneet), on which the town is located, is named in honor of the noted Indian Chief Peteetneet. James Pace and Andrew Jackson Stewart were among the first settlers of Payson which was organized as a branch of the Church by Apostle George A. Smith Dec. 20, 1850. In 1852, when Pres. James Pace left on a mission to Europe, James McClellan

succeeded to the presidency of the colony. By an act of the Utah Territorial Legislature passed Jan. 21, 1853, Payson was incorporated as a city with David Crockett as the first mayor. Following is a list of the mayors of Payson: David Crockett, 1853-1859; John T. Hardy, 1859-1863; Benjamin F. Stewart, 1863-1867; Orrawell Simons, 1867-1875; Jonathan S. Page, 1875-1879; Joseph S. Tanner, 1879-1883; James Finlayson, 1883-1886; John J. McClellan, 1887-1890; Hyrum Lemmon, 1891-1893; Charles W. Brewerton, 1894-1895; James S. Peery, 1896-1899; John H. Dixon, 1900-1903; Justin A. Loveless, 1904-1905; Ammon Nebeker, 1906-1907; Joseph Reece, 1908-1911; William R. Heaton, 1912-1913; John T. Lant, 1914-1915; Thomas E. Reece, 1916-1917; Henry Erlandson, 1918-1919; J. C. Ellsworth, 1920-1921; Charles H. White, 1922-1925; Thomas F. Tolhurst, 1926-1927, and L. D. Stewart, 1928-1930.

In October, 1853, Payson, including Summit (Santaquin), had a Church population of 427. According to the U. S. census, Payson had 830 inhabitants in 1860; 1,788 in 1880, 2,636 in 1900; 2,576 in 1910, and 3,458 in 1930.

Benjamin Cross was the first Bishop of Payson, being appointed to that position in 1851, he was succeeded in 1859 by Lorenzo D. Young, who in 1861 was succeeded by Joseph W. Young, who in 1862 was succeeded by John B. Fairbanks, who in 1871 was succeeded by Joseph Smith Tanner, who presided until 1891 when Payson was divided into two wards, namely, the Payson 1st Ward and the Payson 2nd Ward.

On Dec. 31, 1930, the four wards of Payson had a total membership of 2,790, including 522 children.

**PAYSON 1ST WARD**, Nebo Stake, embraces the southeast part of the city of Payson, or all that part of said city lying south of Utah Avenue and east of Main St. The meeting house, a modern brick building, erected at a cost of about \$48,000, is situated on the

corner of 4th East and 2nd South streets, facing north and west.

At a meeting held at Payson Dec. 13, 1891, the city of Payson, which hitherto had consisted of only one bishop's ward, was divided into two wards, all that part of the city lying east of Tenth St. (now Main St.) being organized as the Payson 1st Ward, and all that part of the city lying west of said street as the Payson 2nd Ward. Its boundaries were changed when the Payson 4th Ward was organized in 1924. John Edward Huish was chosen as Bishop of the Payson 1st Ward. He was succeeded in 1902 by Justin A. Loveless, who in 1921 was succeeded by William D. Dixon, who in 1924 was succeeded by Alfred R. Wilson, who in 1928 was succeeded by Otto B. Erlandson, who presided Dec. 31, 1930. On that date the Payson 1st Ward had 680 members, including 129 children.

**PAYSON 2ND WARD**, Nebo Stake, consists of the Latter-day Saints residing in the southwest part of Payson, or that part of the city lying east of Main St. and south of Utah Avenue. The L. D. S. meeting house is situated on the corner of 1st South and 3rd West streets, facing east and north, it is a brick building with an auditorium having a seating capacity of 300; also eight class rooms, and an amusement hall.

The Payson 2nd Ward came into existence Dec. 13, 1891, when the city of Payson was organized into two wards, namely, the Payson 1st and the Payson 2nd wards. The 1st Ward contained all that part of the city lying east of 10th St. (now Main St.), and the Payson 2nd Ward all that part of the city lying west of said street. The boundaries of the ward were changed when the Payson 3rd Ward was organized in 1920. Jonathan S. Page, jun., was the first Bishop of the Payson 2nd Ward; he was succeeded in 1901 by Jesse S. Taylor, who in 1909 was succeeded by George W. Tanner, who in 1913 was succeeded by Samuel E. Taylor, who in 1917 was succeeded by Jasper Franklin Hill, who

by Ehsha Brown, who in 1920 was succeeded on March 16, 1930, was succeeded by John F. Oleson, who acted Dec. 31, 1930. On that date the Payson 2d Ward had 819 members, including 163 children.

**PAYSON 3RD WARD**, Nebo Stake, consists of the Latter-day Saints residing in the northwest part of Payson, together with some outlying farms in what is locally known as West Mountain District. It is separated from the Payson 4th Ward on the east by Main St., and from the 2nd Ward on the south by Utah Avenue. West the ward extends to the mountains, and north to the Benjamin Ward. The 3rd Ward has no meeting house of its own, hence the members of the ward worship in the stake tabernacle lying on the east side of Main St. (now within the limits of the 3rd Ward). Preparations were under way in 1930 to erect a modern chapel at an estimated cost of \$50,000.

The Payson 3rd Ward came into existence July 25, 1920, when the former Payson 2nd Ward was divided and all that part of the same lying north of Utah Avenue was organized as the Payson 3rd Ward, while all that part of the city lying south of said avenue was retained as the Payson 2nd Ward. Leonard Allison Hill was the first Bishop of the Payson 3rd Ward; he was succeeded in 1924 by Raymond H. Clayton, who in 1926 was succeeded by Robert L. Wilson, who presided Dec. 31, 1930. On that date the Payson 3rd Ward had 749 members, including 129 children.

**PAYSON 4TH WARD** consists of the saints residing in the northwest part of the city of Payson, the boundary line on the north being the Benjamin Ward, and on the east the Salem Ward. South the ward extends to Utah Avenue and west to Main St. The ward meeting house is situated on the corner of Utah Avenue and 3rd East St., facing south and west. It is a fine, modern, brick structure, with an auditorium seating 400 people.

The Payson 4th Ward was organized

Dec. 28, 1924, when the Payson 1st Ward was divided and all that part of the same lying south of Utah Avenue was continued as the Payson 1st Ward, while all that part of the former 1st Ward lying north of Utah Avenue was named the Payson 4th Ward. Heber A. Curtis was chosen as Bishop of the new ward; he acted until 1929, when he was succeeded by George Albert Smith Cheever, who acted Dec. 31, 1930. On that date the Payson 4th Ward had 542 members, including 101 children.

**PEARL OF GREAT PRICE** (The), one of the standard works of the Church, contains a choice selection from the revelations, translations and narrations of Joseph Smith, including also the Book of Moses and the Book of Abraham. The first edition was published in England by Franklin D. Richards in 1851. The first American edition was published in Salt Lake City in 1878, since which several editions have been printed both in America and in England. It has also been translated into the Danish, German, Welsh, Dutch, Maori, Hawaiian and perhaps other languages.

The Book of Abraham was obtained from papyrus, which, in connection with some Egyptian mummies, were purchased by the saints at Kirtland, Ohio, in July, 1835, from Michael H. Chandler.

After the martyrdom of the Prophet Joseph Smith and his brother Hyrum the mummies and papyrus came into the possession of Emma Smith, widow of the Prophet. She later transferred them to William Smith, the Prophet's brother, and in due time they were on exhibition in Wood's Museum in Chicago. It is believed that they were all destroyed in the great fire which occurred in Chicago in 1871.

**PEGRAM BRANCH**, Montpelier Stake, Bear Lake Co., Idaho, consists of a few Latter-day Saint families residing in a small farming and stock-raising settlement of that name situated in a narrow valley through which

Bear River passes from northeast to southwest. The district school house, which may be considered the center of the settlement, is on the Oregon Short Line Railroad, and on the left bank of Bear River, 17 miles southeast of Montpelier, five miles southwest of Border station, on the Oregon Short Line Railroad, and 15 miles northwest of Cokeville, in Wyoming.

Pegram dates back to about 1883. Stockmen were the first settlers in that part of the country and among them were a few families of Latter-day Saints. A school house was built in 1914 or 1915, and the place was first named Newport, but later changed to Pegram at the suggestion of the railroad company.

The saints in the Pegram district were organized as a branch of the Church March 17, 1918, with Eldon W. Cook as presiding Elder. He was succeeded in 1925 by John A. Aland, who in 1929 was succeeded by Hyrum J. Esterholdt, who acted Dec. 31, 1930. On that date the branch had 76 members, including seven children. The total population of the Pegram Precinct was 126 in 1930.

**PELLA WARD**, Burley Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in a farming district lying south and southwest of Burley. The Pella railroad station, on the Burley and Oakley branch of the Oregon Short Line Railroad, is five miles southwest of Burley and 17 miles northwest of Oakley. It contains some of the best irrigated lands in the so-called Minidoka Project. The meeting house, somewhat centrally located in the ward, is about three-quarters of a mile east of the Pella railway station. Pella was the name of the birthplace of Alexander the Great and the name was chosen by officials of the railroad when the depot was established.

The first settlers in that part of the Goose Creek Valley now included in the Pella Ward were Latter-day Saints, and the locality became known as Beulah. For their benefit a branch

organization as a part of the Burley Ward was effected May 22, 1910, with Charles N. Smith as presiding Elder. On this occasion the name of the district was changed to Palisade. On Nov. 16, 1913, the branch was organized as the Pella Ward, so named on account of the adjacent railroad station of that name. Charles Henry Smith was set apart to preside over the ward as Bishop and held that position until 1920, when he was succeeded by James O. Peterson, who was succeeded in 1924 by Clarence D. Randall, who acted as Bishop Dec 31, 1930, at which time the Pella Ward had a membership of 310, including 80 children. The Pella Precinct had a total population of 441 in 1930. Pella Ward, which belonged at its organization to the Cassia Stake, was transferred to Burley Stake in 1919.

**PEMBROKESHIRE CONFERENCE**, Wales, British Mission, consisted of the Latter-day Saints residing in the extreme southwest part of Wales. It was organized July 29, 1849. On July 6, 1851, this conference was divided into the Pembroke-shire North and Pembroke-shire South conferences and so remained until Dec 29, 1855, when the two conferences were amalgamated as the Pembroke-shire Conference. On Dec 23, 1873, Pembroke-shire Conference was discontinued to become a part of the Welsh Conference.

**PEMBROKESHIRE NORTH CONFERENCE**, Wales, British Mission, was created July 6, 1851, by the organization of the northern part of Pembroke-shire Conference into a separate conference, named the Pembroke-shire North Conference. On Dec. 29, 1855, the conference was merged into the Pembroke-shire Conference.

**PEMBROKESHIRE SOUTH CONFERENCE**, Wales, British Mission, was organized July 15, 1851, and consisted of the south part of Pembroke-shire Conference, the northern part of which had been organized July 6, 1851, as the Pembroke-shire North Conference. These two conferences remain-

ed separate until Dec. 29, 1855, when they were amalgamated into the Pembroke-shire Conference.

**PENNSYLVANIA** was one of the original colonies of the American Union. A constitution for the state was drawn up in 1776. Pennsylvania was the scene of many important battles during the Revolutionary War, including those of Germantown and Valley Forge, and the Declaration of Independence was signed in Philadelphia. At Gettysburg, in Pennsylvania, also was fought one of the most important battles of the Civil War, Pennsylvania being throughout that serious crisis in American history, loyal always to the Union. The area of the state (in 1930) is 44,832 square miles. The population of Pennsylvania was 1,348,233 in 1830; 1,724,033 in 1840, 2,311,786 in 1850, 2,906,215 in 1860, 3,521,951 in 1870, 4,282,891 in 1880; 5,258,113 in 1890, 6,302,115 in 1900, 7,665,111 in 1910, 8,720,017 in 1920, and 9,631,330 in 1930.

The state of Pennsylvania is the second state in the Union which became associated with the Church of Jesus Christ of Latter-day Saints. From 1827 to 1829 the Prophet Joseph Smith resided much of the time at the home of his father-in-law, Isaac Hale, in Harmony, Susquehanna Co., Penn., where he, by means of the Urim and Thummim, and assisted by Oliver Cowdery, translated a large part of the Book of Mormon. In Harmony, also, the revelation in regard to baptism was received, and this sacred ordinance was performed for the first time in this dispensation in the Susquehanna River May 15, 1829, following the restoration of the Aaronic Priesthood by John the Baptist. Later, in the same neighborhood, the Melchizedek Priesthood was restored by Peter, James and John. Many of the most important revelations found in the Doctrine and Covenants were received by the Prophet Joseph Smith in Harmony, Penn.

After the organization of the Church in 1830 one of the first branches of the



Church raised up was that at Columbia, Bradford Co., Penn. The members of this branch were the first in the Church who received the gift of tongues. Among the early missionaries who visited this branch were Brigham Young, Heber C. Kimball, and Phineas H. Young. Other missionaries who labored in Pennsylvania soon after the organization of the Church were Orson Hyde, Samuel H. Smith, John F. Boynton, Evan Greene, Sidney Rigdon, Erastus Snow, Freeman Nickerson and Lorenzo D. Barnes, and branches of the Church were raised up in Erie, Indiana, and in Armstrong, Bedford and Beaver counties, Penn. In 1837 there were about one hundred members of the Church in western Pennsylvania, and in December, 1839, the Prophet Joseph Smith and Elder Sidney Rigdon preached in one of the largest churches in Philadelphia to an audience of about three thousand people. Elder Parley P. Pratt reported in November, 1839, that there was a flourishing branch of the Church in Philadelphia, where the presiding Elder, Benjamin Winchester, had hired a good hall in which the Elders preached to crowded audiences. Bro. Winchester also began, in 1841, the publication of the "Gospel Reflector," a semi-monthly periodical published in the interest of the Church, but in 1843 he became disaffected and the publication of the magazine ceased. Elder Winchester was succeeded in the presidency of the Philadelphia Branch by Elder Jedediah M. Grant, father of Pres Heber J. Grant.

Gen. Thomas L. Kane, a staunch friend and defender of the saints, was a native of Philadelphia, and there on March 26, 1850, he delivered his famous lecture upon the subject of the "History and Persecutions of the Latter-day Saints" before the Historical Society of Pennsylvania. Several editions of this lecture in the English language were subsequently published and it has also been translated into several foreign languages and used to

good advantage by missionaries in their work.

During the years 1855 and 1857 Philadelphia was a port of entry for emigrating saints from Europe, about 1500 arriving there in four ships ("Isaac Jeans," "Siddons," "Juventa," and "Chimborazo") in 1855, and about 1200 in three ships ("Westmoreland," "Tuscarora," and "Wyoming") in 1857.

During the Civil War (1861-1865) not much missionary work was performed in Pennsylvania, and although a number of Elders reported having preached in various parts of the state with some success, it was not until 1892 that missionary work in an organized form seems to have been done in Pennsylvania. In that year, under the jurisdiction of the Northern States Mission, Elders were sent to labor in Butler County and soon afterwards other Elders commenced work in other parts of Pennsylvania. Some difficulty was experienced at first in allaying prejudice, but still success crowned their efforts. In 1897 Pennsylvania was transferred from the Northern States Mission to the Eastern States Mission, of which it is still a part, being divided into the East Pennsylvania District (or Conference) and the West Pennsylvania District. The saints own their own chapel in Philadelphia, and there are organized branches in Harrisburgh, Scranton, Erie, New England, Pittsburg, Wilson, and other places.

**PENNSYLVANIA EAST CONFERENCE**, or District, of the Eastern States Mission, comprises the Latter-day Saints residing in eastern Pennsylvania, with a flourishing branch of the Church in Philadelphia. The total membership of the district on Dec. 31, 1930, was 284, including 56 children

**PENNSYLVANIA WEST CONFERENCE**, or District, of the Eastern States Mission, comprises the Latter-day Saints residing in the west part of the state of Pennsylvania, with

branches of the Church in Pittsburg and Wilson. The total membership of the district Dec. 31, 1930, was 510, including 81 children.

**PENROSE WARD**, Bear River Stake, consists of that part of Box Elder County which is bounded on the north by the Thatcher Ward, on the east by swamps and the Bear River City Ward; south it extends to Promontory Point or the Lucin Cut-Off and west to and beyond the mountains which separate Bear River Valley from Curlew Valley. The center of the ward, where the meeting house stands, is Sec 28, Tp. 11 north of Range 4 west, Salt Lake Meridian, about ten miles southwest of Garland, the stake headquarters. The farmers living in Penrose irrigate their gardens and farm lands principally from the Bothwell Canal, now called the Utah-Idaho Sugar Company's Canal System, but there is also considerable dry farming done.

Penrose Ward is an outgrowth of the Thatcher Ward and was named in honor of the late Pres. Charles W. Penrose. It was organized May 28, 1911, with Peter N. Pierce as Bishop. Bishop Pierce was succeeded in 1917 by Almon L. Wight, who in 1920 was succeeded by William M. Bickmore, who in 1921 was succeeded by Fred L. Peterson, who acted as Bishop of the Penrose Ward Dec 31, 1930. On that date the Penrose Ward had 218 members, including 34 children.

**PENROSE WARD**, Big Horn Stake, Big Horn Co., Wyoming, consists of a few saints residing in a scattered condition in a farming district on the south side of the Shoshone River in Park County, Wyoming, about eight miles west southwest of Byron, and 5½ miles south southeast of Garland, a railway station on the Chicago, Burlington and Quincy Railroad. Only two families resided on the townsite in 1930 on which the meeting house and school house is located. The rest of the people live on their respective farms

which are irrigated from the Elk and Lovell Canal. This canal taps the Shoshone River about six miles above Penrose.

Penrose may be termed an outgrowth of the Byron Ward and came into existence as a branch in 1905, with Jeremiah Johnson as presiding Elder. He was succeeded in that capacity in 1907 by Peter Shirts, and in 1911 the Penrose Branch (thus named in honor of the late Charles W. Penrose) was organized as a ward, with Seth Alvin Johnson as Bishop. He was succeeded in that capacity in 1915 by James B. Wasden, who in 1928 was succeeded by Charles G. Anderson as presiding Elder. The Church membership of Penrose Ward Dec. 31, 1930, was 66, including 12 children.

**PEOA WARD**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing in the village of Peoa and a number of scattered settlers along the Weber River. The Weber River makes a short bend from a westerly to a northerly direction about one mile south of Peoa, and the settlement is located in the bend of the river thus formed. The ward meeting house, a rock building, is located about 15 miles southeast of Coalville and 12 miles northeast of Park City.

It is claimed that in 1857 Judge Wm W Phelps, with others, came on to the grounds where Peoa now stands with a view to making a settlement there and that Bro. Phelps drove stakes into the ground and named the place Peoh-a, the Indian word for marry. This name (Peoa) was retained by the later settlers. In 1860 several families came, put up log houses and took up their residence there. David O. Rideout was the first presiding Elder. He was succeeded in 1862 by Abraham Marchant, who was shortly afterwards ordained to the office of a Bishop and presided over the southern part of Summit County, including Peoa, Rockport, Wanship and Kamas, as well as acting as local Bishop of Peoa. When the Summit Stake of Zion was organized

in 1877 Abraham Marchant was continued as Bishop of Peoa and acted in that capacity until his death, Oct. 6, 1881. In 1882 he was succeeded by Stephen Walker, who was succeeded in 1901 by Arthur Maxwell, jun., who was succeeded in 1916 by Abraham Franklin Marchant, who was succeeded in 1923 by James A. Maxwell, who was succeeded in 1925 by Hyrum A. Jorgensen, who presided Dec. 31, 1930, on which date the ward had a membership of 190, including 45 children. In 1930 the Peoa Precinct had a total population of 211.

**PEOPLE'S PARTY** (The) was a political organization founded in Salt Lake City, Utah, in 1870. In the beginning of that year, a plan was devised by Wm S Godbe and some others to unite a number of disaffected members of the Church with the Gentile (non-Mormon) element in Salt Lake City to form a separate political party. A caucus of the leading men concerned was called and a municipal ticket, called the "Independent" and later the "Liberal" ticket, was adopted. To ratify this action a mass meeting was called to be held Feb. 10, 1870, in the old Walker store, at which the "people" of Salt Lake City, one and all, were invited to be present. So generous was the response to this invitation and the "people," mostly Mormons, being so largely in the majority, they took the matter into their own hands and, electing a chairman, nominated a "People's Ticket" in opposition to the "Independent" or "Liberal" ticket. (History of Salt Lake City, Tullidge, p. 428.)

After this, for about 20 years, two municipal tickets were in the field, sponsored by the "People's Party" and the "Liberal Party." As time progressed, the "Liberal Party" gained some power and in 1885, having extended its scope all over the Territory of Utah, it received a majority vote in Summit County and still later a majority vote was claimed by the party in Tooele County, Utah. In 1880, George Q. Can-

non, "People's Party" candidate for delegate to Congress, received 18,668 votes, while Allen G. Campbell, Liberal candidate, only received 1,857 votes. In 1883, John T. Caine, the People's candidate, received 23,039 votes, while Philip T. Van Zile, the Liberal candidate, had 4,884 votes. In 1890, during the anti-polygamy prosecutions, the municipal government of Salt Lake City passed into the hands of the "Liberal Party," but after the proclamation, later in 1890, of the "Manifesto," by Pres. Wilford Woodruff, prohibiting the solemnization of marriages forbidden by the laws of the land, the great plank in the opposition party being removed, the "People's Party" and the "Liberal Party" were dissolved, the voters affiliating themselves with the two great national parties, Democrat and Republican.

**PERPETUAL EMIGRATING FUND COMPANY.** The establishment of the headquarters of the Church in Great Salt Lake Valley automatically made the "Great Basin," as Utah and adjacent territory were then called, the gathering place for the Latter-day Saints. But the securing of means to transport so many members of the Church, drawn mostly from the poorer classes, and scattered over the United States and in foreign lands, was a question of grave importance. So in September, 1849, the Perpetual Emigrating Fund Company was organized. Donations of money, oxen, wagons, bread stuffs, etc., were solicited from the saints already located in the Valley and of those in the United States and elsewhere, to constitute a fund whereby the poor might be gathered to "Zion." The means advanced for transportation was considered as a loan, to be repaid as soon as possible after the arrival of the immigrants at their destination and it is fair to state that, in many cases, this obligation was honorably discharged.

The Perpetual Emigrating Fund Company was legally incorporated by the Provisional Government of the

State of Deseret Oct 4, 1851, and at all times during its existence functioned under strict supervision. It continued to operate as an emigration agency, collecting and disbursing funds, chartering ships, establishing purchasing agencies and arranging for transportation of emigrants across the plains and mountains in properly organized companies, at first in ox or mule trains and later by rail, until the company was dissolved by action of the Edmunds-Tucker Law in 1887. It is estimated that during its existence about 50,000 persons were assisted, and that at least one-half of these were brought from foreign lands. Thus it will be seen that the Perpetual Emigrating Fund served a noble purpose, and that through its agency thousands of families from crowded cities were brought to the broad open spaces of western America, where they might enjoy health, happiness and the inestimable blessings bestowed upon those who are faithful to the gospel of Christ.

**PERRY WARD**, Box Elder Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in the district of country lying immediately south of Brigham City, or between Brigham City and Willard. The center of the ward, where the meeting house stands, is three miles from the court house in Brigham City and about four miles northeast of Willard. It consists of a farming district in which the lands are fertile and productive.

That part of Box Elder County now included in the Perry Ward was first settled by Orrin Porter Rockwell in 1852. He laid claim to some land lying  $2\frac{1}{2}$  miles southwest from the center of Brigham City, but made no improvements. Hence the real settlement of the locality did not take place until the spring of 1853, when William Plummer Tippetts with his family arrived and built a small log house. Other settlers arrived later, and the place first became known as the Welsh settlement, but later as Three Mile Creek.

The early inhabitants belonged to the Box Elder (later Brigham City) Ward for a number of years. In the spring of 1854 Gustavus A. Peiry was appointed president of the branch, he was subsequently succeeded by Asahel Thorne, who in turn was succeeded by David Osborn, who was succeeded by Henry E. Perry, who died May 19, 1875, after which Orrin Alonzo Perry took charge of the little settlement until Aug 19, 1877, when the saints at Three Mile Creek were organized as a ward, with Orrin Alonzo Perry as Bishop. He was succeeded in 1896 by James Nielsen, who in 1905 was succeeded by Morris R. Peters, who in 1914 was succeeded by Heber W. Perry, who in 1924 was succeeded by Leroy D. White, who presided Dec 31, 1930. The Church membership of the Perry Ward on that date was 282, including 48 children, the total population of the Three Mile Precinct was 341 in 1930. On March 5, 1901, the name of Three Mile Creek Ward was changed to Perry Ward.

**PERRY WARD**, Rigby Stake, Jefferson Co., Idaho, consists of Latter-day Saints residing in that part of Snake River Valley lying southeast of Rigby. It consists of a farming country in which the people live scattered on their respective land holdings. The Perry Ward meeting house is situated in Section 29, Township 4 north, Range 40 east, Boise Meridian, two miles northwest of Ririe,  $8\frac{1}{2}$  miles southeast of Rigby, the stake headquarters, and 18 miles northeast of Idaho Falls.

Perry Ward came into existence when the Rudy Ward was divided in 1908, on which occasion the upper end of the Rudy Ward was organized as the Perry Ward, named in honor of Henry M. Perry, with Howard Streep-er as Bishop. Bishop Streep-er was succeeded in 1911 by David Ririe, who in 1918 was succeeded by Richard B. Dutton, who in 1923 was succeeded by Ransom E. Harris, who presided Dec. 31, 1930. On that date the Perry Ward

had 226 members, including 62 children.

**PETERSBORO WARD,** Cache Stake, Cache Co., Utah, consisted of Latter-day Saints residing in a farming district situated between Mendon and Cache Junction. The ward and precinct extended north to Bear River. The center of the ward was the Petersboro school house, which was situated in the southeast quarter of Sec. 19, Township 12 N., Range 1 W., Salt Lake Meridian, six miles southeast of Cache Junction, four miles north of Mendon and six miles by nearest road northwest of Logan.

Sylvanus Collett was the first settler in that district of country later included in the Petersboro Ward. He located about 1867 at a spring near Bear River, about six miles northwest of the present school house. Charles W. Maughan was the first settler in what later became the south end of Petersboro Ward, locating with his family in 1871 at what is locally known as the "Four Mile Spring." Other settlers moved in gradually after that, and on Aug. 13, 1876, Wm. L. Williamson was appointed teacher in what was known as District No. 6 of the Mendon Ward. Later, Elias Davis acted as presiding Elder and meetings were commenced in the district school house. B. O. Davis presided until he was succeeded in 1884 by John Simpson, who later was succeeded by Morgan Phelps, who presided until July 17, 1887, when the branch was reorganized as the Petersboro Ward with Wm. D. Cranney as Bishop. In 1895 the ward had a membership of 139, including 53 children. Soon after that the ward ceased to exist and the saints still residing in the district were attached partly to the Mendon Ward on the south and partly to the Benson Ward on the east. In 1930 there were still a number of Latter-day Saints in the Petersboro district, which consisted of two precincts, with 95 souls in Precinct No. 1 and 138 in Precinct No. 2, some

of these being Latter-day Saints. Bishop Wm. D. Cranney was the only Bishop who presided over the ward.

**PETERSON WARD,** Morgan Stake, Morgan Co., Utah, consists of the Latter-day Saints residing in the town of Peterson and in an area of country comprising the northwest part of Morgan County.

Charles S. Peterson built a cabin and made a home for his family in the district now known as Peterson as early as 1855. He was joined by his son, George Peterson, and his son-in-law, Roswell Stevens, of the Mormon Battalion. They located at the mouth of what is known as Peterson's Canyon and engaged in cattle and sheep-raising. Other families arrived in 1861 and a settlement, known as Weber City, came into existence. Brother Peterson, a natural pioneer, tanned leather from which Peter Nielsen, another of the early settlers of Weber Co., made shoes. He sent his wool to Ogden, where a carding machine was in operation, and from this carded wool the Peterson family and their neighbors manufactured cloth and made clothing, while Charles S. Peterson and his sons operated a blacksmith shop and other men farmed.

When Morgan County was organized in 1862, Charles S. Peterson was elected probate judge, and as he resided at Peterson (or Weber City), that place was the judicial center of Morgan County for a short time, although Littleton had been designated as the county seat. Judge Peterson was the ecclesiastical head at Peterson at the beginning of the settlement, acting under the direction of Bishop Thomas J. Thurston of Littleton, but in 1863 Willard G. Smith was called to preside as Bishop over the saints on the south side of the Weber River and Charles S. Peterson to preside as Bishop over all the settlements on the north side of the river. These brethren held these positions until 1877, when the Morgan Stake was organized, at which time

Willard G. Smith was chosen as president of the newly organized stake, and Charles S. Peterson was chosen as Bishop of the Peterson Ward, then organized. Later the same year Bishop Peterson left Morgan County and afterwards became prominent in the Latter-day Saint colonies in Arizona.

Following is a list of the presiding Elders and Bishops who have succeeded Charles S. Peterson: Lawrence Robinson (P. E.), 1877-1878; David W. Tribe (P. E.), 1878-1879; James Carrigan (who acted as presiding Elder until 1884, when he was ordained a Bishop and set apart to preside over the Peterson Ward); Brother Carrigan was succeeded in 1889 by John A. Waite, who acted until 1898, Joseph B. Robbins, 1898-1906; Ezra B. Parrish, 1906-1909; Joseph A. Parrish, 1909-1912, Albert V. Whitear, 1912-1920, James W. Carrigan, 1920-1928, and Joseph A. Parrish, 1928-1930. On Dec. 31, 1930, the ward had 235 members, including 57 children. The total population of the Peterson Precinct was 308 in 1930.

In 1861 a log school house was erected on the bank of Peterson Creek. This house served for all public gatherings until 1871, when a frame building was erected which served as a meeting house until 1929, when a modern chapel was built at Peterson at a cost of \$14,000.

**PHOENIX**, the capital city of Arizona, the county seat of Maricopa County, Arizona, and the headquarters of the Maricopa Stake of Zion, is a beautiful, growing city situated in the midst of a fertile district of country in the great Salt River Valley. It is in every way a progressive, cosmopolitan city, surveyed into regular blocks and with hundreds of beautiful residences, surrounded by orchards and shade trees of the very best quality, capable of growing in a semi-tropical country. Phoenix can boast of excellent public buildings, and, among others, two modern L. D. S. chapels which

in beauty and finish surpass anything in the shape of L. D. S. places of worship in Arizona, with the exception of the Arizona Temple. Phoenix contains two fully organized bishop's wards.

A number of saints who had located in the rapidly growing city of Phoenix were organized as the Phoenix Branch Nov. 16, 1913, by Pres. Joseph E. Robinson of the California Mission, with C. Warren Peterson as presiding Elder. In 1914 the Phoenix Branch was transferred from the California Mission to the Maricopa Stake, and James Robert Price on that occasion succeeded Brother Peterson as presiding Elder. On Feb. 18, 1918, the Phoenix Branch was organized as a regular bishop's ward with James Robert Price as Bishop. During the following year (1919) a fine chapel was erected and Phoenix became a flourishing ward; it continued to grow so fast that it became necessary to divide the ward into two wards in 1928. When Bishop James R. Price in November, 1926, was chosen president of the Maricopa Stake, he was succeeded in the bishopric of Phoenix Ward by George F. Price, who acted as Bishop until the ward was divided. On Dec. 31, 1930, the two Phoenix wards had 1,370 members, including 323 children.

The total population of the city of Phoenix was 48,118 in 1930.

**PHOENIX 1ST WARD** consists of Latter-day Saints residing in the east part of the city of Phoenix, or in that section lying east of Central Avenue. The ward was organized Feb. 20, 1928, when the Phoenix Ward was divided, and John H. Udall, who still presides (1930), was chosen as Bishop. The Phoenix Ward chapel, to which an amusement hall was added in 1922, became the meeting house for the Phoenix 1st Ward. On Dec. 31, 1930, the Phoenix 1st Ward had 690 members, including 172 children.

**PHOENIX 2ND WARD**, Maricopa Stake, consists of Latter-day Saints residing in the west part of the city

of Phoenix, or in that section lying west of Central Avenue. The ward was organized Feb. 20, 1928, when the Phoenix Ward was divided. George F. Price, who had acted as Bishop of the Phoenix Ward, was chosen as Bishop of the newly organized Phoenix 2nd Ward, and he still acts in that position. A fine modern chapel, built in Spanish style at a cost of \$80,000, has been erected in the ward since its organization. It is of interest to note that many non-Mormons donated generously towards the erection of this chapel, and a certain member who does not desire his name to be disclosed, donated a pipe organ costing \$4,000. The membership of the Phoenix 2nd Ward Dec 31, 1930, was 680, including 151 children

**PIMA WARD**, Saint Joseph Stake, Graham Co., Arizona, consists of the Latter-day Saints residing in the town of Pima and surrounding country. Pima is situated on the south side of the Gila River, six miles northwest of Thatcher, it is the oldest Latter-day Saint settlement in the Gila Valley and was founded in 1879 and following years by families of saints who became discouraged on account of the difficulty of raising crops in the valley of the Little Colorado River. These first settlers, being pleased with the fine climate and beautiful valley of the Gila River, decided at once to make their homes there. Prior to their arrival on the Gila River, the intended settlers were organized into a branch of the Church with Joseph K. Rogers as presiding Elder. After arriving on the Gila, the branch was more fully organized and Bro Rogers took charge of the settlement until it was organized as a regular bishop's ward Sept. 26, 1880, with Joseph K. Rogers as Bishop. He acted in that capacity until 1885, when he was succeeded by John Taylor, who in 1901 was succeeded by David H. Weech, who in 1902 was succeeded by Philemon C. Merrill, who in 1918 was succeeded by Charles

E. Ferrin, who in 1920 was succeeded by Reece Green, who in 1927 was succeeded by Isaac B. Blake, who presided Dec. 31, 1930. On that date the Pima Ward had 666 members, including 154 children. The total population of the Pima district was 1,260 in 1930, of which 980 resided in the town of Pima.

**PINE GROVE WARD**, Union Stake, Union Co., Oregon, consisted of the Latter-day Saints residing in the Pine Grove school district, about eight miles from Elgin and 28 miles northeast of La Grande, Oregon. This place had been visited during the summer of 1902 by Hyrum Weech and others who hailed from Pima, Arizona, and who came to Oregon in search of a suitable locality for stock raising. Pine Grove, being close to a range of mountains, was considered a favorable location for that purpose, and so Bro Weech, together with other families, located there and built houses. On June 19, 1904, the saints who had located at Pine Grove were organized as a regular bishop's ward named the Pine Grove Ward with Hyrum Weech, who had been a leading spirit in the settlement from the beginning, as Bishop. He was succeeded in 1911 by Edward Blaser, who in 1921 was succeeded by Charles A. Welch as presiding Elder, who in 1922 was succeeded by David W. Hug, who presided until Dec. 27, 1923, when the Pine Grove Branch was disorganized and the few remaining saints in the locality were transferred to and became members of the Imbler Ward.

**PINE VALLEY WARD**, St. George Stake, Washington Co., Utah, consists of the Latter-day Saints residing in Pine Valley proper and in Grass Valley. It also includes some ranches on the Santa Clara Creek below Pine Valley, extending about 12¼ miles in a southwesterly direction. One of the principal ranches is the so-called Foster's Ranch, where Henry Chadburn once acted as presiding Elder. The town or village of Pine Valley is situ-

ated in the romantic Pine Valley Basin, near the top of the Pine Valley Mountains. The Basin is about five miles long from east to west and about two miles wide. The mountains are quite lofty immediately south of the valley. The Santa Clara River heads in the mountains south and east of Pine Valley in what is known as the Pine Valley crest. The Pine Valley settlement is  $13\frac{1}{2}$  miles south of Pinto,  $34\frac{1}{2}$  miles northeast of St. George, and 35 miles southeast of Modena, the nearest railroad station on the Los Angeles and Salt Lake Railroad. The limited area of land in Pine Valley is generally rich and productive, but the altitude is too high for fruit.

Robert Richey, Lorenzo W Roundy and Jehu Blackburn erected a saw mill in Pine Valley in 1855-1856, but this mill was not in running order until 1857, when the sawyers commenced to turn out lumber in large quantities, supplying the surrounding settlements of Washington, Santa Clara, Harmony Pinto, and other places, with lumber and shingles. The first settlers and those who afterwards located around the mill were organized as a branch of the Church in 1859, with John Hawley as presiding Elder. He presided until July 6, 1867, when the Pine Valley Branch was organized as the Pine Valley Ward with William Snow as Bishop. He was succeeded in 1879 by Fred W Jones, who in 1888 was succeeded by William Gardner, who in 1893 was succeeded by Jeter Snow, who presided until 1929, when he was succeeded by Erastus S. Gardner, who presided Dec. 31, 1930. On that date the Pine Valley Ward had 66 members, including 12 children. The Pine Valley district had a total population of 49 in 1930.

**PINE WARD**, Maricopa Stake, consists of Latter-day Saints residing on Pine Creek, 60 miles northeast of Phoenix, or in the Tonto Basin in Gila County, Arizona. Tonto Basin was known to the Latter-day Saints as

early as 1876, and in 1878 some of them commenced to make a settlement and were organized in 1881 into a ward belonging to the Snowflake Stake of Zion. This ward was continued until 1890, when most of the saints moved away, but the district, inhabited by about half a dozen L. D. S families as early as 1902, belonged to the Maricopa Stake of Zion, when the few saints residing there were organized as the Pine Branch with Lyman Leavitt as presiding Elder. He was succeeded in 1903 by Frank C. Randall, shortly after which the branch organization was changed to a regular bishop's ward, with Frank C. Randall as Bishop. Bishop Randall was released in 1913 and was succeeded by Isaac Hunt, who was succeeded in 1925 by Frank C. Randall (serving a second term), who presided Dec. 31, 1930. On that date the Pine Ward had 119 members, including 15 children.

Pine Ward has a very beautiful chapel built of lumber in Spanish style, in which there are a number of class rooms. The elevation in that mountain region is 7,000 feet above sea level, and the fine valley is entirely surrounded by stately pine forests.

**P I N E D A L E W A R D**, Snowflake Stake, Navajo Co., Arizona, consists of Latter-day Saints residing in a forest country on the north slope of the Mogollon Mountains, about 18 miles southwest of Snowflake, the stake headquarters. Most of the families reside in the village of Pinedale and the sawmill camp of Standard, and some on adjacent farms. Most of the people in the vicinity are members of the Church.

As early as the fall of 1878 the pioneer settlers of Snowflake came to the vicinity of Pinedale to get logs, poles, etc., for building purposes, thus the place became known as the Snowflake Camp. The following year (1879) Niels Mortensen and his sons, James and Willard, took up land claims in the vicinity which was called Mortensen,



but is now known as East Pinedale, and in the winter of 1879-1880 Thos. Jessup and Thos. Willis erected a saw mill about 1½ miles south of the Mortensen location. This was the first saw mill built in that part of the country. This mill was later moved to the present site of Pinedale. In 1881 the place was deserted on account of Indian troubles, but later some of the families returned, being joined by others. Some difficulty was also experienced with cowboys who threatened to run all the Mormons out of the country. But this rough element fought against themselves and caused so much disturbance that the law intervened and eliminated this undesirable element. During the time that this reign of terror existed, a band of horses belonging to Bro. Niels Peterson was driven off, but with the assistance of Wm. J. Flake and other brethren was recovered. In revenge some of the cowboys caught Bro. Peterson and whipped him very severely. The man who was the leader in this outrage was killed soon afterwards in a fight with one of his comrades.

On Dec. 18, 1887, at a quarterly conference of the Snowflake Stake, the saints "in the mountains" were organized as the Pinedale Ward with Niels Peterson as Bishop. Bishop Peterson died July 7, 1902, and for a time his counsellors (Joseph Lorenzo Brewer and Silas Ardine Owen) took charge of the ward. In 1903 Elijah M. Thomas was set apart as Bishop of Pinedale Ward; he was succeeded in 1914 by Joseph Lorenzo Peterson, who was succeeded in 1916 by Albert J. Brewer, who was succeeded in 1921 by Elijah Thomas, jun., who presided Dec. 31, 1930. On this date the Pinedale Ward had 142 members, including 29 children.

**PINETOP**, Snowflake Stake, Navajo Co., Arizona, consisted of a few saints residing near the top of the Mogollon Mountains, about ten miles southeast of Showlow, and 30 miles southeast of

Snowflake, the stake headquarters. A post office was established in 1891, and meetings and Sunday schools were held in a somewhat irregular manner. A branch organization was also effected in 1891 with John Hall as presiding Elder. Brother Hall died in 1899 and there has been no branch organization in Pinetop since.

**PINGREE WARD**, Blackfoot Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing on the townsite of Pingree, a station on the Aberdeen branch of the Oregon Short Line Railroad, located on the north side of Snake River. The meeting house, a rock and lumber structure, is located about 18 miles southwest of Blackfoot. This building, originally erected as a hotel, was purchased by the saints and remodeled.

The town of Pingree was named for a man of that name who located a townsite, erected a hotel, opened a store and built a few houses as a speculation. The project, not satisfying his expectations, he sold building lots at a very reasonable price, and a few Latter-day Saints took advantage of the situation and located there. They belonged for a time to the Rich Branch, but on Sept. 1, 1918, were organized as a separate branch with Ezra S. Buchanan as presiding Elder. On July 26, 1925, the branch was organized as the Pingree Ward and Ezra S. Buchanan was ordained a Bishop and set apart to preside, which position he held Dec. 31, 1930. On that date the Pingree Ward had 224 members, including 65 children.

**PINTO WARD**, Parowan Stake, Washington Co., Utah, consisted of the Latter-day Saints residing in the village of Pinto and the smaller village of Hamblin in the Mountain Meadows. The village of Pinto is situated in a narrow valley on Pinto Creek extending from southeast to northwest and is about 1½ miles wide. Pinto is six miles west of Hamblin, 13½ miles northeast of Pine Valley, 15 miles west

of Harmony, 42 miles northeast of St. George by nearest road, 28 miles southwest of Cedar City, and 302 miles southwest of Salt Lake City. Pinto Creek rises in the Pine Valley Mountains about six miles southwest of the Rim of the Basin.

In the fall of 1856 six or eight Indian missionaries camped on Pinto Creek by a haystack owned by Brother Gould, who, however, was not a permanent settler on the creek, but had come out from Parowan to cut hay. The missionaries (in charge of Rufus C. Allen) were on their way from Harmony to Santa Clara. Attention was afterwards drawn to this locality and the place settled by Rufus C. Allen and others in the fall of 1856. Rufus C. Allen presided over the Pinto settlement during the first six months of its existence, he was succeeded as president of the Indian Mission in the spring of 1857 by Jacob Hamblin, who appointed Richard S. Robinson to preside at Pinto. New arrivals increased the number of settlers and on July 17, 1859, Pinto was more fully organized as a branch of the Church, with Richard S. Robinson as presiding Elder. He acted in that capacity until July 11, 1867, when the Pinto Branch was organized as a bishop's ward with Richard S. Robinson as Bishop. He was succeeded in 1876 by Robert Knell, who in 1897 was succeeded by Robert C. Knell, who in 1903 was succeeded by Heber E. Harrison, who presided until 1916, when the Pinto Ward organization was discontinued, most of the settlers having removed from Pinto to the new location now known as Newcastle on the edge of the Escalante desert, about 12 miles north of Pinto. In 1930 only two families of saints occupied the old townsite of Pinto, one belonging to the Newcastle Ward and the other to Cedar 1st Ward.

**PIOCHE BRANCH**, Moapa Stake, Lincoln Co., Nevada, consists of Latter-day Saints residing in the mining

town of Pioche, situated on a branch of the Los Angeles and Salt Lake Railroad, 18 miles by rail northwest of Panaca, 33 miles by rail north of Caliente, and 358 miles by rail southwest of Salt Lake City. The branch comprises the saints in Eagle Valley who are mostly farmers and stockmen, and in Pioche where some of the brethren are employed in the mines. Meetings and Sunday schools are held in a rented hall at Pioche.

Pioche is a mining town dating back to 1870. Nearly all the time since the founding of Pioche, members of the Church have been employed there in the mines, smelters, and other industries. These members of the Church belonged to the Panaca Ward until Oct. 25, 1929, when about 120 members of the Church residing in Eagle Valley, and about 40 members residing in Pioche were organized into an independent branch of the Church with John H. Kroencke as presiding Elder. He presided Dec. 31, 1930, on which date the branch had a membership of 168, including 38 children. The total population of the Pioche Precinct was 868 and of Eagle Valley Precinct 80 in 1930.

**PIONEER CABIN**. Located immediately east of the Bureau of Information building on the Temple Block in Salt Lake City, Utah. It is one of the oldest houses in the state of Utah, and is protected from storms by a unique pergola erected for the purpose. It is claimed that this log cabin was built by Osman M. Deuel, a pioneer of 1847.

**PIONEER STAKE OF ZION** consists of the Latter-day Saints residing in the southwest part of Salt Lake City, Utah, extending north to 3rd South St. (or Salt Lake Stake), east to East Temple St. (or Liberty Stake), south to 13th South St. as far west as the Denver & Rio Grande Railway tracks, and (further west) to 21st South St. (or Grant Stake), and west to the Oquirrh Stake. It contains the following wards: Salt Lake City 4th,

5th, 6th-7th, 25th, 26th, 30th, 32nd, Brighton, Cannon and Poplar Grove; also the Mexican Branch.

Pioneer Stake was organized March 24, 1904, from the southwest part of Salt Lake Stake, including the Salt Lake City 4th, 5th, 6th, 7th, 25th, 26th and 30th wards; also the adjacent Cannon Ward and Brighton and Pleasant Green wards. The name of the stake was suggested on account of Pioneer Square, the place where the Utah pioneers first settled when they entered Great Salt Lake Valley, being within the stake boundaries.

On May 18, 1902, the east part of Brighton Ward was organized as the 32nd Ward, and on Dec 23, 1908, Poplar Grove Ward was organized from parts of Cannon, Brighton and Salt Lake City 26th wards. On Nov 12, 1922, the 6th and 7th wards were amalgamated under the name of 6th-7th Ward. Garfield Ward was organized Oct. 22, 1911, from part of Pleasant Green Ward, and Pleasant Green Ward was further diminished Feb. 27, 1916, by the organization of Magna Ward. When the Oquirrh Stake was organized June 3, 1923, these three wards (Pleasant Green, Garfield and Magna) were transferred to that stake. A number of Mexican saints having settled in Pioneer Stake, the Mexican Branch was organized April 19, 1925, with Horace H. Cummings, a former missionary to Mexico, as presiding Elder.

In 1910 the district school house, located at 126 West 5th South St., Salt Lake City, was purchased and altered for use of the stake and is known as the Pioneer Stake Hall.

The first president of Pioneer Stake was William McLachlan; he acted from 1904 until his death in 1916, when he was succeeded by Sylvester Q. Cannon, who was succeeded in 1925 by Datus E. Hammond, who was succeeded October 20, 1930, by Harold B. Lee, who presided Dec. 31, 1930. Following is a list of counselors in the Pioneer Stake. First counselors: Sylvester Q. Cannon, 1904-1916;

Charles H. Hyde, 1916-1924; Datus E. Hammond, 1924-1925; Jeremiah A. Hancock, 1925-1929, and Charles S. Hyde, 1929-1930. Second counselors. Charles H. Hyde, 1904-1916; Datus E. Hammond, 1916-1924; Jeremiah A. Hancock, 1924-1925; Charles S. Hyde, 1925-1929; Harold B. Lee, 1929-1930, and Paul C. Child, 1930. Stake clerks. C. Hjalmar Carlquist, 1904-1910, and Alex Buchanan, jun., 1910-1930. The Church population of Pioneer Stake in 1904 was 5,131, and 7,549 in 1930.

**PIONEER WARD**, Utah Stake, consists of Latter-day Saints residing in the northwest part of the city of Provo, Utah Co., Utah, or that part of that city lying between Center St. and the Provo River and 7th West St and Utah Lake.

Pioneer Ward, an outgrowth of Provo 3rd Ward, was organized April 20, 1913, with Alfred William Harding as Bishop. Soon after the organization of the ward, ground was broken for the erection of a meeting house, the building of which was pushed forward with so much energy that the first meeting was held in it on Thanksgiving Day, 1913. This edifice, a fine brick building, stands on 1st North St between 9th and 10th West streets, Provo. Alfred M. Harding acted as Bishop until 1927, when he was succeeded by Clarence H. Durrant, who presided as Bishop Dec 31, 1930. On that date the ward had 709 members, including 139 children.

**PIPE SPRINGS BRANCH**, Kanab Stake, Mohave Co., Arizona, consisted of a few families of saints residing at Pipe Springs, eight miles south of the boundary line between Utah and Arizona, 21 miles southwest of Kanab and 60 miles southeast of St. George. It is situated on the edge of the desert on a projecting point. The two-story building at the spring is sometimes called Winsor Castle. The place was secure against ordinary attacks of savages and others, the walls surrounding the building, or rather walls which form a part of the building, were sup-

plied with port holes. Two gates, ten feet wide, lead into the enclosure. Moccasin Springs is three miles north of Pipe Springs.

In 1863 James M. Whitmore had a survey made of 140 acres of land, including the Pipe Springs. He built a small rock camp house, established a sheep ranch and owned the place when he was killed by Indians in 1866. McIntyre, his herder, was also killed by the Indians. Later Pres. Young purchased the Whitmore claim for \$1,000 cash from Elizabeth Whitmore, widow of James M. Whitmore, and Anson P. Winsor took charge of the herd at Pipe Springs, according to the appointment of Pres Young. Brother Winsor's compensation was afterwards adjusted at \$1,200 a year, and he took charge of the property until Jan. 1, 1873. While the Church herd was kept at the Pipe Springs Ranch and prior to the Winsor Stockgrowing Company, the Church built a fort at the springs, which became known as Winsor Castle, a one-third interest in Moccasin Springs was purchased at the suggestion of Pres Young and was later paid for by the company named The Winsor Castle and Stockgrowing Company was organized in St. George in 1873, with a capital stock of \$500,000. This company continued operations until 1879, when it was dissolved and the property distributed among the stockholders. The Pipe Springs fort houses during the anti-polygamy prosecution were occupied as a refuge for plural wives who were sought after as witnesses in those days. There were as many as nine plural wives there at one time, eight of whom had children born there. As early as 1892 the Pipe Springs Ranch and all property connected with it was managed for the Church by Edwin D. Woolley, president of the Kanab Stake. In 1890, when the government confiscated Church property, there were about 1,400 head of cattle on the Pipe Springs Ranch belonging to the Church, in care of Pres. Edwin D.

Woolley. When Marshall Dyer came down to look after the stock a disagreement arose in regard to the prices. The stock was sold to John W. Young and taken east to House Rock Valley, east of the Buckskin Mountains, and the Winsor Castle improvements were sold to Benjamin F. Saunders, who disposed of the property to Bullock and Jones of Cedar City, who in turn sold to Alexander F. Findlay of Kanab, who still later sold it to Jonathan Heaton and sons. About 1920 the Pipe Springs property with all the improvements on it was sold to the U. S. Government, which has since restored it to its former condition, and it is now (1930) maintained as a national monument at government expense, it being a part of the 12x18 miles reservation known as the Kaibab Indian Reservation. Leonard Heaton, who resides there with his family, maintains a service station and a small store in the interest of travelers.

**PLAIN CITY WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in Plain City, which, as its name implies, is situated on a plain lying about ten miles northwest of Ogden. The town is situated  $1\frac{1}{4}$  miles north of the Weber River, four miles southwest of the Utah Hot Springs, and about four miles from the nearest point of the Great Salt Lake. Plain City is a farming district in which all kinds of cereals, vegetables and fruits are raised, strawberries being a specialty. Plain City can boast of an \$8,000 meeting house, a plain, substantial building with an inclined floor. There are five school houses within the city limits.

Plain City was settled by Latter-day Saints in 1859, and in May of that year, a branch of the Church was organized with William W. Raymond as president. He was succeeded in 1863 by John Carver, who in 1870 was succeeded by Lewis W. Shurtleff, who acted as presiding Elder until 1877 when

the branch was organized as a ward with Lewis W. Shurtliff as Bishop. He was succeeded in 1884 by George W. Bramwell, jun., who in 1906 was succeeded by Henry J. Garner, who in 1910 was succeeded by Henry T. Maw, who in 1913 was succeeded by Gilbert Thatcher, who in 1920 was succeeded by Wilmer J. Maw, who in 1926 was succeeded by George Arthur Palmer, who presided Dec 31, 1930. On that date the ward had 697 members, including 145 children. Plain City Precinct had 440 inhabitants in 1870 and 806 in 1930. Plain City Ward belonged to the Weber Stake of Zion until 1908, when it became part of the North Weber Stake.

**PLANO WARD**, Fremont Stake, Madison Co., Idaho, consists of the Latter-day Saints residing at Plano, a station on the Ucon and St Anthony branch of the Oregon Short Line Railroad, and vicinity. Plano is located on the so-called Egin Bench, a fertile tract of country lying west of Henry's Fork of Snake River, which contains four prosperous settlements, namely, St Anthony, Parker, Egin and Plano. The land is irrigated by three canals and although so-called "reclaimed land" it is very fertile and productive. The meeting house occupies a central position on the townsite.

The first settlers on the Egin Bench belonged to the Egin Ward, but as a number of saints had settled in the district a few miles southwest of the Egin townsite, they were organized on Nov 3, 1895, as the Hiatt Ward, thus named in honor of the Hiatt family, early settlers of the locality. Hyrum J. Lucas was chosen as Bishop of the new ward. In 1900 the name of the ward was changed to Plano, at which time the total population of the ward was 156. Bishop Lucas was succeeded in 1903 by Albert Heath, who was succeeded in 1908 by Stephen G. Chandler (P. E.), who was succeeded in 1910 by Richard Hemsley, jun., who was succeeded in 1914 by Timothy H. Parkinson, who was succeeded in 1916 by Ernest

Blaser, who was succeeded in 1928 by Francis Eugene Belnap, who was succeeded in 1930 by H. Alonzo Brown, at which time the ward had a membership of 385, including 100 children. The population of the Plano Precinct was 433 in 1930.

**PLAUEM CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the town of Plauen, Germany, and vicinity. Plauen is located in the south part of Saxony, a province which borders on Czechoslovakia. On Dec. 31, 1930, Plauen Conference, or District, had a membership of 209, including 23 children. There are four branches in the conference, namely, Auerbach, Falkenstein, Plauen and Reichenbach.

**PLEASANT CREEK** (also known as Floral, and Hank's Place) is a lovely little valley once inhabited by half a dozen L. D. S. families, including the family of Ephraim K. Hanks. The place has a very romantic location on Pleasant Creek and consists of a small opening in the mountains, the dell or valley being bordered all around by almost perpendicular cliffs. The place was first settled in 1881 by Frans C. Peterson and Claus P. Anderson, but Ephraim K. Hanks, who with his family settled in the dell in 1882, was the first permanent settler. He raised good crops of sugar cane and erected buildings. Ephraim K. Hanks was a prominent character in the days of Pres. Brigham Young and became especially known as a mailcarrier across the Plains, and as the man who did heroic work in saving the lives of the hand-cart emigrants in 1856. He presided over the little settlement on Pleasant Creek until his death which occurred June 9, 1897. Only one family resided on Pleasant Creek in 1930.

**PLEASANT DALE** consisted of a few families of saints residing on Pleasant Creek in Wayne County, Utah, about five miles up stream from where that creek empties into the Fremont River. The locality was settled

by Jørgen Smith in November, 1885. A branch organization was effected with Jørgen Jørgensen as presiding Elder. He was succeeded by Jørgen Smith in 1888. Soon afterwards the branch ceased to exist. During the existence of the branch it included the neighborhood subsequently known as Aldredge.

**P L E A S A N T   G R E E N   W A R D,** Oquirrh Stake, Salt Lake Co., Utah, consists of Latter-day Saints residing in Pleasant Green and surroundings. Pleasant Green is a station on the Garfield branch of the Salt Lake and Utah Railroad, being the center of a farming and milling district, including a number of employees at the copper mills. The farming community resides principally in the east part of the district. Pleasant Green is about 15 miles west southwest of the Temple Block in Salt Lake City; it is closely joined on the west by Magna.

William G. Young, a son of Lorenzo D. Young, was the first man who took up a farm in the district or country now known as Pleasant Green. He located there soon after the pioneers entered Salt Lake Valley in 1847, and lived in a cave about a mile west of Mill Stone Point (so called because the mill stones for the first mill erected in Salt Lake Valley were taken from there). Later Lorenzo D. Young settled at Mill Stone Point and farmed some land. In 1853 Abraham Coon and sons and Lehi Nephi Hardman located a stock range at the mouth of what was later known as Coon's Canyon. At the time of the Walker Indian War, in 1853, Wm. G. Young, Morgan Hinman and John Y. Greene erected a fort, built with adobe walls, close to Wm. G. Young's cave dwelling, as a protection for the settlers against Indians. In 1856 Joseph Toronto herded cattle belonging to Pres. Brigham Young at a point later known as Toronto's Point.

In 1867 the saints at Pleasant Green became part of the newly organized Brighton Ward of the Salt Lake Stake. In 1872 John Hirst located in the set-

tlement and asked permission of Bishop Alonzo H. Raleigh of the 19th Ward, Salt Lake City (who also had jurisdiction in Brighton), to hold meetings with the saints at Pleasant Green as they were so far distant from any of the wards. After being appointed presiding Elder in the district, meetings were held monthly in private houses and later in a small log house erected by Josiah Lees about a quarter of a mile east of the present meeting house. In 1877 a branch organization was effected with John Hirst as presiding Elder and the same year an adobe meeting house was built which served the branch, and later the ward, until 1897, when it was replaced by a substantial brick chapel. Elder Hirst died Sept. 7, 1878, and was succeeded as presiding Elder by Lehi Nephi Hardman. On Oct. 1, 1882, Pleasant Green Branch was organized as a regular bishop's ward with Lehi Nephi Hardman as Bishop. He was succeeded in that position in 1892 by Hiram T. Spencer, who acted as bishop until Feb. 27, 1916, when the ward was divided and the western part of the same organized as Magna Ward, and on the same occasion George A. Little was appointed Bishop of Pleasant Green Ward. He was succeeded in 1919 by Isaac W. Coon, who was succeeded in 1923 by Omer E. Hall, who was succeeded in 1928 by Harry Edward Sutton. In 1929 Bishop Sutton was appointed to preside over the Oquirrh Stake and was succeeded as Bishop of Pleasant Green Ward by Leonard C. Healy, who presided Dec. 31, 1930. On that date the ward had 1,308 members, including 482 children.

Pleasant Green Ward belonged to Salt Lake Stake until 1904, when it became a part of the Pioneer Stake of Zion. In 1923, when the Oquirrh Stake was organized, the ward was transferred to that stake.

**P L E A S A N T   G R O V E** is one of the prettiest cities of Utah County, Utah, beautifully located on lands which slope gently from the foot of the Was-

atch Mountains (or Mount Timpanogos) on the east, to the Utah Lake on the southwest. Pleasant Grove is known throughout Utah as a fine fruit-producing settlement, and also contains some very excellent farming lands. It is an important station on the Salt Lake and Los Angeles Railroad, and the Salt Lake and Utah Railroad (Orem Line), situated three miles from Utah Lake, 12 miles northwest of Provo, three miles southeast of American Fork and 36 miles south southeast of Salt Lake City.

Pleasant Grove was settled by Latter-day Saints in the fall of 1850, and was originally known as Battle Creek on account of a skirmish which took place between whites and Indians at the mouth of Battle Creek Canyon early in 1849, but later named Pleasant Grove, that name being suggested from a natural grove of Cottonwood trees, of which there are still remnants in the upper part of the city. The first Church organization effected in Pleasant Grove took place in February, 1851, but the branch was more fully organized Sept. 19, 1852, when George Sheffer Clark was appointed president of the Pleasant Grove Branch or settlement. He acted in that capacity until Dec., 1853, when Henson Walker, one of the original pioneers of 1847, was ordained a High Priest and Bishop and appointed to preside over the Pleasant Grove Ward. He was succeeded as Bishop in 1863 by John Brown (also one of the original Utah pioneers of 1847), who acted as Bishop until 1891, when he was succeeded by Joseph E. Thorne, who in 1903 was succeeded by Swen L. Swenson, who acted as Bishop of the Pleasant Grove Ward until 1909, when Pleasant Grove was divided into three wards, named respectively the Pleasant Grove 1st, Pleasant Grove 2nd (London), and Pleasant Grove 3rd (Manila). Pleasant Grove became an incorporated city by act of the Utah Legislature in 1855. Following is a list of the mayors of Pleasant Grove city since that time: Henson Walker, 1855-1862; John Brown, 1863-1882; Hiram

Winters, 1883-1884; Alfred G. Keetch, 1885-1888; Joseph E. Thorne, 1889-1893; James O. Bullock, 1894-1897; Swen L. Swenson, 1898-1899; William E. Clark, 1900-1901; J. D. Wadley, 1902-1905; James O. Bullock, 1906-1907; Charles F. Westphal, 1908-1909; A. E. Cooper, 1910-1913; J. L. Harvey, 1914-1915; Swen L. Swenson, 1916-1917; D. H. Robison, 1918-1919; Louis W. Lund, 1919-1920; Junius J. Hayes, 1920-1921; Junius A. West, 1921-1923; Junius J. Hayes, 1923-1925; Frank B. Newman, 1925-1929, and Lewis Olpin, 1929-1931.

At a meeting held May 16, 1909, the Pleasant Grove Ward was divided into three wards (a second time), namely, the Pleasant Grove 1st, Pleasant Grove 2nd and Pleasant Grove 3rd wards. Edwin D. Olpin was chosen as Bishop of the Pleasant Grove 1st Ward; Swen L. Swenson (who had acted as Bishop of the Pleasant Grove Ward) as Bishop of the Pleasant Grove 2nd Ward, and James H. Walker as Bishop of the Pleasant Grove 3rd Ward. Thus it will be understood that the original town of Pleasant Grove has had five off-shoots, viz: the Manila Ward, the London 1st Ward, the London 2nd Ward (now Windsor), Pleasant Grove 1st Ward, Pleasant Grove 2nd Ward, and Pleasant Grove 3rd Ward. According to the U. S. census, Pleasant Grove had 526 inhabitants in 1860; 1,775 in 1880; 2,460 in 1900, and 2,777 in 1930.

**PLEASANT GROVE 1ST WARD** consists of Latter-day Saints residing in the south part of the city of Pleasant Grove. It extends north to the Pleasant Grove 2nd and 3rd wards, east to the mountains, south to the London Ward, and west to American Fork.

The Pleasant Grove 1st Ward came into existence May 16, 1909, when Pleasant Grove was divided into three wards, and Edwin D. Olpin was sustained as Bishop of the Pleasant Grove 1st Ward. Bishop Olpin died Dec. 20, 1926, and was succeeded by his son, Joseph Olpin, who in 1928 was suc-

ceeded by Clarence A. Gammett, who presided Dec. 31, 1930. On that date the ward had 603 members, including 118 children.

**PLEASANT GROVE 2ND WARD** consists of the Latter-day Saints residing in the northwest part of Pleasant Grove. It extends north to the Manila Ward, east to the Pleasant Grove 3rd Ward, Center St. being the boundary line. South it extends to the Pleasant Grove 1st Ward, or Main St., and westward to American Fork.

The Pleasant Grove 2nd Ward dates back to May 16, 1909, when Pleasant Grove city was divided into three wards, named respectively the Pleasant Grove 1st, Pleasant Grove 2nd and Pleasant Grove 3rd wards. On that occasion Swen L. Swenson, who had presided over the Pleasant Grove Ward, was chosen as Bishop of the Pleasant Grove 2nd Ward. He acted in that capacity until 1928, when he was succeeded by Burton H. Adams, who acted as Bishop of the ward Dec. 31, 1930. On that date the ward had 552 members, including 123 children.

**PLEASANT GROVE 3RD WARD** consists of the Latter-day Saints residing in the northeast part of the city of Pleasant Grove. It extends north and east to the mountains, south to the Pleasant Grove 1st Ward, or Main St., and west to the Pleasant Grove 2nd Ward, or Center St. The meeting house (originally built as a school house) has an auditorium seating 300 people; also an amusement hall and ten class rooms.

Pleasant Grove 3rd Ward was organized May 16, 1909, when Pleasant Grove was divided into three wards, named respectively the Pleasant Grove 1st, 2nd, and 3rd wards. James H. Walker was chosen as Bishop of the Pleasant Grove 3rd Ward, and presided in that capacity until 1923, when he was succeeded by Martin S. Christiansen, who in 1929 was chosen as second counselor in the Timpanogos Stake presidency, and was succeeded in the bishopric by Frank D. Atwood,

who presided Dec. 31, 1930. On that date the ward had 481 members, including 63 children.

**PLEASANT VALLEY RAILROAD**, Utah Co., Utah, was a narrow gauge line from Springville, Utah, to the coal mines in Pleasant Valley. Milan Packard, a merchant in Springville, Utah Co., who owned a coal mine at Winter Quarters in Pleasant Valley, organized the company which built and operated the line, which was commenced in 1876 and completed in 1877. Besides the coal, lumber, wood, ties, fence poles, posts, etc., were also hauled and a mixed train, carrying passengers and freight, ran regularly from the years 1877 to 1880, when the Pleasant Valley Railroad with all its belongings was turned over to the Rio Grande Western Railroad.

Among the first employees on the Pleasant Valley Railroad was John Bartlett, of Springville, who, after assisting in building the road, held many responsible positions in connection with it and was later connected with the D. & R. G. Railroad.

**PLEASANT VALLEY WARD**, Carbon Stake, Carbon Co., Utah, consisted of Latter-day Saints residing in Pleasant Valley, which in 1930 was a defunct coal-mining camp. The center of the Pleasant Valley Ward was about 16 miles south of Colton on the Denver & Rio Grande Western Railroad, with which Pleasant Valley was connected by a branch railroad. Pleasant Valley is 22 miles by rail, or 20 miles by nearest mountain road northwest of Price. The coal mines which supported the Pleasant Valley settlement were located in the adjacent mountains.

At an early day Pleasant Valley was used as a herd ground in the summer season, principally by the people of Utah and Salt Lake valleys, and at a later date a few ranches were established at different points in the valley where the herdsmen were in the habit of staying with their stock in the summer, but almost invariably left for a warmer climate to spend the winter.



The floor of Pleasant Valley is about 8,000 feet above sea level. As early as 1878 John E. Ingles and Stewart Eccles of Ogden Valley came into Pleasant Valley with a shingle mill, which they put up on Mud Creek, six miles above or south of the present Scofield. This, however, was not the first sawmill built in the valley. Other sawmills were established and large quantities of lumber shipped to Ogden and other distant places. Prior to 1875 coal was discovered at the place now known as Winter Quarters, and among the first miners employed at the mines there when they were opened were Latter-day Saints. These miners, together with some of the ranchmen in Pleasant Valley, were organized on Dec. 22, 1881, into a branch of the Church called the Pleasant Valley Branch, with David Williams as president. This branch originally belonged to the Sanpete Stake of Zion, but was transferred to the Utah Stake in 1882, in which year a Latter-day Saint meeting house was erected at Winter Quarters. In 1883 the Pleasant Valley Branch was organized as a regular bishop's ward with David Williams as Bishop. A terrible snowslide, which came down upon the town of Winter Quarters Feb. 19, 1884, swept away the meeting house, but after meetings and Sunday schools had been held for a short time in the boarding house, a new meeting house was erected in T shape in 1885. In 1886 Bishop Williams was succeeded by John T. Ballantyne, who in 1888 was succeeded by Thomas J. Parmley. In 1888 (June 17) the Pleasant Valley Branch or Ward was divided and organized into two wards, named respectively Pleasant Valley and Scofield. Thomas J. Parmley was chosen as Bishop of the Pleasant Valley Ward, and John T. Ballantyne as Bishop of the Scofield Ward. Pleasant Valley and Scofield existed as separate ward organizations only about two years (1888-1890). In 1890 the Scofield Ward was discontinued and became a part of the Pleasant Valley Ward. Thomas J. Parmley pre-

sided as Bishop until 1920, when he was succeeded by John L. Parry, who in 1927 was succeeded by Alfred Newren as presiding Elder over the saints who still remained in the Pleasant Valley district. This change was caused by the closing down of the coal mines, which resulted in most of the people moving away. After the disorganization of the ward, only Sacrament meetings and Sunday school sessions were maintained a short time, and when the mines closed down altogether all activities ceased in 1928, and at the close of 1930 there was scarcely a vestige left of the once flourishing Pleasant Valley Ward. Yet, the old ward meeting house was still standing with boarded up doors and windows.

**PLEASANT VIEW WARD.** Malad Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing in a tract of country lying on both sides of the Malad Creek, or River, near the foot of the mountains on the west side of Malad Valley. The ward meeting house, a brick building erected in 1909, is situated four miles north of Samaria, and 6½ miles southwest of Malad, the headquarters of the stake. Within the limits of the ward are good farming lands irrigated from the Samaria Canal.

That part of Malad Valley now included in the Pleasant View Ward was for many years used as a herd ground, or stock range by the inhabitants of Samaria, and the first settlers in that part of the valley were Lewis W. Jones and his sons, and others, who settled there with their families in 1883. They belonged, ecclesiastically, to the Samaria Ward, where they continued until June 13, 1897, when said ward was divided and the north part of the same organized as the Pleasant View Ward with Lewis D. Jones as Bishop. He was succeeded in 1908 by Stephen Wight, who in 1913 was succeeded by Hyrum W. Jones, who in 1929 was succeeded by Nephi R. Ipsen, who presided Dec. 31, 1930. On that date the Pleasant View Ward had a membership

of 250, including 55 children. The total population of the Pleasant View Precinct was 239 in 1930.

**PLEASANT VIEW WARD**, Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a beautiful tract of country lying immediately west of North Ogden, in which the agricultural lands slope gradually from the mountains on the north to the floor of the main valley on the south. Much of the land within the limits of the ward is utilized for orchards, the land with its southern slope being especially adapted for fruit culture. The ward extends to the mountains on the north, to North Ogden on the east, Harrisville on the south, and Farr West on the west. The upper part of the ward commands a most excellent view of the valley looking southward and the islands of the Great Salt Lake. This feature of that part of the country suggested the name Pleasant View. The main highway leading from Ogden to Brigham City, as well as the Oregon Short Line and the Utah-Idaho Central railroads, pass through the ward from southeast to northwest. Some of the finest residences are built along the highway. Near the center of the ward, where the meeting house stands, are also a modern school house and several stores. Some of the farmers in Pleasant View irrigate their land from Ogden River through a canal which taps that river near the mouth of Ogden Canyon. Some of them also irrigate their land from springs of which there are quite a number gushing out of the hills at the base of the majestic mountain called Ben Lomond. The center of Pleasant View Ward is about  $7\frac{1}{2}$  miles northwest of Ogden, two miles northwest of North Ogden and  $1\frac{1}{2}$  miles southeast of the Hot Springs.

Pleasant View Ward is an outgrowth of North Ogden and was organized as a ward July 9, 1882, with Edward W. Wade as Bishop. He was succeeded in 1900 by Charles A. Hickenlooper, who in 1913 was succeeded by Reuben T.

Rhees, who in 1924 was succeeded by Henry L. Jensen, who presided Dec. 31, 1930. On that date the ward had 310 members, including 54 children. The total population of the Pleasant View Precinct was 430 in 1930.

**PLEASANT VIEW WARD**, Sharon Stake, Utah Co., Utah, consists of the Latter-day Saints residing in a district of country lying northeast of Provo, in which nearly all the people live in a scattered condition on their respective farms. The Pleasant View meeting house is pleasantly situated on high ground about two miles north of the center of Provo, and four miles south of the mouth of Provo Canyon. The ward extends west and north to the Provo River, east to the mountains, representing a strip of country about  $1\frac{1}{2}$  miles wide.

That part of Utah Valley now included in the Pleasant View Ward was first settled in 1850, when the early settlers of Provo took up farms as far up the river as the mouth of Provo Canyon. In 1852 a sufficient number of saints had settled in that particular locality to warrant the organization of a bishop's ward, which was originally known as the Provo 5th Ward, but when the Walker Indian War broke out in 1853 the settlers moved into Provo for safety, in consequence of which the Provo 5th Ward became disorganized. The first flouring mill erected near Provo was built by Smith and Higbee in that part of Utah Valley now included in the Pleasant View Ward, about three-fourths of a mile southwest of where the Pleasant View meeting house now stands. This mill was moved into Provo in 1853, at the time of the Walker War and rebuilt where the Provo Woolen Factory now stands. The first house built outside of the city of Provo after the so-called "Move" was erected in 1858, when the people began to settle the upper country again. It was the first house built in that part of the country with the exception of a private residence erected by the mill. Since 1858 the people

continued to extend their improvements up towards Provo Canyon, watering their farms and gardens from Rock Canyon Creek. The Pleasant View Ward was organized Jan. 18, 1891, with Alexander Gillispie as Bishop; he was succeeded in 1905 by Levi A. Colvin, who in 1912 was succeeded by Burdell Davis, who in 1917 was succeeded by George S. Taylor, who in 1919 was succeeded by Ezra B. Walker, who in 1925 was succeeded by Sidney Hamer Cluff, who acted as Bishop Dec. 31, 1930. On that date the ward had 408 members, including 70 children.

Pleasant View Precinct had 667 inhabitants in 1900, and 1,082 in 1930.

**PLEASANTON WARD**, St. Johns Stake, Socorro Co., New Mexico, consisted of a few Latter-day Saint families who resided in the so-called Williams Valley, about 36 miles by trail south of Luna Valley, on the headwaters of the San Francisco River. Pleasant Valley is about two miles long and about half a mile wide. A number of Latter-day Saints settled in Williams Valley in 1882. Among the first non-Mormon settlers was George C. Williams, also known as "Parson" Williams, who settled in the valley in 1879, in whose honor the valley was named. In October, 1882, the saints who had located in Williams' Valley were organized as a ward called Pleasanton Ward, with Wm. C. McClellan as Bishop. A concrete school house was erected by the saints, which was also used as a meeting house. During the anti-polygamy persecutions some of the brethren who had plural families were compelled to leave, and some of them went to Mexico. Among the residents at Pleasanton was the celebrated Indian missionary Jacob Hamblin, who died there in 1886. Soon afterwards his family moved away, the last of them in 1889. Since then no Latter-day Saints have resided in Williams Valley. When Elder Andrew Jensen passed through the valley in 1894, he found the place occupied by half a dozen non-Mormon families.

**PLYMOUTH WARD**, Bear River Stake, Box Elder Co., Utah, formerly Known as "Square Town," "Pierson," and "North Plymouth," consists of the Latter-day Saints residing in or near the village of Plymouth, which is situated near the east bank of the Malad River, 31 miles northwest of Brigham City, Utah, and 25 miles south of Malad City in Idaho. The original village of Plymouth consisted of a rock school house, some stores and a few private dwellings, but the majority of the people lived in a scattered condition on their respective farms, some of them high up on the mountains northeast of the village. Plymouth commands a fine view of the north end of Bear River Flat and might be said to be situated in the extreme north end of Bear River Valley and the south end of Malad Valley. Northward the ward extends to the Portage and Washakie wards, in the Malad Stake, eastward and westward to the mountains on either side of the valley, and south to the Fielding Ward.

Plymouth was first settled in 1869 by Harmon Dudley Pierson, Isaac Zundell and others. A townsite was surveyed in the spring of 1870, when others moved in. The place was first known as "the settlement over the ridge." Afterwards it was named Square Town, owing to the fact that the four families (Isaac Zundell, Thomas Taylor and Joseph and Wm. Morrell), who were the first settlers, had located on the four corners of a surveyed block. When a post office was subsequently established the place was called Plymouth. For a number of years the people belonged to the Portage Ward, and Isaac Zundell was the first presiding Elder, or presiding Teacher, laboring under the direction of the bishopric of the Portage Ward. The infant settlement was founded on a small stream of water, just sufficient to irrigate a few lots, and no attempt was made to farm on an extensive scale for many years afterwards. In 1877 John W. Hess of Farmington and others commenced farming outside

of Square Town and in the same year Parley L. Pierson succeeded Bro. Zundel as presiding Elder. He acted in that capacity until about 1880 when Harmon I. Pierson succeeded him. He presided until the Plymouth Ward was organized Jan 27, 1884, with Myron J Richards as Bishop. In 1885 the post office of Square Town which, since the flat south of that original village had been settled, was generally known as North Plymouth, was discontinued. When the Malad Stake was organized Feb. 12, 1888, Plymouth, which had formerly belong to the Box Elder Stake, became a part of the Malad Stake. The Plymouth Ward was divided into 2 wards June 15, 1891, the northern part, including the original Square Town, called Pierson Ward, thus named in honor of Harmon Dudley Pierson, one of the original founders of the place. Thomas H Archibald was chosen as Bishop of the Pierson Ward which, however, changed its name to North Plymouth early in 1898. The south part of the old ward retained the name of Plymouth which, however, in 1903 changed its name to Fielding.

When the south part of the Plymouth Ward was named the Fielding Ward the original name for North Plymouth was restored to the old town called Square Town, but later changed to Plymouth, by which name it is still known.

Bishop Thomas H Archibald was succeeded as Bishop of the Plymouth Ward in 1913 by Leon A. Rose, who in 1922 was succeeded by Mahonri A. Josephson, who in 1923 was succeeded by Robert T. Nish, who acted as Bishop of the Plymouth Ward Dec 31, 1930.

On that date the Plymouth Ward had 358 members, including 95 children.

**POCATELLO** is the principal city in Bannock County, Idaho, situated on the Oregon Short Line Railroad, 170 miles northwest of Salt Lake City, Utah. It is the commercial center of an extensive upland. The Latter-day

Saints in Pocatello are organized into six bishop's wards, which together had a total membership of 4,519, including 1,057 children, Dec 31, 1930. The elevation of Pocatello is 4,466 feet above sea level. Besides the Oregon Short Line Railroad shops and other buildings, the town contains fine Latter-day Saint Church buildings, a number of modern school houses, business blocks, and many beautiful residences. The great majority of the inhabitants are non-Mormons, but so far peace and good will has, as a rule, prevailed among the Mormon and non-Mormon inhabitants. Pocatello is the end of a division and also a junction town on the Oregon Short Line Railroad, containing a round house and many shop buildings. The total population of Pocatello city was 16,471 in 1930.

Pocatello had no existence prior to the building of the Utah and Northern Railway (afterwards changed to the Oregon Short Line), but as soon as the railroad was built it became a town of considerable importance, and among the men who found employment in the railway shops, or in other business associated with the railroad town, were a number of Latter-day Saints, who were organized into a branch of the Church belonging to the Bannock Stake May 6, 1888, with William Willison as president. At that time the saints in Pocatello numbered 178. For some time after the organization of the branch, meetings were held in the cottages of the saints, and sometimes out of doors, but a house of worship, a frame structure, was soon afterwards erected. After being annexed to Oncida Stake in 1888, the branch organization continued until July 13, 1890, when the Pocatello Branch was organized as a ward with Carl J. Cannon as Bishop. He was succeeded in 1901 by Hyrum Smith Woolley, who in 1903 was succeeded by Milo O. Hendricks, who presided until Dec 13, 1908, when the Pocatello Ward was divided into two wards, namely, the Pocatello 1st and Pocatello 2nd wards.

**POCATELLO 1ST WARD**, Pocatello Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of Pocatello which is bounded on the north by Hayden St., (which separates it from the Pocatello 3rd Ward), east by the O. S. L. Railroad tracks, south by the limits of the city, and west by the mountains.

Until Dec. 13, 1908, all the Latter-day Saints in Pocatello consisted of only one ward, but on the day mentioned the Pocatello Ward was divided into two wards, named respectively the Pocatello 1st Ward, consisting of the saints residing west of the Oregon Short Line Railroad tracks and south of Hayden St., and the Pocatello 2nd Ward, consisting of the saints residing on the east side of the O. S. L. Railroad tracks. After the division, the stake tabernacle, located on the corner of Center and Garfield streets, served as a house of worship for the saints of the 1st Ward. Milo A. Hendricks, who had acted as Bishop of the Pocatello Ward before the division, was chosen as Bishop of the Pocatello 1st Ward. He was succeeded in 1915 by Moses A. Pond, who in 1926 was succeeded by Birdwell Finlayson, who presided Dec. 31, 1930. On that date the Pocatello 1st Ward had a membership of 992, including 201 children.

**POCATELLO 2ND WARD**, Pocatello Stake, Bannock Co., Ida., consists of the Latter-day Saints residing in that part of the city of Pocatello which is bounded on the north by Fremont St., on the east by the foothills of the mountains, on the south by Benton St., and on the west by 1st Avenue.

The Pocatello 2nd Ward dates back to Dec. 13, 1908, when the original Pocatello Ward was divided and two new wards, named respectively the Pocatello 1st and the Pocatello 2nd wards, were organized. The 2nd Ward was to cover all that part of the city of Pocatello lying east of the Oregon Short Line Railroad tracks, embracing 80 families of saints. Henry E. Reddish was chosen as Bishop of the

Pocatello 2nd Ward. He was succeeded in 1917 by Ammon Y. Satterfield, who in 1921 was succeeded by Leo H. Edgley, who presided Dec. 31, 1930, on which date the Pocatello 2nd Ward had a membership of 564, including 70 children.

**POCATELLO 3RD WARD**, Pocatello Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of the city of Pocatello which is bounded on the north by the city corporation limits, on the east by the Oregon Short Line Railroad tracks, on the south by Hayden St., and on the west by the mountains.

At a special meeting held in the Pocatello 1st Ward Dec. 5, 1915, the Pocatello 1st Ward was divided, and the north part of the same organized as the Pocatello 3rd Ward. David J. Sutton was chosen as Bishop of the Pocatello 3rd Ward. He was succeeded in 1923 by Edward P. Horsfall, who presided Dec. 31, 1930. On that date the Pocatello 3rd Ward had a membership of 1,030 including 238 children.

**POCATELLO 4TH WARD**, Pocatello Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of the city of Pocatello which extends north to the North Pocatello Ward, east to the foothills of the mountains, south to Fremont St., and west to 1st Avenue.

At a special meeting held in Pocatello Feb. 27, 1921, the Pocatello 2nd Ward was divided, and the north part of the same organized as the Pocatello 4th Ward, the dividing line between the Pocatello 2nd Ward and the new Pocatello 4th Ward was established on Fremont St. William Porter Whitaker was chosen as Bishop of the Pocatello 4th Ward. He was succeeded in 1924 by James H. Radley, who in 1926 was succeeded by Lawrence D. Clark, who presided Dec. 31, 1930. On that date the Pocatello 4th Ward had 768 members, including 224 children.

**POCATELLO 5TH WARD**, Pocatello Stake, Bannock Co., Idaho, con-

sists of the Latter-day Saints residing in that part of the country known as Alameda. Northward the ward extends to the Chubbuck road, or to North Pocatello, east to Washington Avenue, south to the limits of the city of Pocatello, and west to the mountains.

At a meeting held Feb. 27, 1921, the Pocatello 3rd Ward was divided and all that part of the same lying north of the city limits and west of Washington Avenue was organized as the Pocatello 5th Ward with James A. Quinn as Bishop. He presided Dec 31, 1930, on which date the Pocatello 5th Ward had 587 members, including 158 children.

**POCATELLO 6TH WARD,** Pocatello Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of the city of Pocatello which is bounded on the north by Benton St., on the east by the foothills of the mountains, on the south by the north boundary of the Inkorn Ward, and the west by 1st Avenue. The ward meeting house, or chapel, a brick and concrete building, erected at a cost of about \$25,000, is situated at 805 South 4th Avenue, between 3rd and 4th East streets. It has an auditorium with a seating capacity of 350 people, and also contains an amusement hall and several class rooms.

At a special meeting held at Pocatello Feb. 27, 1921, the Pocatello 2nd Ward was divided and two new wards created from parts of the same, named respectively the Pocatello 4th and the Pocatello 6th wards, only a part of the Pocatello 2nd Ward being retained under that name. Ammon Y. Satterfield was chosen as Bishop of the Pocatello 6th Ward. He was succeeded in 1928 by Joseph Gollen Jensen, who presided Dec. 31, 1930. On that date the Pocatello 6th Ward had a membership of 578, including 166 children.

**POCATELLO STAKE OF ZION** consists of the Latter-day Saints residing in Bannock and Power counties, Idaho, and comprises 11 organized bishop's wards, viz., Pocatello 1st,

2nd, 3rd, 4th, 5th, 6th, Inkorn, and North Pocatello (all in Bannock County), and American Falls, Rockland and Crystal in Power County. The headquarters of the stake are at Pocatello, an important city on the Oregon Short Line Railroad, 170 miles northwest of Salt Lake City, Utah.

At a special conference of the Oneida Stake held at Pocatello Aug. 7, 1898, attended by Apostles Heber J. Grant and Matthias F. Cowley, Geo. C. Parkinson of the Oneida Stake, and other prominent Church officials, the saints who resided in and near Pocatello and in Marsh Valley were organized as the Pocatello Stake of Zion, with William C. Parkinson of Preston as president. At the time of its organization the stake comprised nine wards, of which seven, namely, Pocatello, McCammon, Garden Creek, Marsh Center, Woodland, Dempsey and Cambridge, were taken from the Oneida Stake, and two, namely, Rockland and Neeleyville, from the Malad Stake. On Nov. 20, 1898, William Alonzo Hyde of Cambridge Ward was chosen as first counselor and on Sept. 2, 1900, Noah S. Pond was chosen as second counselor to Pres. Parkinson.

At a stake conference held March 10, 1901, William C. Parkinson, who had been chosen to preside over the Hyrum Stake of Zion, was released, together with his counselors (Wm. A. Hyde and Noah Selander Pond), and William A. Hyde was chosen as president of the Pocatello Stake, with Noah S. Pond as first and Henry S. Woodland as second counselor. In 1914 William W. Henderson succeeded Henry S. Woodland as second counselor. On Aug. 14, 1915, the Pocatello Stake was divided and the south part of the same organized as a new stake, named Portneuf Stake, to consist of the following wards, which had hitherto belonged to the Pocatello Stake: McCammon, Garden Creek, Marsh Center, Woodland, Dempsey, Cambridge and Grant.

This left the following wards in the Pocatello Stake: American Falls,

Crystal (Branch), Inkom, Meadow, Neeley, Pocatello 1st, Pocatello 2nd, Rockland and Tyhee. Finn H. Berg was chosen second counselor Aug. 14, 1915, and served until his death Nov. 26, 1916, when Milo A. Hendricks was chosen as second counselor in his stead. First counselor Noah Selander Pond was called to preside over the Northern States Mission March 15, 1928, and Henry William Henderson was chosen as his successor. A. Lowell Merrill was chosen as second counselor. On Nov. 2, 1930, William A. Hyde, who had presided over the Pocatello Stake since 1901, 30 years, was honorably released, together with his counselors (Henry W. Henderson and A. Lowell Merrill), and Henry W. Henderson was chosen as president of the Pocatello Stake, with A. Lowell Merrill as first and Richard H. Wells as second counselor. This presidency still stood intact Dec. 31, 1930, on which date the membership of the stake was 5,968, including 1,337 children. Lysander C. Pond was the first clerk of the Pocatello Stake; his successors were Hyrum Kay, 1905-1908; Finn H. Berg, 1908-1915; Arthur W. Hall, 1915-1918; Jens Henriksen, 1918-1919, and William H. Francis, 1919-1930.

**POND TOWN.** See Salem, Palmyra Stake.

**POPLAR GROVE WARD,** Pioneer Stake, Salt Lake Co., Utah, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 32nd Ward), east by 9th West St. (or the 26th Ward), south by Mead Avenue and the Jordan River (or Cannon Ward), and west by Redwood road (or Brighton Ward).

Poplar Grove Ward is an outgrowth of the Salt Lake 26th Ward, from which it was detached and organized as a separate ward Dec. 23, 1908, by the presidency of the Pioneer Stake, with Carl A. Carlson as Bishop. The name was selected on account of the Poplar Grove Addition, a newly surveyed residence section, located within

the proposed boundaries of the ward. Soon after the organization of the ward, the vacated Uintah school house was purchased and remodeled for use as a meeting house. This building was destroyed by fire in 1913, but upon its site the following year (1914) a new chapel was erected at a cost of \$12,000.

Bishop Carlson was succeeded in 1913 by Frank Stanley, who died Dec. 14, 1921, and was succeeded Jan. 1, 1922, by Paul C. Child, who on Nov. 16, 1930, was succeeded by Robert Scott, who acted Dec. 31, 1930. On that date the ward had 796 members, including 162 children.

**POPLAR WARD,** Rigby Stake, Jefferson Co., Idaho, consisted of Latter-day Saints residing in that part of Snake River Valley which lies immediately below the mouth of the canyon through which the south fork of Snake River enters the valley. The ward extends north and east to the river, including a few families on the other side of the river, which river here makes an elbow changing its course from a westerly to a northwesterly direction. The inhabitants, a farming population, mostly dry-farmers, live on their respective ranches. Some of the farmers irrigate from the Poplar and Progressive Canals which tap Snake River at different points. The Poplar Ward meeting house, a white sandstone building, erected about 1903, is 3½ miles southeast of Ririe, the nearest railroad station on the Snake River Belt Line, 13 miles southeast of Rigby, the stake headquarters, and 22 miles by main road northeast of Idaho Falls.

That part of the country later included in the Poplar Ward was settled by Latter-day Saints in 1885. Other settlers moved in afterward and settled on what is known as Birch Creek, where a school house was built in 1898. About 1901 the saints who had settled on Birch Creek and vicinity were organized as a branch of the Church called Poplar Branch, belonging to the

Shelton Ward, with Russell K. Homer as presiding Elder. This branch was organized as a regular bishop's ward (separated from the Shelton Ward) July 11, 1909, with John Benson as Bishop. He was succeeded in 1911 by Andrew A. Anderson, who in 1919 was succeeded by Joseph Charles Morgan, who presided until the Poplar Ward was disorganized March 25, 1923. The remaining members of the Poplar Ward were transferred to the Ririe Ward.

**PORT ELIZABETH CONFERENCE**, or District, of the South African Mission, consists of the Latter-day Saints residing in the seaport city of that name, located on the extreme southeast coast of the continent of Africa, about 500 miles east of Cape Town.

The Port Elizabeth Conference existed as early as 1855 and was reorganized after the reopening of the mission in 1903. The Port Elizabeth Conference on Dec 31, 1930, had 112 members, including 1 Elder, 4 Priests, 1 Teacher, 3 Deacons, 87 lay members and 16 children. The population of Port Elizabeth is about 50,000.

**PORTAGE WARD**, Malad Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in the Malad Valley, in the extreme north end of Box Elder County, Utah. It includes the village of Portage, situated on the west side of the Malad River, and a string town, formerly known as East Portage, situated on the east side of said river. The village of Portage is 15 miles south of Malad City, the headquarters of the Malad Stake, and 40 miles northwest of Brigham City, Utah. Portage is surrounded by a fertile farming district, and is a regularly surveyed town, containing a number of fine buildings, including a commodious meeting house, a frame building, centrally located in the village, an old time meeting house and a modern school house.

Portage Ward includes that part of Malad Valley which was first settled

by Latter-day Saints as early as 1855, when an infant settlement was commenced on the east side of Malad River, nearly opposite the present Washakie, but that settlement was broken up in 1858 through Indian troubles. The actual settlement of Portage took place in 1867 by Thomas Green and others. When the saints in that locality were organized as a branch of the Church in November, 1867, Thomas Green was chosen as president, and the settlement was called Portage, after a place of that name in Ohio, associated with the history of Zion's Camp. In 1871 and 1872 most of the settlers moved to the west side of the Malad River and located on the present site of Portage. When the Box Elder Stake of Zion was organized Aug. 19, 1877, Portage became a part of that stake, and was organized as a bishop's ward Oct. 23, 1877, with Oliver C. Hoskins as Bishop. He presided until 1888, when he was succeeded by Enoch Harris, who in 1899 was succeeded by James H. Gibbs, who in 1909 was succeeded by John Franklin Conley, who in 1918 was succeeded by David Parkinson, who in 1929 was succeeded by John R. Gibbs, who presided Dec 31, 1930, on which date the Portage Ward had a membership of 416, including 112 children. The total population of the Portage Precinct was 523 in 1930, of which 331 resided in Portage town. The Portage Precinct includes the little Indian settlement of Washakie.

**PORTERVILLE WARD**, Morgan Stake, Morgan Co., Utah, consists of Latter-day Saints residing on both sides of East Canyon Creek, in the southwest part of Morgan County. The settlers on the east side of the creek center in a village known as East Porterville, and those on the west side in a similar village known as West Porterville. From 1877 to 1897 these two villages, with their surroundings, existed as two distinct wards. The meeting house is a brick building on the west side of East Canyon Creek.



Porterville Ward received its name from a numerous family of Porters who located there. Sanford Porter, a Utah pioneer of 1847, had settled with his family in Centerville, Davis Co., Utah, where he presided as Bishop from 1852 to 1855. In 1869 he located on land which later became the site of East Porterville, where he built a log cabin. But previous to this (in 1854) some of his family commenced the erection of a saw mill in Hard-scrabble Canyon; that mill was finished in 1857, after which lumber for building purposes was exported to Centerville. This mill, known locally as "Sam Brough's Shingle Mill," was still in use as late as 1891. In 1859 Warriner Ahaz Porter, Joseph Rich Porter and others made a road from the mill to the valley below and also a road through Weber Canyon to Salt Lake Valley. In the summer of 1860 Chauncey Warriner Porter and Sanford Porter, jun., joined their father on East Canyon Creek. The following year John P., Joseph R. and Alma Porter, Thomas Spackman, Henry Hort and others came to the settlement, and regular L. D. S. meetings were commenced in private cabins, in charge of Chauncey W. Porter, who acted under the direction of Bishop Thomas Jefferson Thurston.

Samuel Adams was the first settler on the west side of East Canyon Creek or at West Porterville. He located there in 1863 and was soon afterwards joined by Aaron Smethurst, William Dearden and others. Nearly all the settlers on the west side of East Canyon Creek were of English extraction, while those on the east side were Americans. In 1864 the Adams family sold most of their claims to be used for town lots, their location being the most suitable for a townsite. Log school houses were erected in both East Porterville and West Porterville in 1864.

Pres. Chauncey Warriner Porter died in 1868, and his brother, Lyman Wight Porter, took charge of the branch for about a year, when he was

succeeded by Alma Porter, who presided until 1875, when the branch was divided into two branches, namely, East Porterville and West Porterville. After this Alma Porter presided over the East Porterville Branch until both branches were organized as separate bishop's wards in 1877.

At an important meeting held at East Porterville Aug. 22, 1897, East Porterville Ward and West Porterville Ward were again amalgamated into one ward called Porterville Ward. At this time Joseph Durrant was chosen as Bishop. Soon afterwards the erection of a substantial rock and brick meeting house, located on the west bank of East Canyon Creek, was commenced and finished in 1899 at a cost of about \$5,000. At this time the Porterville Ward had a membership of about 300.

Bishop Durrant was succeeded in 1907 by Samuel Stephen Florence, who was succeeded in 1916 by Joseph Durrant (second term), who was succeeded in 1917 by George Edward Carter, who was succeeded in 1920 by Hyrum K. Porter, who was succeeded in October, 1926, by Thomas Carter, who was succeeded in December of the same year by Howard Durrant, who was succeeded in 1927 by Daniel Carter, who presided Dec. 31, 1930. On that date the ward had 266 members, including 64 children.

**PORTNEUF STAKE OF ZION** consists of the Latter-day Saints residing in Marsh Valley and immediate neighborhood in Bannock County, Idaho, with headquarters at Downey. The stake, which includes farming districts, extends north to Pocatello Stake, east to the Bannock Stake, south to the Oneida and Malad stakes, and west to the mountains, which divide Marsh Valley from Malad and Bannock valleys. The Portneuf Stake, in 1930, contained the following wards: Arimo, Cambridge, Downey, Garden Creek, Grant, Lava, Lava Hot Springs, Marsh Center, McCammon, Merrill, Swan Lake, Topaz, Virginia and Woodland.

The first L. D. S. settlers in Marsh Valley belonged to the Malad Stake, later to the Cache Stake, and still later to the Oneida Stake, and when the Pocatello Stake was organized in 1898 the settlements in Marsh Valley became a part of that stake, where they remained until Aug. 15, 1915. On that date a conference of the Pocatello Stake was held, attended by Apostle Francis M. Lyman, on which occasion the south part of the Pocatello Stake was organized into a new stake named the Portneuf Stake of Zion, containing all the settlements in Marsh Valley and adjacent districts, which had formerly belonged to the Pocatello Stake, also a small part of the Oneida Stake. The dividing line between the Pocatello and Portneuf stakes was established at a point between Inkorn and McCammon wards, that line forming the north boundary of the new Portneuf Stake, while Swan Lake was made the south boundary of the stake. George T. Hyde, who had served as a counselor in the Pocatello Stake presidency, was chosen as president of the Portneuf Stake, with William W. Henderson as his first and Swen F. Johnson as his second counselor. When the stake was first organized it consisted of the following wards, which formerly had constituted an important part of the Pocatello Stake: Cambridge, Garden Creek, Grant, Marsh Center and McCammon.

In 1917 First Counselor Henderson was released and Swen F. Johnson promoted to first counselor and Alonzo Harmon Price chosen as second counselor to Pres. George T. Hyde. Second Counselor Alonzo H. Price died Oct. 8, 1917, and on Feb. 24, 1918, Myron J. Richards was set apart as second counselor in his stead. In 1922 Henry W. Henderson succeeded Myron J. Richards as second counselor, and in 1923 Royal T. Hale succeeded Henry W. Henderson in the same position. First Counselor Swen F. Johnson was released in 1927, and Royal T. Hale was promoted from second to first counselor and Orville E. Hendricks was chosen as second counselor.

George T. Hyde still presided over the stake Dec. 31, 1930, with Royal T. Hale and Orville E. Hendricks as counselors. Henry J. Johnson was the first clerk of the Portneuf Stake, he was succeeded in 1915 by Edward Cox, who in 1920 was succeeded by G. Osmond Hyde, who in 1921 was succeeded by Jacob L. Hartvigsen, who still acted Dec. 31, 1930. On that date the Portneuf Stake had 3,158 members, including 631 children.

**PORTSMOUTH DISTRICT.** of the British Mission comprises the Latter-day Saints residing in and near the seaport town of Portsmouth, situated on the English Channel. It was organized Aug. 1, 1930. The membership of the district was 129 at the close of 1930, including 7 children.

**POTTAWATTAMIE COUNTY,** Iowa, was from 1846 to 1850 a temporary gathering place for Latter-day Saints awaiting an opportunity to move westward to the Rocky Mountains. In 1848 there were about 40 organized branches of saints in Pottawattamie County, and adjacent counties, including Kanesville, which had a population of over 2,000. For the benefit of the settlers on the Pottawattamie lands, the leaders of the Church petitioned for a county organization, which was granted Sept. 21, 1848, the first officials of the county being nearly all members of the Church. According to the U. S. census of 1850, the population of Pottawattamie County was 7,828, at least 7,000 of these were Latter-day Saints. At the close of 1851, in spite of the steady migration of the L. D. S. settlers in Pottawattamie County, there were still about 30 branches of the Church in the county. Apostle Orson Hyde was appointed to preside over the branches of the Church in Pottawattamie County, when Pres. Brigham Young and nearly all the other leaders of the Church left for the Rocky Mountains in 1848. Elder Hyde left for Utah in 1852, at which time nearly all the members of the Church in Pottawattamie

mie County also left for the mountains.

In 1853 the name of Kanessville was changed to Council Bluffs. The population of Pottawattamie County was 4,959 in 1860, 47,430 in 1890, and 60,888 in 1930.

**POVERTY BAY**, or Tauranga Nui Conference, or District, of the New Zealand Mission, consists of a tract of country lying adjacent to the city of Gisborne (North Island), New Zealand, with a boundary line extending from the top of the mountains beyond Muriwai, (or to the south end of Cook County) in the southwest, and to the mouth of Pakarat River on the northeast. The total membership of the Poverty Bay District was 550 at the close of 1930, including 100 children. The district or conference dates back to Jan 16, 1885.

**PRATT WARD**, Teton Stake, consists of the Latter-day Saints residing in Teton County, Wyo, and Teton County, Idaho, the majority in Wyoming. The center of the ward, or the place where the meeting house is located, is about five miles northeast of Driggs, the headquarters of the Teton Stake. The settlement of Pratt occupies a cove at the foot of, or almost in the shadow of, the Grand Tetons, which rise majestically within 12 miles of the settlement. The gardens and farms of the Pratt Ward are mainly irrigated from Teton Creek and Spring Creek. The center of the ward is near the mouth of Teton Canyon.

Pratt Ward may be called a continuation of the Aline Ward, which, when first organized in 1889, contained all the Latter-day Saints residing in the Teton Valley. Mathoni W Pratt, a son of the late Apostle Parley P. Pratt, was the first Bishop of the Aline Ward. Following is a list of the Bishops of the Pratt Ward: Mathoni W Pratt, 1889-1897, Frederick W Morgan, 1897-1908, David E Rigby, 1908-1911; Thomas R Wilson, 1911-1913; Anders A. Carlson, 1913-1918; James Rigby, 1918-1926, and Alfred Durtsch, 1926-1930. On Dec.

31, 1930, the Pratt Ward had 184 members, including 48 children.

**PRATTVILLE BRANCH**, Sevier Stake, Sevier Co., Utah, consisted of a small settlement founded on the east bank of the Sevier River between Richfield and Glenwood, in April, 1873, by Helaman Pratt and others. A town-site was located and surveyed and several buildings erected on the same. Helaman Pratt, who had formerly acted as Bishop of Glenwood, was placed in charge of the new settlement. He was succeeded in 1875 by Joseph K Rogers, who in 1876 was succeeded by Henry C Jacobs, who presided until 1878, when the settlement was abandoned, the location proving unsatisfactory. In 1900 there were only two houses left of what was once the village of Prattville, and the occupants of these were not members of the Church.

**PRESCOTT**, Arizona, was founded when gold was discovered on Granite Creek in 1864. It was named by John N Goodwin, the first Territorial governor of Arizona, in honor of the historian William H Prescott. Governor Goodwin named two streets, Montezuma and Cortez, and named the street running in the opposite direction, Guiley, honoring the first appointed Territorial Governor, John M Guiley, who died enroute to Arizona. Prescott was made the Territorial capital in 1861 and remained such until 1867, when Tucson was made the capital. The capital was moved back to Prescott in 1877 and moved to Phoenix in 1889. It has always been the county seat of Yavapai County, Arizona.

During the anti-polygamy persecutions of 1884-1890, Arizona extended no leniency to the brethren convicted under the Edmunds-Tucker Law, Ammon M. Tenney, Christopher I. Kempe and Peter J. Christopherson each being sentenced in 1884 to terms of three years and six months imprisonment in the House of Correction at Detroit, Michigan, and a five dollar fine, and Wm J Flake and Jens N. Skousen to

six months imprisonment at Yuma, Arizona, and a 500 dollar fine each.

A branch of the Church was established in Prescott about 1926 with Werner H. Allen as president, who still presided at the close of 1930, at which time the branch had a membership of 250 and belonged to the California Mission. The branch owned a stone chapel in which meetings were held.

PRESTON is the largest and most important town in Franklin County, Idaho, being the commercial center for the north end of Cache Valley. It is located in the open valley surrounded by a rich agricultural district. The saints in Preston are organized into six bishop's wards, of which the Preston 1st, Preston 2nd, Preston 5th and Preston 6th wards belong to the Franklin Stake, and the Preston 3rd and Preston 4th wards to the Oneida Stake. These six wards had a total L. D. S. membership Dec. 31, 1930, of 3,273, including 670 children. The total population of the four Preston precincts was 3,613 in 1930, of these 3,381 resided in Preston.

In 1871 William Henry Head and family of Franklin located a ranch on what was then called the North Meadow, seven miles north of Franklin, and about four miles east of the center of what is now Preston. The following year (1872) David Jensen and others settled further west near Worm Creek. During the succeeding two years other families moved in and claimed land at different points on the extensive plain. A canal company, known as the Cub River and Worm Creek Canal Company, was organized and built a canal 15 miles long and 10 feet wide, at a cost of \$30,000. Other settlers arrived, nearly all Latter-day Saints, and meetings were held in private houses located on both sides of Worm Creek, without any regular branch organization at first. Elisha R. Lawrence presided on the east side and Nahum Porter on the west side of Worm Creek as early as 1877. All

the saints on the flat belonged to the Franklin Ward.

On Oct. 21, 1879, the Cache Stake presidency organized the saints in the Worm Creek district into a ward called Worm Creek Ward, with Nahum Porter as Bishop. On May 14, 1881, the name of the ward was changed to that of Preston, in honor of Stake Pres. William B. Preston. Bishop Porter presided as Bishop until June 2, 1884, when he was succeeded by William C. Parkinson. The Oneida Stake was organized that year (1884) and Preston became a part of the new stake, having hitherto belonged to the Cache Stake. Brother Parkinson was succeeded in 1898 by John Larsen, who presided until Feb. 3, 1902, when Preston Ward was divided into four bishop's wards, named respectively Preston 1st, Preston 2nd, Preston 3rd, and Preston 4th wards.

**PRESTON 1ST WARD**, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the southeast part of the town of Preston and surrounding country districts, lying east and south. The ward extends north to Oneida St., east to the Preston 5th Ward and Whitney Ward, south to Fairview Ward, and west to State (Main) St. The Preston 1st Ward meeting house is situated near the corner of 2nd East and 2nd South streets, facing west and north. It is a brick building erected in 1904 and has an auditorium with a seating capacity of 450.

Up to 1902 the saints in Preston constituted only one bishop's ward, but on Feb. 3, 1902, the Preston Ward was divided into four wards, namely, the Preston 1st, 2nd, 3rd and 4th wards. After that the Preston 1st Ward consisted of the saints living in the southeast part of Preston and included the out-lying country districts east and south. Henry T. Rogers was chosen as Bishop of the Preston 1st Ward. He was succeeded in 1913 by John A. Morrison, who in 1914 was succeeded by Henry J. Bodily, who in 1918 was suc-

ceeded by Ossian L. Packer, who in 1923 was succeeded by Carl H. Carlson, who in 1927 was succeeded by Ernest A. Jensen, who presided Dec. 31, 1930, on which date the Church membership of the Preston 1st Ward was 838, including 140 children.

**PRESTON 2ND WARD,** Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the southwest part of the town of Preston, and some farming districts lying south and west. The ward has a fine modern meeting house situated on the corner of 1st South and 2nd West streets. This beautiful edifice, erected in 1927-1928 at a cost of \$56,000, has an auditorium seating about 300 people. The Preston 2nd Ward is bounded on the north by Oneida St., and east by State St. (Main St.); south the ward extends one mile from Oneida St. to the north boundary of the Preston 6th Ward; west it extends to Bear River.

The Preston 2nd Ward came into existence Feb. 3, 1902, when the original Preston Ward was divided into four wards, namely, the Preston 1st, 2nd, 3rd and 4th wards. Hugh S. Geddes was chosen as Bishop of the Preston 2nd Ward. He was succeeded in 1910 by Lorenzo Johnson, who in 1922 was succeeded by Lorenzo E. Hansen, who presided Dec. 31, 1930. The Church membership on Dec. 31, 1930, was 565, including 116 children.

**PRESTON 3RD WARD,** Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the northwest part of the city of Preston and surrounding country. The ward extends north to the Riverdale Ward, east to Main St. in Preston (which separates it from the Preston 4th Ward), south to Oneida St. (which separates it from the Preston 2nd Ward), and west into the country district. The Preston 3rd Ward meeting house is situated on the east side of 2nd West St. in Preston, between 1st and 2nd North streets. It is a modern brick veneer building, having an auditorium capable of seating 500 people.

This house was originally built in 1904, but was remodeled in 1921 and 1930.

Until 1902 the town of Preston consisted of only one bishop's ward, but on Feb. 3, 1902, Preston was divided and organized into four bishop's wards, viz., the Preston 1st, 2nd, 3rd and 4th wards. George Harvey Carver was chosen as Bishop of the Preston 3rd Ward. He was succeeded in 1917 by Harrison R. Merrill, who in 1920 was succeeded by William Hawkes, jun., who presided Dec. 31, 1930. On that date the Preston 3rd Ward had a membership of 639, including 158 children.

**PRESTON 4TH WARD,** Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the northeast part of the city of Preston and in the country districts adjoining it on the north and east. Northward the ward extends to Riverdale, east to Glendale, south to Oneida St. in Preston, and west to State St. or Main St., in Preston. The meeting house, a modern brick building, is situated on the corner of 2nd North and 2nd East streets. It will seat 600 people.

Preston 4th Ward dates back to Feb. 3, 1902, when Preston was divided into four bishop's wards, viz., Preston 1st, 2nd, 3rd, and 4th wards. Allen R. Culter was chosen as Bishop of the Preston 4th Ward. He was succeeded in 1907 by John W. Condie, who in 1916 was succeeded by William A. Skidmore, who in 1919 was succeeded by John W. Condie (serving a second term), who, in 1924 was succeeded by Joseph A. Luthy, who in 1929 was succeeded by John Clifford Forsgren, who presided Dec. 31, 1930, on which date the Preston 4th Ward had 710 members, including 130 children.

**PRESTON FIFTH WARD,** Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in that part of Franklin County, Idaho, which lies directly east of Preston, across Worm Creek. It is a farming district extending north to the Glendale Ward, east to the mountains, south to the Whitney Ward, and west

to the Preston city limits, or to the Preston 1st and 4th wards. The center of the Preston 5th Ward, or the place where the meeting house stands, is about two miles east of the center of Preston and about the same distance west of the foot hills, or the mountains east of the valley. The meeting house is a modern brick building, having an auditorium with a seating capacity of 300 people. This fine house of worship was mainly erected in 1924 at a cost of about \$23,000.

The Preston 5th Ward was organized Aug 5, 1917, from parts of the Preston 1st, Preston 4th, the Glendale and Whitney wards. Andrew D. Mortensen, who had previously presided as Bishop of the Glendale Ward, was chosen as Bishop of the new Preston 5th Ward. He was succeeded in 1929 by John Frank Palmer, who acted as Bishop Dec 31, 1930, on which date the Church membership of the Preston 5th Ward was 230, including 54 children.

**PRESTON 6TH WARD**, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing principally in a farming district lying southwest of Preston. It extends on the north to Preston 2nd Ward. On the east it is separated from the Preston 1st Ward by State (Main) St., southward it extends to the Fairview Ward, and west to Bear River. The ward meeting house is situated within the Preston city limits, about three-fourths of a mile south southwest of the Preston center. This house of worship, a fine brick building, has an auditorium capable of seating 250 people. Its erection cost \$29,000, and the building was dedicated June 29, 1930.

The Preston 6th Ward dates back to Nov 28, 1920, when the Preston 2nd Ward was divided and its southern part organized as the Preston 6th Ward, with James Heber Corbridge as Bishop. He was succeeded in 1924 by Alma H. Monson, who in 1929 was succeeded by Walter Rawlings, jun., who acted Dec. 31, 1930, on which date

the Church membership was 292, including 72 children.

**PRESTON CONFERENCE**, England, consisted of the Latter-day Saints residing in Preston, and nearby towns, in Lancashire, England. The actual date of the organization of the conference is not known, but at a conference held in Manchester Oct. 6, 1840, the Preston Conference is referred to as having a membership of 665, including 18 Elders, 23 Priests, 11 Teachers, and 2 Deacons. In 1868 Preston Conference became part of the Liverpool Conference.

**PRESTON WARD**, Nevada Stake, White Pine Co., Nevada, consists of the Latter-day Saints residing in the village of Preston and vicinity. Preston is about six miles northwest of Lund and 35 miles south of Ely, the headquarters of the Nevada Stake. Farming and stock-raising are the principal industries of the inhabitants.

Preston is one of the three settlements founded by the Latter-day Saints in White Pine County, Nevada, in 1898, on ranch land ceded to the Church in 1897 in lieu of other property escheated to the Federal Government of the United States. Preston was named in honor of Wm. B. Preston, presiding Bishop of the Church.

The first settlers on the location, which was later named Preston, were John Sorensen, Zephaniah and Wm. C. Bradley, James H. Jensen, Albert W. Gee and Daniel P. Nichols, who arrived in the locality in June, 1898. Others followed and a Sunday school was organized July 11th of the same year with Samuel Carter, who had just arrived in the settlement, as superintendent. Bishop Thomas P. Judd of St. George, who had been authorized to form settlements in White Pine County, Nevada, and to preside over them, effected a local branch organization on April 30, 1899, with Zephaniah R. Bradley as president. A Relief Society was organized in the settlement Dec. 4, 1900, with Mrs. Martha J. Bradley as president. On the same

occasion, also, a Y. M. M. I. A. was organized with Søren C. Christensen as president, a Y. L. M. I. A. with Mrs. Anne Arnoldsen as president, and a Primary Association with Mrs. Ida Jensen as president. At this time Preston formed a part of the White Pine Ward, which contained all the saints in White Pine County, Nevada, but on Oct. 13, 1901, Preston was organized as a separate ward with Hyrum S. Arnoldsen as Bishop. Preston then belonged to the St. George Stake, but in 1910 it was transferred to the North Weber Stake as communications with Ogden, the headquarters of North Weber Stake, was easier than with St. George. Later in 1926, when the Nevada Stake was organized, Preston became a part of that stake.

On the arrival of the first settlers in Preston, meetings were held in an old ranch house previously erected in the vicinity, but in 1903 a log meeting house was built, which was later enlarged and is still used as an amusement hall. In 1912 a concrete chapel, with an auditorium capable of seating 200 persons, was erected largely through the efforts of the Relief Society sisters, and this building is still used as a meeting house by the ward.

Bishop Arnoldsen was succeeded in 1912 by Christian Heimanson, jun., who in 1918 was succeeded by Niels P. Jensen, who in 1926 was succeeded by Pharo Arnoldsen, who in 1928 was succeeded by Andrew L. Petersen, who presided as Bishop Dec. 31, 1930. On that date the ward had 158 members, including 33 children. The total population of the Preston Precinct was 180 in 1930.

**PRICE WARD**, Carbon Stake, Carbon County, Utah, consists of Latter-day Saints residing in the city of Price, and immediate vicinity. Price is the seat of Carbon County, and the headquarters of the Carbon Stake of Zion. It is situated on Price River as an important town on the Denver & Rio Grande Western Railroad, 126 miles southeast of Salt Lake City. It is also

the center of a farming district, and a number of the brethren are engaged in farming, while the majority are in some way or another associated with the business enterprises of Price and occupy official positions in the community.

Price is one of the original Latter-day Saint towns founded in Castle Valley, dating back to 1877, when Caleb B. Rhodes and Abraham Powell arrived from Salem, Utah Co., with a view of making a permanent settlement on Price River. The following year Abraham Powell was killed by a grizzly bear while out hunting near Nephi, Juab Co. The actual founding of the settlement of Price took place in 1879, when a number of Latter-day Saints arrived there with their families. In 1881 a branch of the Church was organized at Price, with George Downard as presiding Elder. In 1882 George Frandsen, of Mt. Pleasant, Sanpete Co., Utah, was called to preside over the infant settlement on Price River. When he arrived there Oct. 12, 1882, he found fifteen families living in a scattered condition on their respective farms. He at once commenced to hold meetings with these saints in private houses.

A regular bishop's ward was organized at Price Nov. 20, 1882, with George Frandsen as Bishop. That year (in October) the Denver & Rio Grande Western Railroad built their line through Price, and in the spring of 1883 a townsite was surveyed, and a log meeting house built on the same. From that time on the settlement grew rapidly. George Frandsen was succeeded as Bishop in 1896 by Ernest Samuel Horsley, who in 1909 was succeeded by Albert Bryner, who in 1921 was succeeded by George A. Wootten, who in 1923 was succeeded by William E. Stoker, who in 1930 was succeeded by George C. Jorgensen, who presided Dec. 31, 1930. At that time the Church membership of Price was 1,920, including one Patriarch (Ernest S. Horsley), and 469 children. The total population of the Price Precinct was 4,906.

in 1930, of which 4,084 resided in the city of Price.

**PRICE WARD**, St. George Stake, Washington Co., Utah, consisted of the Latter-day Saints residing in the two small villages of Price and Bloomington, situated on the Rio Virgen. The village of Price was situated on the right bank of the Rio Virgen, the river bed being at that point about 200 yards wide. Opposite Price, on the north side of the river, was the village of Bloomington,  $5\frac{1}{2}$  miles southwest of St. George. The farming land on the southeast side of the river extends up and down that stream for a distance of about three miles with an average width of half a mile. The small farms were irrigated from the Rio Virgen which was tapped about three miles above Price, just below the junction of the Santa Clara with the Rio Virgen. The boundary line between Utah and Arizona is only about two miles south of Price.

That part of southern Utah, later included in the Price Ward, was first settled by Latter-day Saints in 1858. In order to satisfactorily and more fully test the practicability of producing cotton in southern Utah, Pres Brigham Young and counselors and a few others fitted out a small party in January, 1858, and sent it in charge of Joseph Horne to establish a cotton farm on the Rio Virgen. They arrived at the junction of the Rio Virgen and Santa Clara Feb. 10, 1858, and located the site for a dam which they finished March 19, 1858, and commenced planting May 6, 1858. Their location was called Heberville, honoring Pres Heber C. Kimball. In November, 1858, Supt. Joseph Horne started for Salt Lake City with 575 pounds of ginned cotton and 160 gallons of molasses, which he delivered at the general tithing office in Salt Lake City.

In the spring of 1859 a post office was established at Heberville with George Pectol as postmaster. In the spring of 1859 Joseph Horne and other brethren returned to Heberville and

resumed their labors, and during that season considerable cotton was raised. Cotton at that time was worth \$1.90 per pound. When St. George was first settled in 1861, some of the brethren going down to the lower valley, where Price was subsequently built, found some unpicked cotton and a log house standing about one and a half mile above the later site of Price. This was the old Horne location. The field in which the Joseph Horne company had raised cotton was in that part of the valley, or near where this log house stood. Later that year the floods washed away nearly all the land which had been cultivated by the Horne Company, and the rest of that land has since nearly all gone down the river, including the site on which the old log house mentioned once stood. In 1862, soon after the settling of St. George, Ellis M. Sanders of St. George and others commenced to farm on the same side of the Rio Virgen as the Horne farm, but the Heberville bottom, containing some five hundred acres, which a year before had been submerged, leaving a deposit of from two to six feet of sand, was reoccupied. Some twenty men farmed there that year. In 1870 William H. Carpenter, David H. Cannon and others cultivated a small piece of land on the north side of the Rio Virgen, opposite what was then the town of Heberville. On Feb. 17, 1874, some of the farmers of St. George and Santa Clara were organized by Pres Brigham Young to carry on their business as farmers at what had been called Heberville, but that name was dropped and Price substituted instead. A company was organized for the purpose of extending the old ditch and building up the place. In December, 1877, the so-called St. James Company was reorganized with Lars James Larsen as president. Farming at Price was carried on according to United Order principles, and in 1877 Milo Andrus was called to Price to take charge of the settlement.

On Jan. 18, 1879, the saints at Price were organized as a ward with Robert



Gardner as Bishop. He was succeeded in 1881 by Nephi R. Fawcett, who presided until April 25, 1904, when the Price Ward was disorganized and the remaining members transferred to the St. George West Ward. After the Price Ward was disorganized in 1904, the settlement of Price was deserted as a location and most of the inhabitants moved to Bloomington, where they were continued as a branch organization, constituting a part of the St. George West Ward, with Alfred A. Carpenter as presiding Elder. In 1930 the old site of Price was entirely uninhabited, but about four families who belonged to the St. George South Ward still resided at Bloomington, where Alfred Carpenter functioned as presiding Elder as late as 1920.

**PRIMARY ASSOCIATIONS.** The L. D. S. Primary Association functions for children from four to twelve years of age, when they usually graduate into the Mutual Improvement Associations.

In 1878 Mrs. Aurelia Spencer Rogers tion was organized, there were no Kindergartens, and although there were good Sunday schools in operation, opportunities to teach children, in connection with the principles of the gospel, activities for the cultivation of moral, physical, social and industrial development were lacking.

In 1878 Mrs. Aurelia Spencer Rogers of Farmington conceived the idea of the Primary Association, and unfolded her plan to Sister Eliza R. Snow, who practically presided over all the women's activities in the Church. Sister Snow, being deeply impressed, laid the matter before the presiding authorities of the Church, who appointed her to direct the organization of the movement and, with her assistance, Mrs. Rogers at once commenced the first Primary Association, in Farmington, Davis County, Utah. Shortly afterwards, another Primary Association was started in the Eleventh Ward, Salt Lake City, and Primary Associations soon became part of the auxiliary work throughout the Church.

Meetings are usually held once a week and, not only theology, but good manners, the value of punctuality, the need for obedience, the joy of loving service, kindness to each other and to dumb animals are featured. The children are taught, and become quite proficient in various hand crafts, and are taught to lead in prayer, in singing and in the various games and, if any talent is perceived, it is carefully fostered for the benefit of other members.

Being taught to be grateful for good health, the children are sympathetic to others who are sick and crippled and not able to play as they do. So, a project was commenced whereby the children, by practicing a little self-denial, were able to create a fund by which some sick child was given medical treatment and hospital care. By degrees, this project found such favor that the First Presidency of the Church erected a spacious Convalescent Home for children in Salt Lake City, which was opened in 1922. Once a year, the children, and adults who desire to contribute, are asked to donate one cent for every year of their age to the hospital fund.

The "Children's Friend", the organ of the Primary Association, was first issued Jan. 19, 1902, with Miss May Anderson as editor, a position she still occupied Dec. 31, 1930.

Two Primary song books have been issued by the Primary Association, containing songs, marches, etc. suitable for the organization.

The General Superintendency of the Primary Association, Dec. 31, 1930, was Miss May Anderson, Mrs. Isabelle S. Ross and Mrs. Edna Harker Thomas, with Miss Mary R. Jack as general secretary and treasurer. At that time there were 1,252 Primary Associations in the Church, with a membership of 104,899.

**PROMONTORY BRANCH,** Bear River Stake, Box Elder Co., Utah, consisted of the Latter-day Saints living in a scattered condition on the east side of the mountain range known

as Promontory, which forms the western boundary of the Bear River Valley.

Promontory has been a noted landmark ever since May 10, 1869, when the Union Pacific and Central Pacific railroads were completed to that point. From the day mentioned until the Lucin Cut-off of the Southern Pacific Railroad was built in 1903 all trains which crossed the continent had to ascend and descend Promontory, subject to a steep grade on both sides. At one time there was quite a railroad town on the top of the mountain, but of that town there is now (1930) scarcely a trace. The few families of saints who had located at this place were organized into a branch of the Penrose Ward Nov. 4, 1927, with David O Wadman as presiding Elder. After that meetings and Sunday school sessions were held quite regularly until December, 1929, when the presiding Elder moved away and the branch was disorganized.

"**PROPHET, THE**", was a periodical published in the interest of the Church in New York City in 1844 and 1845. The prospectus announcing the intended publication, dated New York, May 7, 1844, said:

"The Board of Control of the Society for the Diffusion of Truth of the City of New York, being desirous of promulgating the gospel of our Lord Jesus Christ in its fulness and ameliorating the condition of fallen men, have thought it wisdom to establish a paper in this city as an advocacy and herald of the faith of the Church of Jesus Christ of Latter-day Saints, a portion of which at times will be devoted to agriculture, commerce and manufactures, as well as to the foreign and domestic news of the day. It will likewise be the faithful advocate and defender of the Constitution of the United States, whose glory and effulgence is known in every clime, which was battled for and won by our illustrious and patriotic ancestors. The arts and sciences shall not be neglected. Sketches, narratives, biographies,

moral essays and poems will also find a place in the columns of "The Prophet", whilst its conductors will endeavor to impart variety and life to its columns.

"Terms: 'The Prophet' will be issued Saturday morning, the 18th inst, on an imperial sheet, at No. 7 Spruce St., New York, and will appear regularly thereafter on that day of the week at \$1 per annum, invariably in advance."

The subscription price was afterwards raised from \$1 per annum, or 3 cents per copy, to \$2 per annum, or 6 cents per copy.

"The Prophet" was a four-page newspaper containing 20 columns of reading matter, 5 columns to the page. It was published at No. 68 Commercial St., New York. Parley P. Pratt's name appears in the first numbers as editor, but in the fall of 1844 Samuel Brannan & Co appear as publishers and Wm Smith as editor. In December, 1844, Samuel Brannan's name is given both as publisher and editor. In May, 1845, Parley P. Pratt was again mentioned as editor. Altogether 52 numbers of "The Prophet" were published, the first being dated May 18, 1844, and the last number May 24, 1845. "The Prophet" was succeeded by the "New York Messenger." (Which see)

"**PROPHWYD Y JUBILI NEU SEREN Y SAINTS**", (Prophet of Jubilee or Star of the Saints), was a periodical published in the interest of the Church at Myrthyr Tydfil, Wales, the first number dated July, 1846, and printed on a small octavo sheet; that and each following number contained 28 pages. Volume I consisted of six numbers or 164 pages. Volume 2, which was commenced in January, 1847, contained 12 numbers of 16 pages each. The third volume was published similar to Vol. 2, the last number being dated December, 1848. This periodical was then succeeded by the "Udgorn Seion."

Capt. Dan Jones, sometimes called the "Father of the Welsh Mission", was the editor and publisher of the "Prophwyd y Jubili", which was print-

ed at John Jones' printing office in Myrthyr Tydfil until October, 1848, after which J. Davis, a member of the Church in Wales, purchased the press and printed the periodical as well as other Church publications. Bro. Davis was a printer by trade. The "Prophwyd y Jubili" was the first publication issued in the interest of the Church of Jesus Christ of Latter-day Saints in a foreign language.

**PROVIDENCE**, Logan Stake, Cache Co., Utah, is one of the thriving and progressive settlements in Cache Valley, and contains a population of Latter-day Saints who are industrious and economical in their habits, a number of them being of Swiss and German origin.

Providence as a settlement dates back to 1859, when Hopkin Matthews, Ira Rice and others, with their families, located on the present site of Providence, or on Spring Creek, a half mile north of the Providence 1st Ward meeting house. Other settlers followed and a branch of the Church was organized in the latter part of 1859 by Apostles Orson Hyde and Ezra T. Benson, who visited Cache Valley on that occasion for the purpose of organizing the settlements in said valley. The name for the settlement was suggested by Elder Hyde as the view from the grounds on which the town was located "looked providentially and lovely." Robert H. Williams was chosen as Bishop or presiding Elder of Providence. The first meeting and school house in Providence was used in 1860, and a post office established in 1861. Bishop Robert H. Williams was succeeded in the summer of 1863 by Crandall Dunn, who took charge of the settlement as presiding Elder until 1864, when he was succeeded by William Budge, who was succeeded in 1870 by Hopkin Matthews, who later the same year was succeeded by Milton D. Hammond. He presided until May 21, 1877, when he was chosen as second counselor in the Cache Stake presidency, and was succeeded as Bishop

June 3, 1877, by Milton Melvin Hammond, who in 1884 was succeeded by Robert Leatham, who died in October, 1885, and was succeeded by Niels Hansen, who in 1889 was succeeded by Fred Theurer, who acted until May 1, 1909, when the Providence Ward was divided into two wards, namely, the Providence 1st Ward and the Providence 2nd Ward. The Church population of the two Providence wards was 1,128 on Dec. 31, 1930, including 187 children. The total population of the Providence Precinct was 1,267, including Providence town, with 1,088 inhabitants. The settlement of Providence belonged to the Cache Stake until 1920, since which it has constituted a part of the Logan Stake. Providence is an incorporated city of the 3rd class.

**PROVIDENCE 1ST WARD**, Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the north part of the town of Providence, extending north to the River Heights Ward, east to the mountains, south to the Providence 2nd Ward, and west to the College Ward. The ward has a commodious meeting house, part of which was built by the Providence Ward many years ago.

The Providence 1st Ward dates back to May 1, 1909, when the original Providence Ward was divided into two wards, namely, the Providence 1st Ward and the Providence 2nd Ward. Godfrey Fuhriman was chosen as Bishop of the Providence 1st Ward. Bishop Fuhriman died Dec. 8, 1920, and on Feb 13, 1921, Andrew M. Hammond was chosen as Bishop of the ward; he acted as Bishop Dec. 31, 1930, on which date the membership of the ward was 524, including 77 children.

When the Providence Ward was divided, the old meeting house was left within the boundaries of the Providence 1st Ward and was used as a house of worship by the saints of that ward until 1926, when the erection of an addition to the building was commenced and finished so that the first

meeting could be held in it Dec. 26, 1926, the saints having spent \$23,000 on improvements. When finished the ward chapel had an auditorium capable of seating 350 people; also a recreation hall, a Relief Society hall, a bishop's office, class rooms and a heating plant.

**PROVIDENCE 2ND WARD**, Logan Stake, Cache Co., Utah, consists of the Latter-day Saints residing in the south part of the town of Providence, extending north to the Providence 1st Ward, east to the mountains, south to Millville Ward, and west to the west line of Providence city.

Early in 1910 the erection of a new meeting house was commenced. Ground was broken for that purpose March 10, 1910, and the house was dedicated May 1, 1917, after \$24,000 had been expended on its erection.

At a special meeting held May 1, 1909, attended by Apostle Hyrum M. Smith, the Providence Ward was divided and organized into two wards, named respectively the Providence 1st and the Providence 2nd wards. Joseph Campbell was chosen as Bishop of the Providence 2nd Ward; he was succeeded in 1924 by Hazen P. Matthews, who in 1927 was succeeded by Hopkin B. Campbell, who in 1928 was succeeded by Henry M. Zollinger, who presided over the ward Dec 31, 1930. At that time the membership of the ward consisted of 604, including 110 children.

**PROVO** as a city is the county seat of Utah County, Utah, and the headquarters of the Utah Stake of Zion. After a townsite had been surveyed, Provo became an incorporated city Feb. 6, 1851. Close behind the original pioneers of Utah, who arrived in Great Salt Lake Valley in July, 1847, came about 1,800 more migrating saints. The following year (1848) about 4,000 others arrived. Early in March, 1849, a company of 30 families in charge of Elder John S. Higbee started out to make a settlement on the Provo River. These colonists took with them farming

implements, provisions and seed, 40 teams and livestock (which consisted mostly of oxen and cows, with a very few horses). Three miles from the present site of the city of Provo, they were met by a band of Timpanogos Indians, who were greatly excited by this advance on their lands, and Elder Dimick B. Huntington, who had some previous experience in dealing with Indians, entered into a parley with them and was made to raise his right hand and swear by the sun that the company would not drive the Indians from their lands nor take away their rights.

Upon their arrival at the Provo River, the settlers commenced plowing and on March 18, 1849, the little colony was organized as a branch of the Church with John S. Higbee as president and Isaac Higbee and Dimick B. Huntington as counselors. They constructed a fort, which they named Fort Utah, in the center of which they placed a cannon, as a protection against possible invasion by the Indians. Fortunately, they had already made friends with some of the Indians in the district. It is related that about this time, the Ute Chief Wahler (Walker) conceived the idea of undertaking a wholesale massacre of the colony, but that Chief Sowiet, the great chief of the Timpanogos and of some other Utah tribes, said to him. "When you and your men get there, you will find me and my men helping the Mormons." And so trouble at the time was averted.

In 1850 the site for a city was chosen by Pres Brigham Young about two miles above Fort Utah and the ground surveyed by Wm Dame.

The early settlers in Provo were much troubled with Indian depredations, and in February, 1850, a battle, lasting three days, was fought in which some of the settlers and many of the Indians were killed and wounded.

In August, 1852, the saints in and around Provo were organized into five bishop's wards, namely, Provo 1st, 2nd, 3rd, 4th, and 5th wards. Jonathan Old-

ham Duke was ordained Bishop of Provo 1st Ward; James Brd, Bishop of Provo 2nd Ward; Elias H. Blackburn, Bishop of Provo 3rd Ward; William Madison Wall, Bishop of Provo 4th Ward, and William Fausett, Bishop of Provo 5th Ward.

A woolen factory was established in Provo in 1870, the first carding being done in 1872. In 1875 the Brigham Young Academy (later the Brigham Young University) was established in Provo, an institution of learning in which many of the leading men and women in the State of Utah received their education.

Provo is the third city of importance in Utah. The population of Provo was 2,030 in 1860; 2,384 in 1870, 6,185 in 1900; 14,766 in 1930. Following are the names of the mayors of the city of Provo: Ellis Eames, 1851-1852, Evan M. Greene, 1853-1854; Benjamin K. Bullock, 1855-1860; Ebenezer Hanks, resigned and Andrew H. Scott, appointed, 1861-1862; Isaac Bullock, resigned and Benjamin K. Bullock appointed, 1863; William Miller, 1861-1867; Abraham O. Smoot, 1868-1881, Wilson H. Dusenberry, 1882-1889, John E. Booth, 1890-1891, Warren N. Dusenberry, 1892-1893; Lafayette Holbrook, 1894-1897; S. S. Jones, 1898-1899; Thomas N. Taylor, 1900-1903, William M. Roylance, 1904-1905; Joseph H. Frisby, 1906-1907; Charles F. Decker, 1908-1909; William H. Ray, 1910-1911; Charles F. Decker, 1912-1915; James E. Daniels, 1916-1917; LeRoy Dixon, 1918-1921; O. K. Hansen, 1922-1927; Alma Van Wagener, 1928-1929, and Jesse N. Ellertsen, 1930.

**PROVO 1ST WARD**, Utah Stake, consists of the Latter-day Saints residing in the southeast part of the city of Provo, or in a district extending north to Center St., east to 4th East St., south to Utah Lake, and west to Academy Avenue.

When first organized, Provo 1st Ward extended westward to 4th West St., but this boundary was changed in 1894 to 2nd West St. when these two tiers of blocks were transferred

to Provo 2nd Ward, and upon the organization of Provo 6th Ward in 1902 another two tiers of blocks on the west were transferred to the newly organized ward, placing the western boundary of the 1st Ward at Academy Avenue. In February, 1913, all that part of the 1st Ward lying east of 4th East St. was organized as the Bonneville Ward, making the boundaries of the 1st Ward as stated above.

Provo 1st Ward was created as early as August, 1852, when the newly surveyed city of Provo and surrounding country was divided into five bishop's wards. Jonathan Oldham Duke was chosen as the first Bishop of Provo 1st Ward August 1, 1852, being ordained to that office by Apostle George A. Smith, who, with his family, had come to reside in Provo and preside over the saints there.

Meetings were held for a number of years at Bishop Duke's residence, but in 1861 a school house, an adobe building, 20x30 feet, was constructed in Provo 1st Ward, which served for school and ecclesiastical purposes for the ward until 1888, when it was replaced by a brick school house by the school trustees of the city. The saints of the ward then held meetings for a time in the basement of the Provo Tabernacle (a fine edifice erected within the limits of the ward in 1867 for stake purposes), but in 1887 elected a substantial brick meeting house at a cost of \$7,000. In 1928-1929 a fine, modern chapel, built of brick and cement, was erected at a cost of \$80,000, on the corner of 1st East and 2nd South streets. This edifice has an auditorium seating 600 people, 18 class rooms, a Relief Society room with kitchen attached, and many other modern conveniences. Apostle Reed Smoot (U. S. Senator from Utah) resided for many years in Provo 1st Ward.

Bishop Jonathan G. Duke presided over the ward until 1864 when he was succeeded by John P. R. Johnson, who, after having served as Bishop for 30 years, was succeeded in 1894 by Andrew Knudsen, who was succeeded in

1902 by Ole H. Berg, who was succeeded in 1913 by Joseph A. Buttle, who was succeeded in 1926 by Walter P. Whitehead, who presided over the ward as Bishop Dec. 31, 1930. On that date the ward had 872 members, including 144 children.

**PROVO 2ND WARD**, Utah Stake, consists of the Latter-day Saints residing in the southwest part of the city of Provo, or a district extending north to Center St., east to 5th West St., and south and west to Utah Lake.

When first organized Provo 2nd Ward extended eastward to 4th West St., but in 1894 two blocks from the Provo 1st Ward were added to it, making the eastern boundary 2nd West St. When in 1902 Provo 6th Ward was organized, the district lying between 2nd and 5th West streets was transferred to that ward, making the boundaries of the 2nd Ward as stated above.

Provo 2nd Ward was created as early as August, 1852, when the newly surveyed city of Provo and surrounding country was divided into five bishop's wards. James Bird was chosen as the first Bishop of Provo 2nd Ward, being ordained to that office Aug 15, 1852, by Apostle George A. Smith.

Meetings were held for a time in private houses, but in 1862 a school house, an adobe building, was erected in the ward which served for school and ward purposes until 1874, when a brick meeting house was built which served until 1914, when a handsome modern chapel, constructed of brick and cement, was erected on 3rd South St., between 6th and 7th West streets, at a cost of \$15,000. The old meeting house, remodeled, is used as an amusement hall and there is also a Relief Society building adjacent to the chapel.

Bishop James Bird, being called on a colonization mission to southern Utah in 1862, was succeeded as Bishop of Provo 2nd Ward by Andrew Hunter Scott, who presided until his death, Oct. 11, 1874, and was succeeded in 1876 by James W. Loveless, who pre-

sided until his death, May 6, 1889, and was succeeded by Evan Wride, who was succeeded in 1898 by Simon P. Eggertson, who was succeeded in 1902 by Lars Lovendall Nelson, who was succeeded in 1929 by Benjamin H. Knudsen, who presided Dec. 31, 1930. On that date the ward had 1,254 members, including 93 children.

**PROVO 3RD WARD**, Utah Stake, consists of the Latter-day Saints residing in the northwest part of the city of Provo, or a district extending north to the Provo River, east to 3rd West St., south to Center St., and west to 7th West St. At one time Provo 3rd Ward extended westward to Utah Lake, but the ward was divided in 1913, all that part of the same lying west of 7th West St. being organized as the Pioneer Ward, thus making the west boundary of the ward as stated. Provo 3rd Ward contains much of the business section of the city.

Provo 3rd Ward was created in August, 1852, when the newly surveyed city of Provo was divided into five bishop's wards. Elias H. Blackburn, who had previously acted as Bishop of the whole colony, was chosen as Bishop of Provo 3rd Ward.

When the ward was first organized, the saints of Provo 3rd Ward met in private houses, but a building known as "Bell's Folly" was purchased as a meeting house about 1854. To this building some additions were made in 1856. Later, meetings were held in the old seminary building and still later in the "Octagon," an octagon-shaped residence built by Henry L. Southworth in the early days of Provo's history. In this structure considerable changes were made, the inner walls being removed to form one large hall, and an addition to the building was made in 1884 containing class rooms a Relief Society hall and a prayer room. In 1913 a fine amusement hall was erected on the corner of 5th West and 1st North streets at a cost of \$15,000. Only the top floor was finished that

year, but in 1926 the lower floor was finished at a cost of \$5,600.

In 1858 Bishop Blackburn was released as Bishop of Provo 3rd Ward and appointed presiding Bishop of Provo, and William M. Wall, who had recently returned from a mission to Australia, was chosen to preside over the 3rd Ward. He acted in this capacity until 1859, when he was succeeded by Edward W. Clark, who was succeeded in 1862 by William E. Nuttall, who was succeeded in 1864 by Myron Tanner, who, after acting as Bishop for 27 years, was succeeded in 1891 by Richard S. Gibby, who acted until his death April 9, 1895, and was succeeded by William J. Lewis, who acted until his death July 19, 1900, and was succeeded by Thomas N. Taylor, who, being called to preside over the Utah Stake, was succeeded as Bishop of the 3rd Ward in 1919 by Thatcher C. Jones, who was succeeded in 1921 by Powel G. Powelson, who in 1923 was succeeded by Henry A. Dixon, who was succeeded May 26, 1930, by Alfred E. Eves, who presided Dec. 31, 1930. On that date the ward had 1,098 members, including 262 children.

**PROVO 4TH WARD**, Utah Stake, consists of Latter-day Saints residing in the north central part of the city of Provo, or in a district extending north to 10th North St., east to 1st East St., south to Center St., and west to 3rd West St.

When first organized, Provo 4th Ward extended northward to the Provo River, but in 1891 all that part of the ward extending north of 8th North St. was organized as the Pleasant View Ward. In 1906 this boundary line was changed to 10th North St. In the beginning, also, Provo 4th Ward extended eastward to the mountains, but in 1902 all that part of the ward lying east of 1st East St. was organized as the Provo 5th Ward, reducing the boundaries of the ward to their present limits.

Provo 4th Ward was created in August, 1852, when the newly surveyed

city of Provo, and surrounding country, was divided into five bishop's wards. William Madison Wall was chosen as Bishop of the 4th Ward, being ordained to that office Aug. 1, 1852.

For a time after the organization of the ward the members met in private houses, but in 1860 a school house was erected on land now occupied by the Parker School. This building was used for all public purposes until 1875, when meetings were commenced in Cluff's Hall, and were continued until 1881, when a substantial brick meeting house was built. A new chapel, a handsome, modern structure, was erected in 1924 on the corner of 4th North and 1st East streets, at a cost of \$45,000. It contains a spacious auditorium with a seating capacity of 500, an amusement hall, ten class rooms, a Relief Society room and many other conveniences.

The first leather manufactured in Utah was tanned by Samuel Clark in Provo 4th Ward in 1853. Within the limits of the ward are the Brigham Young University, a woolen factory and a large portion of the business section of Provo.

Bishop Wall, being called in 1854 on a mission to Australia, was succeeded as Bishop of Provo 4th Ward by William Fausett, who was succeeded in 1867 by William A. Follett, who was succeeded in 1875 by Harvey H. Cluff, who, being called to act in the presidency of the Utah Stake, was succeeded in 1877 by John E. Booth, who was succeeded in 1895 by Joseph B. Keeler, who, also being called to act in the presidency of Utah Stake, was succeeded in 1901 by Moroni Snow, who in 1902 was succeeded by Ernest D. Partridge, who was succeeded in 1906 by Alfred L. Booth, who in 1924 was succeeded by Royal J. Murdock, who presided Dec. 31, 1930. On that date the ward had 1,020 members, including 154 children.

**PROVO 5TH WARD** (No. 1), Utah Stake, consisted of the Latter-day Saints residing in a farming district

lying north of the Provo city survey and extending eastward to the mountains and westward to the Provo River.

Provo 5th Ward was created in 1852 when four other wards, numbered respectively Provo 1st, 2nd, 3rd and 4th, were organized. William Fausett was set apart as Bishop of the Provo 5th Ward and held that position about a year only, as in 1853 the district was vacated on account of Indian troubles. Bishop Fausett, in 1854, succeeded William M. Wall as Bishop of Provo 4th Ward. (See history of Pleasant View Ward, Sharon Stake.)

**PROVO 5TH WARD** (No. 2), organized in June, 1877, later became Lake View Ward. (See Lake View Ward.)

**PROVO 5TH WARD**, Utah Stake, consists of Latter-day Saints residing in the northeast part of the city of Provo, or in a district extending north to 5th North St., east to the mountains, south to Center St., and west to 1st East St.

When first organized, Provo 5th Ward extended northward to the city limits, but in 1920 all that part of the ward lying north of 4th North St was organized as the Manavu Ward, making the northern boundary of the ward 4th North St., as stated above.

Provo 5th Ward was organized April 20, 1902, from the eastern part of Provo 4th Ward, with Moroni Snow as Bishop.

For a time after the organization of the ward the saints met in a room of the Brigham Young University. This was continued until a Relief Society hall was erected, in which ward meetings and Sunday school sessions were commenced in September, 1903. Steps also were taken to erect a chapel and, in 1905, this building, a fine modern brick structure, erected on 3rd North Street, between 3rd and 4th East streets, was dedicated by President Joseph F. Smith.

Bishop Snow was succeeded in 1906 by Albert Manwaring, who in 1920

was succeeded by Albert Mabey, who in 1924 was succeeded by Clawson Y. Cannon, who in 1929 was succeeded by William O. Facer, who presided Dec. 31, 1930. On that date the ward had 1,302 members, including 229 children.

**PROVO 6TH WARD**, Utah Stake, consists of Latter-day Saints residing in the south central part of the city of Provo, or in a district extending north to Center St., east to Academy Avenue, south to Utah Lake, and west to 5th West.

The ward, an outgrowth of Provo 1st and Provo 2nd wards, was organized April 20, 1902. Hugh Clayton was chosen as Bishop.

Immediately after the organization of the ward, steps were taken towards the erection of a meeting house. A building site was secured on the north side of 3rd South St., between 2nd and 3rd West streets, on which a substantial brick chapel was built at a cost of \$16,000.

Bishop Clayton was succeeded in 1903 by Ralph Poulton, who was succeeded in 1916 by Brigham Johnson, who was succeeded in 1919 by Joseph Nelson, who was succeeded in 1925 by John W. McAdams, who presided Dec. 31, 1930. On that date the ward had 972 members, including 185 children.

**PROVO WARD**, Utah County, Utah. (See Provo city.)

**PUEBLO CONFERENCE**, or District of the Western States Mission, consists of Latter-day Saints residing in that part of Colorado extending northward and including Colorado Springs and southward to the New Mexico line. There are organized branches of the Church at Pueblo (where the saints own their own chapel), Colorado Springs and Trinidad, and, besides, there are Sunday schools at Canon City and Lamar. The total Church population in the district was 379 in 1930, including 64 children. The city of Pueblo had 50,096 inhabitants in 1930.



## Q

**QUEENSLAND CONFERENCE**, or District, of the Australian Mission, consists of the northwest province of Australia, with headquarters at Brisbane. The total membership of the Queensland District on Dec. 31, 1930, was 294, including 34 children.

**QUINCY**, the principal city of western Illinois and the county seat of Adams County, was founded in 1822 and incorporated in 1839. The site is naturally one of the most beautiful in the state, the principal part of the city being built on a lime stone bluff having an elevation of 150 feet and overlooking the Mississippi River for a long distance. Its location is 120 miles west of Springfield, 264 miles southwest of Chicago, and 50 miles southeast of Nauvoo. The city is regularly laid out and the streets intercepting each other at right angles are lighted with gas and electricity. The town is a great agricultural center.

When the Latter-day Saints were expelled from Missouri in 1839 they met with a friendly reception on the part of the citizens of Quincy and were relieved from want and possible starvation in the cold winter of 1838-1839. Most of the saints who fled from Missouri that winter under the cruel exterminating order of Lilburn W. Boggs made their way as best they could into the state of Illinois, and a majority of them crossed the Mississippi River at Quincy, then a small city of a few thousand inhabitants. The distance from Far West, Caldwell Co., Mo., from where most of the exiles came to Quincy, was about 150 miles in a straight line, but the way the roads ran it was nearly 200 miles. When it is remembered that the roads were bad and heavy and the weather extremely cold, it is no wonder that a number of the exiles succumbed to their privations and sufferings and found untimely graves before they could travel that distance and reach

the land that would give them temporary shelter. It is not known how many of the saints died on the journey or died afterwards in consequence of their sufferings. The saints, who had been stripped of nearly all their earthly possessions, were necessarily in a deplorable and destitute condition when they, bleeding and broken-hearted, arrived at Quincy. Their condition excited the sympathy of the citizens of that town, who took in the situation at once and by the calling of meetings and appointing of special committees, the exiled saints were provided with food, shelter and other necessities, until they, somewhat better in condition, settled at Commerce, afterwards Nauvoo, about 50 miles north of Quincy, in June, 1839.

A number of the saints remained as residents of Quincy temporarily and were organized into a stake of Zion Sept 25, 1840, with Daniel Stanton as president. This stake organization was, however, reduced to an ordinary branch of the Church in 1841, which in February, 1843, had a membership of 77. With the removal of the saints to the Rocky Mountains there was no L. D. S organization left in Quincy, but the kindness and assistance bestowed upon the exiled saints immediately after the Missouri persecutions will never be forgotten (See "Historical Record," Vol. 8, pp 733-739 )

**QUINCY BRANCH**, Tooele Stake, Tooele Co., Utah, consisted of a few families of Latter-day Saints residing in Skull Valley, including the Quincy Ranch. Skull Valley was used as a herd ground for cattle as early as 1857, when a man named Box located there and built a herd-house. Two years later Chauncey Webb also settled in what was then known locally as "The Dell." About the same time William H. Hooper located a ranch at some springs where Quincy Ranch and later the Hawaiian colony, Iosepa, were afterwards located. In 1869 William Lee, who had for some time acted as Indian Agent in Tooele County,

was sent by Pres. Brigham Young to locate an Indian farm in Skull Valley about seven miles south of Iosepa, at a place called Sells, where an Indian school was established. Colonel F. H. Head, superintendent of Indian affairs in Utah, was much interested in the movement and furnished machinery, wagons, oxen and farming implements for the Indians.

On Aug. 7, 1870, a branch of the Church was organized in Skull Valley consisting of the ranch hands and a few other settlers, with Willard B Richards as president. This branch was known as the Quincy Branch named in honor of John Quincy Knowlton. The branch was also known as the Knowlton Branch. In August, 1873, William Lee was appointed by Pres. Young as a missionary to the Indians in Tooele County. Benjamin Franklin Knowlton succeeded Willard B Richards as president of the branch about 1879. Later John Quincy Knowlton was sustained as president of the Quincy or Knowlton Branch. On Aug. 15, 1889, the Church purchased the Knowlton Ranch in Skull Valley for the benefit of the Hawaiian saints who had emigrated to Utah, and the settlement known as the Iosepa Colony was commenced Aug. 28, 1889, when a company of Hawaiian saints arrived at the Quincy Ranch, in charge of Harvey H. Cluff. (See Iosepa.) At a quarterly conference of the Tooele Stake held at Grantsville Jan. 25, 1891, Benjamin F. Knowlton of the Quincy Branch reported that owing to the establishment of the Hawaiian Colony in Skull Valley, the white L. D. S. families formerly residing in Skull Valley had all moved away except himself, and so Brother Knowlton was released as president of the Quincy Branch.

## R

**RAFT RIVER STAKE OF ZION** consists of the Latter-day Saints residing in the south part of Cassia County, Idaho, and a small part of Box Elder County, Utah. It includes the

following wards: Albion, Almo, Elba, Malta, Moulton, Sublett and Yost. The headquarters of the stake are at Malta.

At a special conference held at Almo April 27, 1915, the Cassia Stake was divided and that part lying east of the Goose Creek Mountains was organized as the Raft River Stake. At the time of its organization the stake consisted of the following wards. Albion, Elba, Malta, Almo, Naf, Yost and Grouse Creek. Naf Ward was discontinued in 1919 and Grouse Creek Ward was transferred to the North Weber Stake in 1928. Sublett Ward was organized from a part of Malta Ward and Moulton Ward from part of Almo Ward in 1916.

At the organization of the Raft River Stake John A. Elison was chosen as president with Joseph Harper as first and Henry Belnap as second counselor. Pres. Elison, together with Joseph Harper, his first counselor, presided Dec. 31, 1930, on which date the stake had a membership of 1,344, including 362 children. Second Counselor Henry Belnap was succeeded in 1921 by Joseph S. Barlow, who died Sept. 9, 1925, and was succeeded by Isaac James Neddo, jun., who acted as second counselor in 1930. George R. Richens was the first stake clerk. He was succeeded by John T. Horne in 1926, who acted at the close of 1930.

**RAINS BRANCH**, Carbon Stake, Carbon County, Utah, consisted of Latter-day Saints residing in two coal mining camps known respectively as Rains and Mutual, situated in two narrow canyons forming the head of Spring Canyon, about four miles west of Stairs, and about nine miles northwest of Helper on the Denver & Rio Grande Western Railroad. Rains is the terminus of a coal camp railway.

A number of families who had located in the mining camps of Rains and Mutual, where the brethren had sought and found employment, were organized into an independent branch of the Church May 22, 1921, with

Francis E. Anderson as presiding Elder. He was succeeded in 1925 by Alma L. Fullmer, who in 1927 was succeeded by Ellis W. Mower, who presided until 1929. With the beginning of 1930 the Rains Branch suspended operations, as the presiding Elder and nearly all the active members of the Church moved away, owing to the closing down of some of the mines.

**RAMAH WARD**, St. Johns Stake, Valencia Co., New Mexico, consists of Latter-day Saints residing in the extreme northeast end of a valley which is about five miles long with an average width of a mile. The mountains bordering the valley are covered with cedar and pines. The so-called Zuni Mountains (which are much higher than the mountains near the valley) tower skyward and are about six miles north of Ramah. Ramah, which has an altitude of 7,000 feet, and was formerly known as Savoya and Navajo, respectively, is about ten miles southwest of the Continental Divide, 32 miles east of the boundary line between Arizona and New Mexico, 22½ miles northeast of the Zuni Village, 80 miles by nearest road northeast of St. Johns, the headquarters of the St. Johns Stake of Zion in Arizona, and 30 miles northeast of Gallup, the nearest railway station on the Santa Fe Railroad. The ward has a fine cut-stone chapel with an auditorium having a seating capacity of about 300; also six class rooms.

In 1876 Lorenzo H. Hatch and others were called to labor as Indian missionaries among the Zuni Indians, a number of whom had been baptized by Ammon M. Tenney and Robert N. Smith. These missionaries built a house about six miles southwest of the present site of Ramah, and commenced farming at a place called Savoya. In 1877 a number of saints from the Southern States arrived in the valley. One of these brought the smallpox with him into the camp, and during the fall and winter of 1877-1878 the colony suffered with that terrible

malady, and thirteen deaths occurred among them. This discouraged most of the Southern States saints who moved down to the settlements on the Little Colorado River in Arizona, locating principally at St. Joseph. That year (1877) Jeremiah Hatch, jun., succeeded to the presidency of the saints and missionaries at Savoyetta and John Hunt at Savoya (the missionary camp). Because of trouble with the Indians, the little settlement at Savoya was temporarily discontinued, most of the saints moving to St. Johns, Arizona, but in 1882 the present settlement of Ramah was founded by L. D. S families, who moved from Sunset and Brigham City on the Little Colorado River when these settlements were broken up. They named their new location Navajo, which, however, was changed to Ramah soon afterwards. The first settlers of Ramah built a reservoir, erected a meeting house and farmed in 1883. Apostles Brigham Young and Heber J. Grant and Pres Jesse N. Smith effected the Ramah Ward organization April 8, 1883. Eight Bishops have presided over the Ramah Ward since it was first organized, namely, Ernest A. Tietjen, 1883-1886; James R. McNeil, 1886-1894; Samuel E. Lewis, 1894-1908; Josiah E. Ashcroft, 1908-1914; Duwane Hamblin, 1914-1916; Alexander F. Bloomfield, 1916-1919; Richard H. Bloomfield, 1919-1929, and Louis Wayne Clayson, 1929-1930.

On Dec. 31, 1930, the Ramah Ward had 257 members, including 80 children.

**RAMUS**, now Webster, was a small town situated in Fountain Green Township in Hancock County, Illinois, about 22 miles southeast of Nauvoo, and eight miles southwest of La Harpe, in the midst of a fine agricultural district. When the saints settled in Illinois in 1839, after their exodus from Missouri, quite a number of them located on or near Crooked Creek in the eastern part of Hancock County, where a branch of the Church was soon organ-

ized, which in July, 1840, numbered 112 members, who owned about 2,525 acres of land. About that time a stake of Zion embracing all the saints in that vicinity was organized and in September following a townsite was surveyed and called Ramus, a Latin word signifying a branch. Afterwards the place became known as Macedonia. In 1841 about 100 houses were built or in course of erection at Ramus, and the population increased rapidly until the new town contained 500 people, nearly all saints. Joseph the Prophet frequently visited Ramus and preached some of his best discourses there. In September, 1840, a post office was established at Ramus with Joseph E. Johnson as postmaster. After the saints left Illinois in 1846, the place again changed its name to Webster, now an unimportant village.

**RANCH BRANCH.** See Alton Ward.

**RANDLETT WARD,** Roosevelt Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in a farming district on the west side of Green River, of which the village of Randlett is the center. Part of Ouray Valley is within the limits of the ward which extends east to the Leota Ward, south to the Bookcliff Ward, west to the Myton Ward and north to the Moffatt Ward. Randlett is 14 miles southeast of Roosevelt, the headquarters of the stake.

Randlett, named for an Indian agent of that name, was the site of an Indian school as early as 1892. The school buildings were later turned over to the White Rock Indian Agency, and when in 1905 the Uintah Indian Reservation was opened for settlement by the whites, these buildings became the property of the Uintah School District.

Sister Marietta Harris, with her five children, were the first Latter-day Saints who in 1905 settled in that part of Ouray Valley now included in the Randlett Ward. They and others who followed belonged originally to the Glines Ward in the Uintah Stake and later to the Duchesne Stake. For their

benefit a Sunday school was organized in 1915. On Dec. 30, 1917, the saints residing at Randlett and Moffatt, and in the Ouray Valley, were organized as the Randlett Ward with Byron Owen Colton (formerly Bishop of Mesa, Arizona) as Bishop. He acted until 1920, when he was called to serve as a counselor in the Roosevelt Stake presidency, and was succeeded as Bishop of Randlett Ward by Lawrence C. Wall. He was succeeded in 1928 by Charles F. Wahlquist, who presided Dec. 31, 1930, on which date the ward had a membership of 230, including 52 children. The total population of the Randlett Precinct in 1930 was 409. Randlett Ward belonged to the Duchesne Stake until 1920, when it became a part of the Roosevelt Stake.

**RANDOLPH WARD,** Woodruff Stake, Rich Co., Utah, consists of the Latter-day Saints residing in the town of Randolph and vicinity. Randolph is a prosperous settlement situated on Bear River, 32 miles northwest of Evanston, Wyoming, it is the headquarters of the Woodruff Stake of Zion, and the seat of Rich County. Stock raising and farming are the principal industries of the inhabitants of Randolph, and the town, which is situated nearly in the center of Rich County, has considerable land under cultivation and possesses excellent grazing facilities. The townsite is surveyed into ten-acre blocks, eight lots in a block, with streets eight rods wide. The altitude of Randolph is about 6,300 feet above sea level. Water for irrigation purposes is obtained principally from Little Creek, which rises in the mountains about seven miles west of Randolph. Bear River Valley, where Randolph is situated, is about  $3\frac{1}{2}$  miles wide, and presents an open flat country sloping gently towards Bear River. The valley proper extends from Cokeville on the north in a southerly direction about 55 miles, varying in width from a mere canyon to five miles. Good crops are raised usually, notwithstanding the high altitude.

Randolph H. Stewart, together with others, was called from Bear Lake County, Idaho, by the Church authorities, to commence a settlement, which later was named in his honor. These first settlers arrived on the present site of Randolph March 14, 1870. Improvements, including house building and ditching, were commenced at once and Randolph H. Stewart built the first house in the new settlement, a few other houses were built during the year, mostly on the townsite, which was surveyed in the summer of 1870. The Randolph Precinct was created Sept. 5, 1870. Randolph H. Stewart was the first presiding Elder of Randolph, he presided until 1877 when he was made Bishop of the Randolph Ward and acted until 1880, when he was succeeded by Archibald McKinnon, who in 1901 was succeeded by John C. Grey, who in 1918 was succeeded by George A. Peart, jun., who in 1922 was succeeded by Oluf Laason, who in 1929 was succeeded by Lawrence B. Johnson, who presided Dec. 31, 1930. On that date the Randolph Ward had 688 members, including 152 children. The total population of Randolph Precinct (exclusive of Sage Creek Precinct) was 594 in 1930, of these 447 resided in the town of Randolph.

The first meeting house in Randolph was a small log building which was used for school purposes as well as meetings. Later a larger building (an adobe house) was erected and used similarly. This served until the present meeting house, a fine brick building, was erected.

**RAY BRANCH**, Pinal Co., Arizona, consists of a few Latter-day Saints residing in the mining town of Ray, situated in the Pinal Mountains, about 60 miles southeast of Mesa, the headquarters of the Maricopa Stake, and 75 miles north of Tucson.

A few families of saints, having come to reside in Ray on account of the brethren finding employment in and around the mines of the district, were organized as a branch of the

Church some time previous to September, 1919, with Loran C. Dana as presiding Elder. On Sept. 11, 1919, Elder Dana was released together with his counselors (James Mayfus and T. R. Lundberg) and on Sept. 14, 1919, Henry Albert Davis was set apart as presiding Elder of the Ray Branch with Daniel E. Jones as first and Allen G. McCall as second counselor. In 1900 the Ray Branch belonged to the California Mission, of which mission it was still a part in 1930, at which time Leo Wall presided over the branch.

**RAYMOND**, Taylor Stake, Alberta, Canada, the headquarters of the Taylor Stake, owes its existence as a settlement to the building of the Knight Sugar Factory. Raymond is an incorporated town situated in the midst of a farming community, with electric light, water system, etc. It has fine grain elevators, two banks, and a number of stores. The sugar factory building was used as an opera house in 1930.

On Sunday, Aug. 11, 1901, Apostle John W. Taylor, Elders Jesse Knight and George H. Brimhall, and about 150 others from Magrath and Stirling, gathered on the open prairie where Raymond now stands, on which occasion Apostle Taylor dedicated a site for a sugar factory, which was built the following year. Prior to this Jesse Knight and sons had purchased a large tract of land and shipped 5,000 head of cattle to Raymond. Settlers flocked into the new town so fast that their number was sufficient to be organized into a ward Nov. 8, 1901, with Jesse William Knight as Bishop. After the sugar factory was built, beets were raised successfully and the factory was doing a good business until 1914, when it closed. Bishop Knight was succeeded as Bishop in 1903 by John F. Anderson, who acted as Bishop until 1912, when Raymond was divided into two wards, namely, the Raymond 1st and the Raymond 2nd wards. The two wards at Raymond had a total population of 1,588, including 367 children, at the close of 1930.

**RAYMOND 1ST WARD**, Taylor Stake, Alberta, Canada, consists of Latter-day Saints residing in that part of the town of Raymond lying west of Broadway, the main street running north and south through the town.

When the Raymond Ward was divided into two wards June 2, 1912, John F. Anderson, who had presided over the Raymond Ward, was chosen as Bishop of the Raymond 1st Ward. He acted in that capacity until 1915, when James Ellison was made Bishop; he, however, presided only a few months and was on May 2, 1915, succeeded by John G. Alfred, who in 1919 was succeeded by James E. Meeks, who in 1925 was succeeded by Solomon F. Kimball, who in 1926 was succeeded by Heber F. Allen, who presided Dec 31, 1930, on which date the ward had a membership of 699, including 149 children. The saints meet for worship in the auditorium of the Raymond High School.

**RAYMOND 2ND WARD**, Taylor Stake, Alberta, Canada, embraces the east part of the town of Raymond. The ward was organized June 21, 1912, and John William Evans was the first Bishop; he was succeeded in 1924 by James H. Walker, who acted Dec. 31, 1930, on which date the ward had a membership of 889, including 218 children. In point of population Raymond 2nd Ward is the largest ward in the Taylor Stake. The saints of the ward have recently erected a fine modern meeting house at a cost of about \$85,000. This building was nearly completed at the close of 1930.

**RAYMOND WARD**, Montpelier Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing in the lower end of the Thomas Fork Valley. It was originally known as Thomas Fork Ward. This valley is about 14 miles long from north to south and from one to four miles wide. The village of Raymond, which is the center of the present Raymond Ward, is about seven miles by nearest road north of the small railroad station on

the Oregon Short Line Railroad known as Border, it being on the boundary line between Idaho and Wyoming, and about 20 miles southeast of Montpelier.

Grandison Raymond of Kaysville, Utah, was the first settler on Thomas Fork. He located a ranch there about the year 1876, a mile south of the present Raymond townsite. More settlers soon arrived, and about 1888 Swiss saints began to settle in the upper part of the valley, most of them going into the dairy business.

Niels Peter Larsen was the first presiding Elder in the Thomas Fork settlement. He acted in that capacity until May 21, 1893, when the saints on Thomas Fork were organized as a bishop's ward, with Elder Larsen as Bishop. In 1895 the saints residing in the upper end of the valley were organized as the Geneva Ward. Bishop Larsen was succeeded Sept. 9, 1900, by Samuel Walter Hart as presiding Elder. Bro. Hart was made a Bishop in 1904 and acted in that capacity until 1915, when he was succeeded by Fred Charles Evans, who still acted as Bishop of the Raymond Ward Dec. 31, 1930. On that date the ward had 128 members, including 23 children. The total population of the Raymond Precinct was 212 in 1930.

**READING CONFERENCE**, British Mission, organized Jan. 1, 1852, consisted of the Latter-day Saints residing in the town of Reading, in Berkshire, England, and vicinity. On June 19, 1869, the Reading Conference was dissolved and its territory annexed to the London Conference.

**REDCLIFF WARD**, Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a fine little valley lying along the Duchesne River, about three miles long from northwest to southeast. The red sand cliffs in the south end of the valley suggested the name of the settlement, though the post office name is Hanna, thus named after William P. Hanna, one of the first non-Mormon settlers in

that part of the country. The Redcliff Ward meeting house is nine miles by nearest road northwest of Tabiona, 38 miles northwest of Duchesne, and 35 miles southeast of Kamas (across the mountains) in Summit County, Utah. Redcliff embraces some fine farming lands, and all kinds of grains are raised, although the place is 7,000 feet above sea level. Timber for sawing and fuel is plentiful in the vicinity.

When the Uintah Reservation was thrown open to white settlers in 1905, the government established a townsite called Stockmore, about 1½ miles north of the present Redcliff meeting house. A number of lots were sold to settlers, and an attempt made to build a town, but the undertaking was not successful. The first L. D. S. settlers who located in that part of the country now included in the Redcliff Ward were Thomas Rhoades and family, and others, who arrived in the spring of 1906, built cabins and commenced making improvements. The first crop was raised in 1907 and a school house built in 1911. The first settlers belonged to the Tabiona Branch, but later a local branch organization was effected, with Thomas Rhoades as presiding Elder. He was succeeded in 1917 by Heber Moon, who presided until June 30, 1918, when the Stockmore Branch was organized as the Redcliff Ward, with Heber Moon as Bishop. He was succeeded by William G. Michie, who acted Dec. 31, 1930, on which date the Church membership of the Redcliff Ward was 130, including 33 children. The total population of the Redcliff (Hanna) Precinct was 190 in 1930.

**REDMESA WARD**, Young Stake, La Plata Co., Colo., consists of the Latter-day Saints residing on the Fort Lewis Mesa, which consists of an open country extending to the La Plata Mountains on the north and to the La Plata River on the west. This river rises in the La Plata Mountains and empties into the San Juan River. The center of the Redmesa Ward, or the place where the L. D. S. meeting house

stands, is seven miles north of the boundary line between Colorado and New Mexico, seven miles southwest of the center of Kline Ward, 19 miles southwest of Hesperus, the nearest railroad station, 25 miles southwest of Durango, 25 miles southeast of Mancos and 33 miles northeast of Burnham (Fruitland), New Mexico. Nearly all the inhabitants of the Redmesa Ward live scattered on their respective farms and nearly all of them are Latter-day Saints. Water for irrigation purposes is obtained from the La Plata River in three ditches which tap said river at different points.

Redmesa Ward was organized in 1908 with Hiram M. Taylor as Bishop. The Redmesa Reservoir on the La Plata River was washed away by floods in 1910 and 12 years later the inhabitants of the Redmesa Ward, assisted by the Church, undertook to rebuild the same. Redmesa Ward is an outgrowth of the Kline Ward, of which it originally formed a part. The first settlers in that part of the country now included in the Redmesa Ward were Hiram M. Taylor, James M. Slade, and Joseph H. Dean from Mancos, with their respective families. The brethren named had in March, 1905, filed on government lands which had just come into the market by the opening of the Fort Lewis Indian Reservation. These first settlers built lumber shanties on their land holdings. Later the same year other L. D. S. settlers arrived and about half a dozen families of saints spent the winter of 1906-1907 on the Redmesa bench. These saints generally attended meetings at Kline, but a Sunday school was organized in that part of the Kline Ward which subsequently became Redmesa. On May 27, 1908, the saints on the Redmesa bench, or the south part of the Kline Ward, were organized as a regular bishop's ward with Hiram M. Taylor as Bishop. He was succeeded in 1912 by Leo S. Taylor, who in 1923 was succeeded by Charles E. Dean, who presided Dec. 31, 1930. On that

date the Redmesa Ward had 263 members, including 76 children. The total population of the Redmesa Precinct was 719 in 1930.

**REDMOND WARD**, North Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in the Redmond Precinct. The village of Redmond, located half a mile west of the Sevier River, is three miles north of Salina and 22 miles northeast of Richfield, the seat of Sevier County. A range of mounds consisting of red sandstone suggested the name of the precinct and ward. In the vicinity of the village there are found white marble and rock salt, in paying quantities. Farming and sheep-raising are the principal industries of the place. Nearly all the people in the district are Latter-day Saints. Redmond has one of the finest meeting houses in the North Sevier Stake. It is a modern brick building with cement basement, having an auditorium capable of seating 450 people. The old rock meeting house, a two story building, is now used as the town hall.

In the spring of 1875 John Johnson of Salina and Christian Jensen and his son, James S. Jensen, of Ephraim, Sanpete Co., located near the so-called Red Mounds. Others joined them, and a section of land known as the North Field was surveyed and lots sold. The settlers, uniting with the people of Aurora and Salina, commenced work on the Red Butte Springs Canal, to bring water to the location. Much trouble was caused by rabbits which, however, in 1876 were attacked with a strange disease that killed nearly all of them, and thus saved the crops of the settlers.

On Feb. 25, 1877, the Redmond Ward was organized with John Johnson as Bishop. He was succeeded in 1887 by Hans Rasmussen, who was succeeded in 1902 by Martin Jensen, who was succeeded in 1912 by James Arthur Christensen, who, being called into the presidency of the North Sevier Stake, was succeeded in 1921 by James Ernest Frandsen, who was succeeded in 1924

by Delbert Hansen, who was succeeded in 1928 by Orrin Franklin Petersen, who presided Dec. 31, 1930, on which date the ward had a membership of 634, including 141 children. Redmond Ward belonged to the Sevier Stake of Zion until 1921, when it became part of the North Sevier Stake.

The first L. D. S. meeting house in Redmond was a small log house, used also for all public gatherings; later a small adobe building (still standing) was erected for the same purpose, and still later a two-story rock building (now used as the City Hall) served as a place of worship. About 1907 a two-story brick building was purchased and remodeled for an all-purpose ward house. This was used until about 1915, when the present new modern chapel was erected at a cost of \$15,000, since which the older brick meeting house has been used as an amusement hall belonging to the ward.

**REDONDO BRANCH**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in Redondo, Manhattan Beach and Hermosa Beach, all resorts situated on the shore of the Pacific Ocean, southwest of Los Angeles. In 1930 meetings were held at the American Legion Hall, 420 South Camino Road, Redondo.

As the Latter-day Saints increased in numbers in Los Angeles and vicinity, those of them who had located at Redondo were organized as a branch of the Church to form a part of the Ocean Park Ward Jan. 21, 1926, with Solomon L. Cox as presiding Elder. He was succeeded in 1928 by Harry Randall, jun., who, later the same year, was succeeded by Lloyd M. Ryckman, who in 1930 was succeeded by Lewis R. Kidman, who presided over the branch Dec. 31, 1930, at which time the membership of the branch was 116, including 29 children.

**REED WARD**, Beaver Stake, Beaver Co., Utah, thus named in honor of Apostle Reed Smoot, consisted of some 15 families of Latter-day Saints resid-



ing on their respective farms in the Beaver Bottoms. The center of the ward, or the place where the school house was located, was about ten miles by nearest road north of Milford, and three miles southwest of the Reed Station on the Los Angeles and Salt Lake Railroad. The farmers irrigate their farms and gardens from Beaver Creek, but also rely upon high water. As the water failed most of the people got discouraged and moved away.

The saints on the Beaver Bottoms were organized as a branch of the Milford Ward, called the Curfew Branch, in 1899, with Wm S. Bond as presiding Elder. He acted in that capacity until Feb 14, 1915, when the Curfew Branch was organized as the Reed Ward with Wm S. Bond as Bishop. Bro Bond presided over the ward until 1927, or as long as it existed, but changed counselors quite frequently.

"REFORM" (Die) was a periodical published in the interest of the Church at Geneva (Genf), Switzerland, by John L. Smith, president of the Swiss Mission, whose office was at Rue de Chantepoulet 9, Geneva. It was a German periodical issued from the printing office of Karl Ludvig Sabot, Rive 5. Only one volume of "Die Reform" was published, the twelve numbers of which were dated respectively Sept, Oct and Nov., 1862, Jan, Feb, April, Sept, Oct, Nov, and Dec, 1863, and Jan and Feb., 1864. The twelve numbers contained altogether 188 pages (octavo size) of reading matter—16 pages in each number.

**RELIANCE BRANCH,** L y m a n Stake, Sweetwater Co, Wyoming, consisted of a few Latter-day Saints residing in a district of country lying about seven miles north of Rock Springs. These saints were organized as a branch of the Church attached to the Rock Springs Ward in 1926 with Joseph F. Kilburn as presiding Elder. But this branch organization was discontinued June 5, 1927, and the remaining members of the branch were transferred to the Rock Springs Ward.

**RELIEF SOCIETY.** The first L. D. S. Relief Society, composed of women members of the Church, was organized on the 17th of March, 1842, at Nauvoo, Illinois, by the Prophet Joseph Smith, as a benevolent society having as its object "the care of the poor, looking after the needy, assisting to correct morals and strengthen the virtues of the community."

By request of the women present, Mrs Emma Smith, wife of the Prophet, was appointed president, and she chose Mrs Sarah M. Cleveland and Mrs Elizabeth Ann Whitney as her counselors. Miss Eliza R. Snow was elected secretary with Miss Phebe M. Wheeler as her assistant, and Miss Elvira A. Cowles was appointed treasurer. The name of the organization was the "Female Relief Society of Nauvoo." Donations were made as the nucleus of a fund with which to prosecute the aims of the association. At this time the society was composed of 18 members but during the first two years 1,275 names were enrolled and the recorded receipts were \$415 24.

Early in the settlement of the saints in the Rocky Mountains local relief societies were formed as a natural outgrowth of the parent society in Nauvoo. Eliza R. Snow was the first general president of the organization. After her demise, Dec 5, 1887, Zina D. H. Young became president, she was succeeded in 1901 by Bathsheba W. Smith, who was succeeded in 1910 by Emmeline B. Wells, who was succeeded in 1921 by Clarissa S. Williams, who was succeeded in 1928 by Louise Y. Robison, who acted as president Dec. 31, 1930.

Every family enrolled in the ward or branch record is visited every month by the Relief Society sisters, traveling in pairs. At this time donations are received for the benefit of the society, but if families are found to be in need, the matter is reported and prompt assistance rendered. At times of sickness or death, the Relief Society sisters are veritable angels of mercy.

The Relief Societies meet in the va-

rious wards and branches once a week for business and for the study of theology, literature, social service (including health, psychology, first aid in case of sickness, good house-keeping, care of children, etc.) as outlined by the General Board, and a large amount of sewing is done by the members for the benefit of the needy.

The "Woman's Exponent," a magazine for women, was first issued in 1872, with Miss Louisa Lula Greene, of Salt Lake City, as editor. This periodical was recognized as the organ of the Relief Society. In 1877 Mrs. Emmeline B. Wells became editor and continued the publication until 1914, after which, during one year, the "Relief Society Bulletin" was published under the direction of the Relief Society Board. The name of this periodical was changed in 1915 to "Relief Society Magazine," under which title it has had a continued existence. At the close of 1930 it had a circulation of 25,000.

Mrs. Louise Y. Robison presided over the organization Dec. 31, 1930, with Amy Brown Lyman and Julia Alleman Child as her counselors. Julia A. F. Lund was secretary and treasurer. At that time there were 1,568 ward and branch organizations, 104 stake boards and branch societies in 26 missions. The total membership (officers and members) was 64,225.

**"RELIEF SOCIETY BULLETIN"** was a 24-page periodical, octavo size, published monthly by the General Board of Relief Societies in Salt Lake City, Utah, during the year 1914 (commencing with the January and ending with December issue), with Mrs. Susa Young Gates as editor. In January, 1915, the magazine, in an enlarged and improved form, was first published as the "Relief Society Magazine." The "Bulletin" counts as Vol. 1 of the "Relief Society Magazine."

**"RELIEF SOCIETY MAGAZINE,"** the organ of the Relief Societies of the Church since 1915, is published in Salt Lake City, Utah. The first volume

printed under the title of "Relief Society Bulletin," was published in Salt Lake City in 1914. Vol. 2, under the title of "Relief Society Magazine," was issued in January, 1915, as a 60-page quart-size publication (single columns), the reading matter measuring 4x7 inches on each page. The periodical contains articles from able writers, poems, stories and lesson outlines for the class meetings, and reports from the various Relief Societies throughout the Church. Mrs. Susa Young Gates was the first editor; she was succeeded in 1923 by Miss Alice Louise Reynolds, who was succeeded in 1930 by Mrs. Mary Connelly Kimball. Up to the close of 1930 (Vol. 17) 204 numbers of the magazine had been published (including the "Bulletin" in 1914), with an aggregate of 11,500 pages. The Relief Society in 1930 had a circulation of 23,000 copies monthly.

**RELIGION CLASSES.** The Latter-day Saints Religion Class movement was inaugurated to supplement the secular education given in public schools. Classes were held once a week at the close of school. In some cases the school buildings were used; classes were also held in meeting houses or in hired rooms or halls adjacent to the school buildings. Class work was divided into seven steps, namely, singing, prayer, memory exercises, lesson, testimony bearing, singing and benediction, in all of which the pupils led the activities under the supervision of competent instructors, and the pupils were grouped in grades (1st to 8th) according to their school rating.

The Religion Class movement was begun in 1890 by the late Pres. Anthon H. Lund, ably assisted in its development by Dr. Karl G. Maeser. Religion Classes functioned successfully in most of the Latter-day Saint settlements until about 1921, when they were superseded by L. D. S. seminaries, an outgrowth of the Religion Class movement.

**REORGANITES,** also known as "Josephites," on account of the claim

of the members that a lineal descendant of the Prophet Joseph Smith should preside over the Church, was originally composed of disaffected Latter-day Saints and non-members, who after the martyrdom of the Prophet Joseph Smith in 1844 refused to acknowledge Brigham Young as his successor. At this time many schisms arose, led by men ambitious for power. One of these was Jason W. Briggs, who claimed to have received a revelation that a lineal descendant of the Prophet Joseph Smith should be his successor and who in 1852, associated with Zenos H. Guiley and Wm Marks, organized a sect called the "New Organization of the Church of Jesus Christ of Latter-day Saints" at Beloit, Wisconsin. In 1860 this organization invited "young Joseph," the oldest son of the Prophet, a mere child at the death of his father, to assume the presidency of their church, which became known as the "Reorganized Church of Jesus Christ of Latter-day Saints." This position he accepted and held until 1914, when he died and was succeeded by his son, Frederick M. Smith. For some years headquarters of the organization were maintained at Lamoni, Iowa, but in 1908 Independence, Mo., became the headquarters of the sect.

**REVENUE CUTTER** (The) was the name of a skiff of sole leather, which was part of the equipment of the original band of Utah Pioneers in 1847. This boat had been the property of Ira Eldredge in Nauvoo, Ill., and had carried his family over the Mississippi and Missouri rivers. The boat was used by the Pioneers in crossing the Loupe Fork on April 26, 1847, and doubtless on many other occasions. It was carried in a wagon, and on Sunday, May 9th, a meeting of the Pioneers was announced to convene at the Revenue Cutter Wagon. On June 16, 1847, the Pioneers arrived at a point on the Platte River near the site of Casper, Wyoming, where they remained a few days and established a ferry, constructing several rafts, and where ten of the

Pioneers remained behind to take charge of the ferry in order to assist the companies of saints already on their way west. A number of Oregon emigrants also were ferried over by the Pioneers at this place. Here the Revenue Cutter is mentioned as being used in connection with the rafts.

**REXBURG**, Madison Co., Idaho, the headquarters of the Fremont Stake of Zion, is an important town on the Idaho Falls, Ashton and West Yellowstone branch of the Oregon Short Line Railroad. It is located in Snake River Valley, 26 miles northeast of Idaho Falls and 11 miles southwest of St. Anthony, Idaho.

The settlement of upper Snake River Valley began in 1879. The settlement of Egin, on Henry's Fork, and another on Poole's Island, had already been commenced when on March 11, 1882, on the occasion of a visit from Pres. Wm. B. Preston of the Cache Stake another townsite was selected, and on the suggestion of Wm. B. Preston, named Rexburg, in honor of Bishop Thomas E. Ricks of Logan, who was appointed to preside over the saints in the Snake River Valley. Rex was the family name of Bishop Ricks, he being of German extraction. As more settlers came in and located at Rexburg a canal was surveyed and constructed and such good progress was made that water was turned into it June 14, 1882.

The several small settlements founded in Snake River Valley were grouped together and organized as the Bannock Ward Dec. 18, 1882, over which Thomas E. Ricks was called to preside as Bishop, under the direction of the presidency of the Cache Stake of Zion. Headquarters were established at Rexburg, which had already become an important settlement. A ferry boat was launched on Henry's Fork in 1882, which was used until a bridge was built over the river in 1890. A saw mill and a grist mill were also established and a substantial meeting house erected in Rexburg in 1883. This meeting house was also used as a school house,

in which school was commenced Dec. 3, 1883, with Thomas E Bassett as teacher. In 1884 a post office was established with Thomas E Bassett as postmaster. The Bannock Ward was organized as the Bannock Stake Jan 26, 1884, with Thomas E Ricks as president and on April 27, 1884, the saints at Rexburg were organized as a ward with Thomas E Ricks, jun, as Bishop. He acted in that capacity until Aug. 21, 1887, when Rexburg was divided into three wards, namely, the Rexburg 1st, the Rexburg 2nd and the Rexburg 3rd wards. To these a fourth ward was added in 1925. The total Church membership of these four wards Dec 31, 1930, was 2,308, including 425 children. The total population of the Rexburg Precinct in 1930 was 3,361, of whom 3,048 resided in town.

**REXBURG 1ST WARD** consists of Latter-day Saints residing in the east part of Rexburg and includes most of the business part of the town, together with some of the best residences.

On Aug 21, 1887, the Rexburg Ward was divided into three wards, namely, the Rexburg 1st, the Rexburg 2nd, and the Rexburg 3rd wards. Thomas E. Ricks, jun, former Bishop of the Rexburg Ward, was chosen as Bishop of Rexburg 1st Ward. He was succeeded in 1907 by Oliver C Dalby, who was succeeded in 1914 by Robert G Archibald, who was succeeded in 1923 by Leslie V Merrill, who was succeeded in 1925 by Hugh A Wright, who presided Dec 31, 1930, at which time the ward had a membership of 751, including 133 children.

**REXBURG 2ND WARD** consists of the Latter-day Saints residing in the west part of the town of Rexburg and in adjacent country districts. A number of the members of the ward are of German and Scandinavian descent. The ward has a fine meeting house.

On August 21, 1887, when the Rexburg Ward was divided into three wards, namely, the Rexburg 1st, the Rexburg 2nd, and the Rexburg 3rd

wards, Casper Steiner was chosen as Bishop of the Rexburg 2nd Ward. He acted in that capacity until Aug. 25, 1892, when the Rexburg 2nd and the Rexburg 3rd wards were amalgamated under the name of the Rexburg 2nd Ward, on which occasion Timothy J. Winter was appointed Bishop. He chose Casper Steiner (former Bishop of the 2nd Ward before the division) as his first counselor. Bishop Winter presided over the 2nd Ward as Bishop until June 16, 1907, when the boundaries of the ward were changed to admit of the organization of the new Rexburg 3rd Ward. On the same occasion Bishop Winter was honorably released and John L Ballif acted as presiding Elder of the ward until Sept. 15, 1907, when James M Cook, who had returned from a mission to England, was ordained a Bishop to preside over the Rexburg 2nd Ward. In 1919 Bishop Cook was succeeded by Henry J Flamm, who in 1924 was succeeded by Wm Martin Ovard, who presided Dec 31, 1930, at which time the ward had a membership of 632, including 121 children.

**REXBURG 3RD WARD** consists of the Latter-day Saints residing in the southwest part of the town of Rexburg, the west boundary extending to Buiton Ward and the south boundary to the Lyman Ward.

When the town of Rexburg was divided into three wards Aug 21, 1887, a Rexburg 3rd Ward was created with Timothy J Winter as Bishop. The ward, however, was added to the Rexburg Second Ward in 1892. On June 16, 1907, a new Rexburg 3rd Ward, with different boundaries to the former Rexburg 3rd Ward, was organized with Hyrum Ricks as Bishop. He was succeeded in 1910 by Richard H Smith, who was succeeded in 1921 by Peter J Ricks, who was succeeded in 1925 by Fred M Fisher, who was accidentally killed Feb. 24, 1930, and was succeeded by Alma Klingler, who presided Dec. 31, 1930, on which date the ward had a membership of 295, including 36 children.

**REXBURG 4TH WARD** consists of the Latter-day Saints residing in the southeast part of the town of Rexburg.

Rexburg 4th Ward was organized Sept. 27, 1925, from the south part of the Rexburg 1st Ward and the southeast part of Rexburg 2nd Ward, with Hans Henry C. Blunck as Bishop. At the same time the former Herbert Branch, over which Hans Henry C. Blunck had presided, was made a part of the newly organized Rexburg 4th Ward. Bishop Blunck was succeeded in 1928 by Samuel Price Oldham, who presided as Bishop over the ward Dec 31, 1930, on which date it had a membership of 630, including 135 children.

**REYNOLDS BRANCH**, Malad Stake, Oneida Co., Idaho, consists of a few families of Latter-day Saints residing in a farming district lying north of Malad, in a neighborhood commonly called Devil or Double Creek.

The Reynolds Branch is an outgrowth of Malad 1st Ward and was organized into a branch of the Church May 27, 1923, with Taliesin Reynolds as presiding Elder. He acted in that capacity Dec 31, 1930, when the branch had a membership of 87, including 27 children.

**RHODE ISLAND**, one of the original thirteen states of the American Union, is the smallest state of the Union, having an area of only 1,067 square miles. The population of Rhode Island was 97,199 in 1830; 108,830 in 1840; 147,545 in 1850; 174,620 in 1860; 217,353 in 1870; 276,531 in 1880; 345,506 in 1890; 428,556 in 1900; 542,610 in 1910; 604,397 in 1920, and 687,497 in 1930.

Elders Orson Hyde and Samuel H. Smith (a brother to the Prophet) are believed to have been the first L. D. S. Elders to visit the little state of Rhode Island as missionaries for the Church. They arrived in the state July 13, 1832, where they met a few believing friends and baptized their first convert July 18, 1832. They met with much opposition and barely escaped falling into the hands of a mob

on two or three occasions. After baptizing one more convert they left the state July 25, 1832. In 1844 there was a branch of the Church of 21 members at Newport (York Co.), R. I.

A branch of the Church was organized at Providence, R. I., June 7, 1857, and a month later Elder Miner G. Atwood was appointed by Wm. I. Appleby, president of the Eastern States Mission, to labor in the states of Connecticut and Rhode Island. In 1876 a grand Sunday School Jubilee was held at Providence. The Providence "Morning Star" was for many years, and especially during the persecutions of the saints under the Edmunds-Tucker Law, a staunch advocate for fair play, as far as the saints were concerned. Missionary work in Rhode Island has always been under the jurisdiction of the Eastern States Mission.

**RICH BRANCH**, Blackfoot Stake, Bingham Co., Idaho, consists of Latter-day Saints residing on the northwest side of Snake River, opposite the "Little Butte" which stands out in bold relief on the bank of Snake River, 16 miles southwest of Blackfoot. The farming land in the district is irrigated from the People's Canal, constructed under the direction of Apostle Franklin D. Richards in 1895.

The first Latter-day Saint settlers in that part of Snake River Valley now included in the Rich Branch was Heber C. C. Rich. In the beginning his nearest and only neighbors were the Bannock and Shoshone Indians, located on the Fort Hall Reservation on the opposite side of the river. Other settlers followed and the district was included in the Riverside Ward, but, on account of the distance, the people asked for a separate branch organization which was effected in 1898 with Edwin A. Austin as presiding Elder. In 1898 Heber C. C. Rich and others petitioned for a post office to which the name of Rich was given with Bro. Rich as postmaster.

Following is a list of Elders who have presided successfully over the

Rich Branch. Edwin A. Austin, 1898-1899; George A. Davis, 1899-1902; Henry Lucherini, 1902-1906; Joseph Morrell, 1906-1908; Thomas S Caldwell, 1908-1917; Jonathan H. Weaver, 1917-1919; Peter E. Van Orden, 1919-1920; E. S. Buchanan, 1920-1921; Joel H. Rich, 1921-1922; Royal E. Porter, 1922-1927; Warren H. Bates, 1927-1930, and Royal E. Porter (serving a second term), 1930. On Dec. 31, 1930, the Rich Branch had 83 members, including 25 children. The total population of the Rich Precinct was 479 in 1930.

In 1902 a school house was built of square sawed logs, which were hauled 40 miles from the Bannock peaks on the south side of Snake River. This building, moved to a more suitable location, is still in use.

Rich Branch belonged to Bingham Stake until 1904, when it became part of the Blackfoot Stake. About the same time the branch was transferred from the Riverside to the Thomas Ward.

**RICHARDS WARD**, Granite Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 17th South St. (or Hawthorne Ward), east by 10th East St. (or Sugar House Ward) south by Ramona Avenue (or Lincoln Ward), and west by 7th East St. (or Belvedere Ward). The ward chapel, a fine modern brick building, is situated on Garfield Avenue between 8th and 9th East streets.

Richards Ward, named in honor of the late Willard Richards, a member of the First Presidency and a faithful friend of the Prophet Joseph Smith, is an outgrowth of Sugar House Ward and was organized Feb. 24, 1914, with Julius Apollos Rockwood as Bishop. At the time of its organization its southern boundary was the railroad tracks of the Park City branch of the Denver and Rio Grande Western Railroad, but on Jan. 1, 1929, all that part of the Richards Ward below Ramona Avenue was transferred to the newly organized Lincoln Ward.

For a short time after the organization of the Richards Ward the saints met for worship in a huge tent pitched on the east side of Lincoln St., immediately north of Parley's Creek. But in the meantime steps were being taken towards the erection of a fine, modern, brick chapel with adjoining amusement hall on Garfield Avenue. These edifices were finished at a cost of \$60,000.

Bishop Rockwood was succeeded in 1925 by Clarence L. Gardiner, who was succeeded in 1929 by Arthur Frank Barnes, jun., who acted as Bishop Dec. 31, 1930. On that date the Richards Ward had 1,234 members, including 246 children.

**RICHARDSON'S POINT** in Van Buren County, Iowa, is the place where Pres. Brigham Young made his headquarters from March 7th to 20th, 1846, when traveling westward through Iowa en route for the Rocky Mountains. Richardson's Point, thus named in honor of an early Iowa pioneer, is on a branch of Chequest Creek. It was in 1846 a timbered point about a mile northwest of the present town of Lebanon, seven miles west of Keosauqua, the county seat of Van Buren County, and twenty-five miles northwest of Farmington. Chequest Creek rises in a north and south branch in Davis County, Iowa, takes an easterly course, and empties in the Des Moines River at Pittsburgh, Van Buren County.

**RICHFIELD**, Sevier Stake, is the seat of Sevier County, Utah, and the headquarters of the Sevier Stake. It is the commercial center of most of the Sevier Valley, and a station on the Marysvale branch of the Denver & Rio Grande Western Railroad. Richfield has three banks, several stores, many shops and business houses, and a large number of comfortable and fine residences. The gardens and farms of Richfield are principally irrigated from a canal which taps the Sevier River about 10 miles southwest of the

settlement. Some irrigation water is also obtained from the Richfield Creek which rises in springs, somewhat warm, situated at the foot of the mountains west of town. Richfield consists of four organized bishop's wards, viz., the Richfield 1st, 2nd, 3rd and 4th wards. These four wards had a total membership Dec. 31, 1930, of 2,273, including 458 children. The total population of Richfield Precinct was 3,174 in 1930, of which 3,067 resided in Richfield.

For many years after settlements of saints had been founded in Sanpete Valley on the north and in Pauvart Valley on the west, the Sevier Valley was left in possession of the Indians, who roamed at pleasure and pitched their wickiups on the Sevier River whenever they did not choose the mountains for their abode. Yet a number of white men had for several years kept their eyes on the beautiful valley with its apparent rich soil as a suitable place for locating settlements. But it was not until the fall of 1863 that Albert Lewis of Manti, together with seven other men, ventured out for the purpose of making a settlement in that part of the Sevier Valley where the progressive town of Richfield now stands. These first settlers, unlike those who followed the next year, were not called by Church authorities to locate in the Sevier Valley, but came voluntarily and spent the winter of 1863-1864 in a "hole in the ground," which they had carefully covered up with brush and other materials and they also piled up some rocks which they called a chimney, built in such a shape that it resembled very much an Indian wickiup. This shanty was erected about two blocks south of the present Richfield public square. These eight men, who had chosen Albert Lewis as their leader, had no families with them.

What is actually called the founding of Richfield took place in the spring of 1864, when about 20 families located on the present site of Richfield,

among whom were Joseph S. Doxford and Harrison P. Fugatt, who arrived March 13, 1864. On the following day Niels Mortensen (Petersen) arrived with his family. These first three families were followed by others soon afterwards, and when Apostle Orson Hyde visited the place in May, 1864, he appointed Nelson Higgins, a former resident of Moroni, presiding Elder of the infant colony. A townsitc was surveyed in 1864 for which the name of Richfield was selected. Originally the place was known as "Big Springs." It was also called Omni by some. A bowery was built in 1864; water ditches commenced, houses built, and much labor done. In 1865 the first school house was built, and later the same year the so-called Black Hawk War broke out, during which the inhabitants were in constant danger of losing their lives. Many depredations were committed by the Indians in the immediate vicinity of the town, several people being killed. Finally the settlement was vacated in 1867, when most of the people moved to Sanpete County for safety. (See Sevier Stake.)

Richfield was resettled in 1870 by William Morrison and others. They found the place the same as when it was vacated three years before, the only damage done to property was the burning of some corrals and fences by miners in quest of firewood. The new settlers occupied the buildings erected and vacated by the first settlers, and William Morrison was appointed the first presiding Elder of the settlement. He acted in that capacity until March 5, 1871, when Nelson Higgins was reinstated as Bishop of Richfield. He was succeeded in 1873 by William H. Seegmiller, who presided until July 15, 1877, when the Sevier Stake of Zion was reorganized and Richfield divided into two wards, namely, the Richfield 1st Ward with Paul Poulson as Bishop, and Richfield 2nd Ward with Tarlton Lewis as Bishop. These two wards had a separate existence until May 20, 1894, when they were amal-

gamated and organized into the Richfield Ward with Theodore Brandley as Bishop. He presided over the Richfield Ward until Jan. 17, 1904, when Richfield was divided into three wards, namely, the Richfield 1st, 2nd and 3rd wards, and on June 15, 1930, the Richfield 4th Ward was organized from parts taken from the other three Richfield wards.

**RICHFIELD 1ST WARD,** Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in the south part of the city of Richfield, being separated from the 3rd and 4th wards on the north by a line running east and through the tier of blocks lying between 2nd and 3rd South streets; it extends east, south and west to the limits of the city of Richfield. The ward has a fine meeting house (a brick building), erected at a cost of \$25,000, also an amusement hall (the original 1st Ward meeting house).

Until July 15, 1877, the saints in Richfield constituted only one ward, but on the date mentioned, when the Sevier Stake of Zion was reorganized, Richfield was divided into two wards, namely, the Richfield 1st and the Richfield 2nd wards. Bishop Paul Poulsen, who had previously acted as counselor to Bishop William H. Seegmiller of the Richfield Ward, was chosen as Bishop of the Richfield 1st Ward. Bishop Poulsen presided as Bishop of the Richfield 1st Ward until May 20, 1894, when the Richfield 1st and 2nd wards were amalgamated and organized as the Richfield Ward with Theodore Brandley as Bishop. He was succeeded in 1899 by Archibald G. Young, who presided until Jan. 17, 1904, when Richfield was again divided into three wards, namely, the Richfield 1st, 2nd and 3rd wards. On this occasion Heber C. Christensen was chosen as Bishop of the Richfield 1st Ward. He was succeeded in 1917 by Niels C. Poulsen, who in 1921 was succeeded by Franklin M. Ogden, who in 1930 was suc-

ceeded by Enoch Rolf Larsen, who presided Dec. 31, 1930. On that date the Richfield 1st Ward had 658 members, including 117 children.

**RICHFIELD 2ND WARD,** Sevier Stake, consists of the Latter-day Saints residing in the northwest part of the city of Richfield, extending to the city limits. On the east it extends to 2nd East St., (which separates it from the 3rd Ward), south by 1st North St., (which separates it from the 4th Ward), and west by the city limits, or the mountains. The ward has a beautiful meeting house, or chapel, a brick building erected in 1909-1913 at a cost of about \$27,000.

When the Sevier Stake of Zion was reorganized July 15, 1877, and Richfield was divided into the Richfield 1st and 2nd wards, Tarlton Lewis was chosen as Bishop of the Richfield 2nd Ward, which contains the north half of the town of Richfield. He was succeeded in 1878 by Joseph S. Horne, who presided until 1894, when the Richfield 1st and 2nd wards were amalgamated into the Richfield Ward with Theodore Brandley as Bishop. This order of things continued until Jan. 17, 1904, when Richfield was divided into three wards, namely, the Richfield 1st, 2nd and 3rd wards, and Virginus Bean was chosen as Bishop of the Richfield 2nd Ward. He was succeeded in 1913 by William A. Seegmiller, who in 1929 was succeeded by William L. Warner, who presided Dec. 31, 1930, on which date the Richfield 2nd Ward had 583 members, including 135 children.

**RICHFIELD 3RD WARD,** Sevier Stake, consists of the Latter-day Saints residing in the northeast part of the city of Richfield. It extends south to the 1st Ward, and west to 2nd East St., which separates it from the 2nd and 3rd wards. It has a fine brick meeting house centrally located on the corner of 1st North and 3rd East streets, facing south and west.

Richfield 3rd Ward dates back to



Jan. 17, 1904, when Richfield was divided into three bishop's wards, namely, Richfield 1st, 2nd and 3rd wards. George W. Coon was chosen as Bishop of the Richfield 3rd Ward; he was succeeded in 1915 by James Anderson, who in 1919 was succeeded by Hans J. Hansen, who in 1930 was succeeded by Alexander Jensen, who presided Dec. 31, 1930. On that date the Richfield 3rd Ward had 523 members, including 62 children.

**RICHFIELD 4TH WARD**, Sevier Stake, consists of the Latter-day Saints residing in that part of the city of Richfield lying within the following boundaries: Commencing at the extreme west end of 1st North St., and running thence east to 2nd East St., thence south  $3\frac{1}{2}$  blocks, thence west through the center of that tier of blocks lying between 2nd and 3rd South streets to the city limits on the west, thence north to the starting point, and including the families living west of 4th West St. George F. Christensen was sustained as Bishop of the new ward, which was organized June 15, 1930. He presided Dec. 31, 1930, on which date the Richfield 4th Ward had 509 members, including 144 children. Meetings were held in the basement of the Sevier Stake Tabernacle, which is situated on the corner of Center St. and 2nd West St., facing north and west.

**RICHFIELD BRANCH**, Blaine Stake, Lincoln Co., Idaho, consists of Latter-day Saints residing at Richfield, a station on the Wood River branch of the Oregon Short Line Railroad, and in the fertile farming district surrounding the town. Richfield is 15 miles northeast of Shoshone and 25 miles southwest of Carey, the stake headquarters. The L. D. S. meeting house, a brick structure, has an auditorium capable of seating 250 people.

The Latter-day Saints at Richfield were organized as a branch of the Carey Ward May 2, 1920, with William R. Robinson as presiding Elder. He was succeeded in 1921 by Ferrin L.

Manwill, who acted in that capacity until July 31, 1927, when the organization became an independent branch (reporting to the stake presidency); Ferrin L. Manwill was continued as president. At that time the branch had a membership of 120. Bro. Manwill was succeeded in 1929 by Earl Clowther, who was succeeded in 1930 by Ferrin L. Manwill (2nd term). The membership of the branch Dec. 31, 1930, was 170, including 51 children, out of a population in the Richfield Precinct of 915.

**RICHFIELD WARD**, San Luis Stake, Conejos Co., Colorado, consists of the Latter-day Saints residing in the village of Richfield and vicinity, which is situated in a beautiful level plain about a mile east of La Jara, a station on the Denver and Rio Grande Western Railroad.

Richfield is an outgrowth of Manassa Ward, some of the former settlers there having in 1880 located on land a short distance northward. They dug a ditch through which water was brought, contrary to the expectations of their Mexican neighbors, on account of the level condition of the country. Artesian wells had previously supplied all the water used in the district. A small townsite was surveyed in the summer of 1882 and a crop of wheat raised, although some residents of the locality had said they would not give five cents for all the wheat the Mormons could raise there. The location of the townsite was changed in 1882 to the present site, on which a log meeting house was soon afterwards erected. Thor N. Peterson was acknowledged at the beginning as presiding Elder of the settlement, and on Feb. 18, 1883, a branch organization was effected with Thor N. Peterson as presiding Elder. Four months later (June 9, 1883) the branch was organized as a ward with Thor N. Peterson as Bishop. When the town of Sanford was surveyed in 1886 by advice of Pres. Erastus Snow, most of the people at Richfield moved to Sanford, in-

cluding the Bishop, after which the counselors took charge at Richfield until the ward ceased to exist in 1888, and a branch organization was effected with Ephraim Coombs as presiding Elder. He presided in that capacity until Aug. 13, 1891, when the ward was reorganized with Ephraim Coombs as Bishop. Bishop Coombs was succeeded in 1905 by John William Shawcroft, who was succeeded in 1908 by Henry W. Valentine, who was succeeded in 1912 by David E. Shawcroft, who presided Dec 31, 1930, at which time the ward had a membership of 388, including 87 children.

**RICHMOND**, the seat of Ray County, Missouri, is known in Church history as the place where the Prophet Joseph Smith and about sixty other brethren (including Hyrum Smith, Sidney Rigdon and Parley P. Pratt) were subjected to a mock trial in 1838. While being held as prisoners there the remarkable incident related by Parley P. Pratt in his autobiography occurred.

During one of the tedious nights in which they lay in prison, chained together like animals, they were compelled to listen to the obscene jests and dreadful blasphemies of their guards, who recounted to each other the deeds of rapine, murder, robbery, and other lawlessness which they had committed against the Mormons while at Far West and vicinity. They boasted of defiling by force defenseless women and of shooting or dashing out the brains of men, women and children. On a sudden impulse, unable to endure it any longer, the Prophet Joseph Smith arose, and in a voice of thunder said. "Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant." Chained and without a weapon, he looked upon the quailing guards, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged

his pardon and remained quiet till a change of guards.

Referring to this incident, Apostle Parley P. Pratt writes: "I have seen ministers of justice clothed in magisterial robes, . . . I have witnessed a Congress in solemn session to give laws to nations . . . I have tried to conceive of kings, of royal courts, of thrones and crowns, . . . but dignity and majesty have I seen but once, as it stood in chains, at midnight in a dungeon, in an obscure village in Missouri."

After the mock trial related, most of the prisoners were released, but Joseph Smith, his brother, Hyrum, Sidney Rigdon and two or three others were transferred to the jail in Liberty, Clay County, to await further trial.

Oliver Cowdery and David Whitmer, two of the three witnesses to the Book of Mormon, and some of the eight witnesses also, are buried in the cemetery at Richmond, and in 1911 a state-ly monument was erected in Richmond cemetery (the old cemetery) in honor of the three principal witnesses to the Book of Mormon.

Richmond had 4,129 inhabitants in 1930.

**RICHMOND** is one of the principal cities of Cache County, Utah, and the headquarters of the Benson Stake of Zion. It is the northernmost of all the cities of Utah, located only four miles south of the boundary line between Utah and Idaho. It is six miles north of Smithfield, 13 miles north of Logan (the seat of Cache County) and about 108 miles by rail northeast of Salt Lake City. The town of Richmond is located in the center of a rich agricultural and stock raising district which greatly adds to its wealth and importance. Nearly all the inhabitants are Latter-day Saints engaged in farming, gardening, stock raising and dairying. All kinds of cereals and the hardier kinds of fruit are raised here in abundance. The town can boast of a fine house of worship or tabernacle, standing on rising ground in the cen-

ter of the town, the North Cache High School, a district school house, a L. D. S. seminary, a stake office, a library, and the Sego Milk Products Company's plant, as well as a number of well stocked stores and business houses. Richmond, thus named on account of the richness of its soil, also contains numerous fine residences. It is an incorporated city

Richmond was first settled in 1859, the first settlers being Agrippa Cooper and family. Other families joined them the same year, and on Nov. 15, 1859, a branch of the Church was organized at Richmond with Thomas Tidwell as presiding Elder. A fort was built as a means of protection against the Indians, and the first meeting house was erected in 1860. The place was organized as a regular bishop's ward in 1861 with Mariner W. Merrill (afterwards one of the Twelve Apostles) as Bishop. He was succeeded in 1879 by William L. Skidmore, who was succeeded in 1900 by Thomas H. Merrill, who presided until Jan. 22, 1917, when Richmond was divided into two wards, namely, the Richmond North and the Richmond South wards.

The Church membership of the two Richmond wards Dec. 31, 1930, was 1,241, including 202 children, out of a total population of 1,310.

**RICHMOND NORTH WARD**, sometimes called Richmond Ward, Benson Stake, Cache Co., Utah, consists of Latter-day Saints residing in that part of Richmond lying north of First South Street, which runs east and west near the center of the town. Northward the ward extends to Coveville Ward, east to the mountains, south to the Richmond South Ward, and west to Cub River.

All the saints in the city of Richmond belonged to the Richmond Ward until Jan. 22, 1917, when the Richmond Ward was divided into two wards, viz., the Richmond North Ward and the Richmond South Ward. The saints in the Richmond North Ward worship in the stately brick house

known as the Richmond Tabernacle, which is used for both ward and stake purposes. This fine building is located on the northeast corner of the public square, facing east. The district school house is situated on the southeast corner of said square.

When the Richmond Ward was divided into two wards in 1917, Parley N. Nelson was chosen as Bishop of the Richmond North Ward. He died June 10, 1922, and was succeeded as Bishop by Wm. Anderson, who presided in 1930. The membership of the Richmond North Ward Dec. 31, 1930, was 613, including 86 children.

**RICHMOND SOUTH WARD**, Benson Stake, Cache Co., Utah, consists of the Latter-day Saints residing in that part of the town of Richmond and surroundings which lie south of 1st South St., which street runs through the town from east to west. Eastward the ward extends to the mountains, south to Smithfield, and west to Cub River.

The Richmond South Ward came into existence Jan. 22, 1917, when the old Richmond Ward was divided into two wards, viz., the Richmond North Ward and the Richmond South Ward. James Lewis McCarrey was chosen as the first Bishop of the Richmond South Ward, he presided in 1930. The membership of the ward Dec. 31, 1930, was 626, including 116 children.

**RICHMOND WARD**, San Francisco Stake, Contra Costa Co., California, consists of the Latter-day Saints residing in the city of Richmond and vicinity. Richmond, a city of 20,093 inhabitants in 1930, is situated across the bay, 18 miles northeast from San Francisco.

A branch of the California Mission (which had been organized about 1922) was organized as a bishop's ward July 10, 1927, with Claude M. Dewsnap (formerly presiding Elder of the Richmond Branch) as Bishop. In 1930 meetings were held in the Red Men Hall, located on the corner of 11th St. and Nevin Avenue, Richmond. Bishop Dewsnap presided Dec. 31,

1930, on which date the Richmond Ward had 169 members, including 46 children.

**RICHVALE BRANCH**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in a farming district lying on the west side of Teton River, in Teton Valley. It extends on the north to Clementsville, east to the Teton River, south to the Bates Ward, and west to the mountains. Most of the farming done within the limits of the branch is dry-farming, only a few farms being irrigated.

Richvale Branch is an outgrowth of the Leigh Ward. The first settler in the Richvale district was Jim Robinson, who located on the so-called Hill Ranch near the mouth of Packsaddle Canyon. Mr. Robinson was killed in a horse thief raid, and the ranch passed into other hands. Later some Latter-day Saints settled in that part of Teton Valley, and they were organized as a branch of the Church named Richvale May 9, 1915, with Moroni W. Caldwell as presiding Elder. He was succeeded in 1920 by James Elmer Harris, who in 1922 was succeeded by Parley S. Rammell, who in 1923 was succeeded by Albert Gilbert, who presided Dec. 31, 1930. On that date the Richvale Branch had 55 members, including 18 children. The total population of the Richvale Precinct was 81 in 1930.

**RICHVILLE WARD**, Morgan Stake, Morgan Co., Utah, consists of the Latter-day Saints residing in a stringtown, located on the west side of East Canyon Creek, at the base of the hills about three miles southwest of Morgan. Nearly all the inhabitants are Latter-day Saints, and the ward has all of the usual auxiliary organizations in good running order. The L. D. S. meeting house, a brick structure, situated at the mouth of Taggart's Hollow, has a seating capacity of 250.

David Henderson and Jonathan Hemingway were the first settlers in the district on the south side of Weber Valley, later known as Richville Ward.

They located there in 1860 and were joined in 1861 by John H. and Thomas Rich, Gillespie W. Waldron, John Wood, Solomon Conley and others. A townsite was selected near East Canyon Creek, but the settlers were advised to locate on the higher lands near the foot hills, which they did, and settled at the mouth of Taggart's Hollow, about half a dozen log houses were built there in 1861. A ditch, tapping East Canyon Creek, was also constructed and good crops of wheat, oats and vegetables were raised in 1861. The following year the ditch was extended and other settlers arrived, among whom was Albert Douglas Dickson, who for many years presided as Bishop of the ward. In 1862, a grist mill, the first, it is claimed, in Morgan County, was constructed by Geo. W. Taggart and Morgan L. and Henry L. Hinman. This mill was still used in 1900.

Thomas Rich was the first presiding Elder at Richville, he acted under the direction of Thomas Jefferson Thurston, who had charge of all the settlements south of the Weber River. Bro. Rich was succeeded in 1871 by Jonathan Hemingway, who, having moved away, was succeeded by John Seaman, who was succeeded by Gillespie W. Waldron, who presided until 1877, when, at the organization of the Morgan Stake, Richville was organized as a regular bishop's ward, with Albert Douglas Dickson as Bishop. Bishop Dickson acted in that capacity for 37 years and then, being honorably released, was succeeded in 1914 by John Henry Rose, who was succeeded in 1928 by Wm. R. Rich, who acted as Bishop Dec. 31, 1930. On that date the ward had 131 members, including 20 children.

A log school house was erected in Richville in 1863, which served for meeting and school purposes until 1872, when a more commodious and substantial building was erected, which served until 1914, when the present new brick chapel was erected.

**RICKS COLLEGE**, located in Rexburg, Idaho, is a standard Junior College and its credits are accepted by all the higher educational institutions of Idaho and adjacent states. The school campus is on an elevation overlooking the valley, and its massive buildings and beautiful lawns make an imposing picture.

Ricks College was founded in November, 1888, under the name of the Bannock Stake Academy, its aim being to offer higher branches of learning than could be had in the existing schools in Rexburg and adjacent settlements and also to give instruction in the theology and ethics of the Church. Thomas E. Ricks, president of the Bannock Stake, presided over the school board. When the Bannock Stake was divided in 1898, the name of the school was changed to the Fremont Stake Academy, but on Oct. 1, 1903, the school was named Ricks Academy, in honor of Thomas E. Ricks.

For the first ten years the school was held in the three rooms of the Rexburg 1st Ward meeting house. The upper story of the Z. C. M. I. building became the home of the school in 1898 and in 1901 the whole building was secured for the school and an addition of two rooms was added to the structure. In 1903 the school moved into what is now the main building on the present college campus. A Mechanic Arts Building was constructed on the campus in 1913 and later a Gymnasium Building. The State Legislature of Idaho in 1925 passed a law which made it possible for Ricks students to receive a State Elementary Certificate without further examination when they had completed two years of normal work. The Ricks College had an enrollment of 250 students in 1930.

Following are the names of the presidents of Ricks College since its establishment as the Bannock Stake Academy: Jacob Spori, 1888-1891; C. N. Watkins, 1891-1894; George Cole, 1894-1898; Douglas M. Todd, 1898-

1901; Ezra C. Dalby, 1901-1914; A. B. Christensen, 1914-1917, and George S. Romney, 1917-1930.

**RIDGEDALE BRANCH**, Malad Stake, Oneida Co., Idaho, consists of a few families of Latter-day Saints residing in the central part of the Pocatello Valley, part of which is in Utah and part in Idaho. The center of the ward, where there are a school house and post office, is about 11 miles northwest of Portage, Utah, just across the line in Idaho, and about 22 miles by nearest road southwest of Malad, Idaho. Some of the saints reside in Utah and meetings are held in the school house.

The Ridgedale Branch was organized June 28, 1914, with Godfrey J. Fuhrman as presiding Elder. The branch was originally called the Valley Branch, but later Ridgedale Branch. Brother Fuhrman, who died April 6, 1924, was succeeded in 1925 by Arnold J. Fuhrman, who presided Dec. 31, 1930, on which date the branch had 51 members, including 13 children.

**RIGBY STAKE OF ZION** consists of the Latter-day Saints residing in Jefferson County, and the north part of Bonneville County, Idaho. The stake headquarters are in the town of Rigby, 14 miles northeast of Idaho Falls. The stake in 1930 consisted of 15 bishop's wards, viz., Annis, Bybee, Clark, Garfield, Grant, LaBelle, Lewisville, Lorenzo, Menan, Perry, Rigby 1st, Rigby 2nd, Ririe and Roberts, and the Palisade Branch. Nearly all the inhabitants within the limits of the stake are farmers. There is a fine stake tabernacle in Rigby, which has a seating capacity of 1,600.

The first Latter-day Saint settlers in the great Snake River Valley affiliated with the Cache Stake of Zion, and when the Bannock Stake was organized in 1884, they became members of that stake. When the Bannock Stake was divided in 1895 and the south part of the same was organized as the Bingham Stake, Rigby and adjoining

settlements became an important part of that stake, and remained thus until Feb. 3, 1908, when the Bingham Stake was divided and the north part of the same was organized into a new stake of Zion called the Rigby Stake, thus named in honor of William F. Rigby, who had acted as a counselor in the presidency of the Fremont Stake. Don Carlos Walker, who had acted as a counselor in the Bingham Stake presidency, was chosen as president of the new Rigby Stake, with Josiah Call as his first and William W. Selck, jun., as his second counselor. At the time of the organization the Rigby Stake embraced the following wards, which had all belonged to the Bingham Stake: Annis, Grant, LaBelle, Lewisville, Lorenzo, Menan, Rigby and Rudy. The Palisade Branch was added afterwards. In 1911 a stake office, a rock building, was erected at Rigby, at a cost of about \$6,000. It affords rooms for the stake presidency, the High Council, and it also contains a bishop's office, a vault for the safe-keeping of records, a prayer room, etc. On March 10, 1912, Pres. Don C. Walker was released, together with his counselors, and John W. Hart was sustained as president of the Rigby Stake, with Josiah Call as first and William W. Selck, jun., as second counselor. This presidency stood intact Dec. 31, 1930, on which date the Rigby Stake had a total membership of 5,473, including 1,220 children. Among the stake officers was Patriarch John Webster.

William W. Selck, sen., was the first clerk of the Rigby Stake; he was succeeded in 1921 by Orson A. Snow, who acted Dec. 31, 1930.

**RIGBY**, Rigby Stake, which constitutes the Latter-day Saints residing in Jefferson County, Idaho, is an important town and business center on the Yellowstone branch of the Oregon Short Line Railroad, 14 miles north-east of Idaho Falls. Rigby is also the center of a rich and somewhat extensive farming district. It contains two fully organized bishop's wards and has

a fine tabernacle and a stake house in which the stake presidency and High Council have convenient quarters. The main street of Rigby running east and west is lined on both sides with stores, shops, garages, etc. The beautiful L. D. S. tabernacle, completed in 1917 at a cost of nearly \$75,000, is built of Salt Lake brick on a cement foundation. The tabernacle is provided with a splendid pipe organ and many other modern improvements.

Rigby was founded in 1883 by William W. Parks and other Latter-day Saints. In 1884 Geo. A. and Omar S. Cordon, and Josiah and Cyril J. Call and Daniel S. Robbins joined them. In 1885 a branch organization was effected with Daniel S. Robbins as president, and named Rigby, in honor of William F. Rigby, one of the early L. D. S. pioneers in the Snake River Valley. The branch was placed under the jurisdiction of Lewisville Ward and continued thus until May 22, 1886, when it was organized as the Rigby Ward with George Albert Cordon as Bishop. He was succeeded in 1917 by Omar S. Cordon, who acted as Bishop of the Rigby Ward until Jan. 25, 1920, when the Rigby Ward was divided, and two new wards were organized, namely, the Rigby 1st Ward and the Rigby 2nd Ward. The boundary between the two wards was on a line running through the town north and south on State St. All the people living west of said line became members of Rigby 1st Ward and all east of said line members of Rigby 2nd Ward. The total membership of the two Rigby wards Dec. 31, 1930, was 1,260, including 281 children. The total population of the Rigby precincts was 4,035 in 1930.

**RIGBY 1ST WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing in that part of Rigby lying west of State St., running north and south through the town. The ward meeting house, a rock building, has an auditorium that will seat 800 people.

Until Jan. 25, 1920, Rigby contained

all the saints residing in the town, but on that date Rigby Ward was divided into two wards, namely, the Rigby 1st Ward and the Rigby 2nd Ward. Omar S. Cordon was chosen as Bishop of the Rigby 1st Ward. He presided Dec. 31, 1930, on which date the Rigby 1st Ward had 562 members, including 106 children

**RIGBY 2ND WARD**, Rigby Stake, Jefferson Co., Idaho, consists of the Latter-day Saints residing east of State Street in Rigby. The ward meeting house, a fine rock building, stands in the northeast part of the town. It has an auditorium that will seat 500 people. This meeting house was erected in 1924 at a cost of \$30,000. Up to that time the saints of the Rigby 2nd Ward met in the Rigby tabernacle, and later in the Olson Hall until the new meeting house was finished.

The Rigby 2nd Ward dates back to Jan. 25, 1920, when the Rigby Ward was divided into two wards. George Arden Walters was chosen as Bishop of the Rigby 2nd Ward. He was succeeded in 1923 by Clarence E. Moore, who in 1927 was succeeded by John O. Call, who presided Dec. 31, 1930. On that date the Rigby 2nd Ward had 698 members, including 175 children.

**RINARD BRANCH** (formerly Del Bonita Branch), Alberta Stake, Canada, consists of a few L. D. S. families, nearly all farmers, living in a district of country 12 miles east of the Taylorville Ward, or on the south part of the so-called McIntyre Ranch on Milk River Ridge, 40 miles southeast of Cardston.

Rinard is an outgrowth of Taylorville and was organized as a branch of said ward as early as 1918 and named Del Bonita. On July 30, 1922, it was organized as an independent branch with Eugene D. Robinson as presiding Elder. He was succeeded in that capacity in 1925 by Harry J. Orcutt, who presided until May 19, 1929, when the branch was divided, the east part of the same being organized as the Twin River Branch with Arthur Thomas

Carter as presiding Elder. The west part of Del Bonita Branch was organized as the Rinard Branch with Harry J. Orcutt (former presiding Elder of the Del Bonita Branch) as president. He still acted in this position Dec. 31, 1930, when the Rinard Branch had a membership of 182, including 38 children.

**RIRIE WARD**, Rigby Stake, Jefferson Co., Idaho, consists of Latter-day Saints residing in the town of Ririe, which is situated on the Snake River Belt Line, and its immediate vicinity. Half of the people reside in the town and the other half on adjacent farms. The town of Ririe is in the southeast quarter of Section 32, Township 4 North, Range 40 East, Boise Meridian, 12 miles southeast of Rigby, the stake headquarters, and 19 miles northeast of Idaho Falls. While the town itself is in Jefferson County, part of the surrounding district which belongs to the Ririe Ward extends one mile south into Bonneville County. Otherwise the ward extends north to Snake River, east to the Poplar Ward, and west to the Perry Ward.

The Ririe Ward was organized Feb. 24, 1918, with David Ririe as Bishop. The Ririe railroad station, which later suggested the name of the ward, was named in honor of Bishop David Ririe, who assisted the railroad company in securing the right of way from the farmers who owned the land. Bishop Ririe died in July, 1919, and was succeeded as Bishop by William J. Chandler, who in 1922 was succeeded by Hyrum T. Moss, who presided Dec. 31, 1930. On that date the Ririe Ward had 719 members, including 196 children. The total population of the Ririe Precinct was 971 in 1930, of which 422 resided in the Ririe village.

**RIVER HEIGHTS WARD**, Logan Stake, Cache Co., Utah, consists of Latter-day Saints residing in that part of Cache Valley lying immediately south of the Logan River. The ward extends northward to said river, east to the mountains, south to the Provi-

dence 1st Ward and west to the state highway.

The River Heights Ward is an outgrowth of the Providence Ward and was organized May 4, 1908, from the north part of the Providence Ward with Eric L. Olson as Bishop. He was succeeded in 1917 by John Karl Wood, who in 1921 was succeeded by Christian Barfuss, who in 1928 was succeeded by Walter A. Scholes, who acted as Bishop of the ward Dec. 31, 1930. On that date the River Heights Ward had a membership of 256, including 40 children. The total population of the River Heights Precinct was 123 in 1930.

In 1914 a brick meeting house was erected in the River Heights Ward at a cost of \$9,000. The house was dedicated May 31, 1914. Prior to that meetings were held in private houses and school houses.

**RIVERDALE WARD**, Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing on or near Bear River, north of Preston. The families live in a scattered condition up and down Bear River for a distance of about eight miles, extending from the mouth of Mink Creek to a point two miles below where Battle Creek empties into Bear River. The center of the ward, where the L. D. S. meeting house stands, is  $4\frac{1}{2}$  miles by nearest road northeast of the Preston center, and ten miles southwest of Mink Creek Ward center. The valley or river bottom, in which the little settlement is situated, contains some rich and productive farming land, and is skirted on both sides by high bluffs. The Riverdale people have had a hard struggle to control Bear River from which they obtain water for irrigation purposes.

Emilius Hansen built the first house in that district of country which is now included in the Riverdale Ward, on the south bank of Bear River, about half a mile northeast of the present ward meeting house. Locating in the year 1872, he lived there a couple of years, with his family as the only set-

tlers. In 1875 Joseph Nelson located in the same neighborhood, and as the population increased, the saints who had located in that district of country were organized Oct. 20, 1879, as the Riverdale Branch, with Abraham Peter Davis as presiding Elder. The branch was organized as a ward Nov. 28, 1882, with Peter Preece as Bishop, who in 1885 was succeeded by Leonidas A. Mecham, who in 1908 was succeeded by Taylor Nelson, who in 1910 was succeeded by David S. Evans, who in 1922 was succeeded by Eli S. Forsgren, who presided Dec. 31, 1930. On that date the Riverdale Ward had 302 members, including 85 children. The total population of the Riverdale Precinct was 259 in 1930.

**RIVERDALE WARD**, Uintah Co., Utah. See Jensen Ward.

**RIVERDALE WARD**, Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a district lying immediately southwest of Ogden city. The ward is bounded on the north by 33rd St. (west of the Weber River), thence by a line running south on the west bank of the river to 36th St., thence east on 36th St. to a line a little east of the Union Pacific Railroad tracks, thence south to the Davis County line and along said line to the Roy district, and thence north to the place of beginning.

The first settler in the ward was James Graham, who farmed in the locality as early as 1850. A few other transients located near him, but the land was generally used as a herd ground. In 1853 a flouring mill was built on the east side of the Weber River by Daniel Burch, which was later known as Taylor's Mill on account of Apostle John Taylor having made improvements there. In 1856 there were about half a dozen families on the location and meetings were held in their homes by Adam Fife, under the direction of the bishopric of the Ogden 2nd Ward. Bro. Fife was succeeded by Gordon Beckstead, who was succeeded by John C. Thompson, who was suc-



ceeded by Sanford Bingham who, when the district was organized as a ward May 28, 1877, was set apart to preside as Bishop. He acted in that capacity 25 years and was succeeded in 1902 by his son, Adam A. Bingham, who was succeeded in 1923 by Murray K. Jacobs, who died Feb. 26, 1930, and was succeeded a month later by John Stimpson, who presided Dec. 31, 1930. On that date the ward had 570 members, including 113 children.

Riverdale was known in the early days as Jack Thompson's settlement, then as Stringtown, later as Weber, and still later as Union, but when a post office was established, the name was changed to Riverdale and has so remained.

A Sunday school was organized in Riverdale in 1867 (Frederick King, supt.), a Relief Society in 1872 (Mrs. Martha Ann Bingham, pres.), a Y. M. M. I. A. in 1876 (Joseph Fife, pres.), a Y. L. M. I. A. in 1879 (Mrs. Martha Ann Fife, pres.), and a Primary Assn. in 1879 (Mrs. Martha Ann Bingham, pres.)

During the winter of 1858-1859 a log school house was erected near the site of the present Riverdale chapel. In 1862 a larger log house was built, which was replaced by a rock school house in 1865, which served for all public purposes until 1900, when a separate ward house was erected at a cost of \$3,500. In 1926 a fine, modern, brick chapel was built at a cost of \$40,000.

**RIVERSIDE WARD**, Bear River Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in a tract of country lying on the west side of the Malad River, being a part of the Bear River Flat. It extends north and south about four miles, is bounded on the north by Plymouth Ward, on the east by the Malad River (which separates it from the Fielding Ward), on the south by Garland Ward, and on the west by the mountains. The center of the ward is the village of Riverside, three miles northeast of Garland, 12 miles north of Bear River City, five

miles west northwest of Collinston, 24 miles northwest of Brigham City, and 22 miles south of Malad.

Riverside Ward is an outgrowth of Fielding or Plymouth Ward. About 1893 a post office was secured at Plymouth, called Fielding. A townsit named Riverside was surveyed in April, 1894, and on Oct. 14, 1894, the Fielding Ward was divided, and all that part lying west of the Malad River was organized as a new ward named Riverside, with Myron J. Richards as Bishop. Bro. Richards was succeeded in 1911 by Joseph H. Wellington, who in 1914 was succeeded by Leonidas H. Kennard, jun., who in 1919 was succeeded by James T. Bigler, who in 1925 was succeeded by Ralph C. Richards, who in 1926 was succeeded by Russell C. Capener, who acted Dec. 31, 1930. On that date the Riverside Ward had 195 members, including 31 children. The total population of the Riverside Precinct was 216 in 1930.

**RIVERSIDE WARD**, Blackfoot Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in a tract of country lying on the west side of Snake River. The townsit is five miles west northwest of Blackfoot, two miles south of Moreland and one and a half miles from Snake River.

The first settlers in what is now Riverside Ward were John H. Stander of Brigham City, Lewis D. Wilson of Ogden and Lot and Samuel F. Adams of Richmond, Utah, who arrived in the fall of 1885. Other settlers followed and on Jan. 25, 1889, they were organized as a branch of the Church, with Daniel J. Murdock as presiding Elder. He was succeeded later the same year by George B. Wintle, who acted until the Riverside Ward was organized Oct. 15, 1893, with Charles E. Liljenquist as Bishop. On March 23, 1896, the northern part of the ward was organized as the Moreland Ward, at which time Geo. B. Wintle was chosen as Bishop of the Riverside Ward. He was succeeded in 1906 by

John W. Bitton, who was succeeded in 1912 by Orville J. Cobbley, who was succeeded in 1915 by George H. Smith, sen., who was succeeded in 1919 by Albern A. Bingham, who was succeeded in 1924 by Francis T. Halverson, who presided Dec. 31, 1930. On that date the Riverside Ward had 351 members, including 95 children. The total population of the Riverside Precinct was 509 in 1930.

A school house was erected in Riverside in 1887, which was also used as a meeting house by the Latter-day Saints and the Baptists. In the spring of 1897 the saints of the ward erected a lumber meeting house, which was remodeled with an addition on the east side in 1910. In 1917 a basement was built to contain class rooms.

Riverside Branch, when first organized, belonged to the Bannock Stake of Zion. In 1895, as the Riverside Ward, it became a part of the Bingham Stake, and in 1904 was transferred to the Blackfoot Stake

**RIVERTON** is a town in Salt Lake Valley bounded on the north by South Jordan Ward, on the east by the Jordan River (which separates it from the Draper Ward), on the south by the Bluffdale Ward, and on the west by the Herriman Ward. It is pleasantly situated on the west side of the so-called Redwood Road, about 19 miles south southwest of the Temple Block, Salt Lake City.

Riverton Ward was an outgrowth of South Jordan Ward. Samuel Green and others were among the first settlers in the Jordan River bottoms in that part of Salt Lake County now included in the Riverton settlement. Lars Jensen was the first settler on the bench west of the river bottom, where he built the first house in 1870. In 1871 work was commenced on the South Jordan Canal, which had been surveyed the year previously. After three years (during which John Hanson took a very prominent part) Salt Lake City came to the assistance of the settlers and finished the canal, which taps the Jordan River near the

"Point of the Mountain," about one mile north of the Utah County line and is about twenty miles long. Water was first turned into this canal about the year 1876, and from that time the bench country west of the Jordan River began to fill up with settlers, who irrigated their farms with the canal water. A few years later, when the Utah and Salt Lake Canal was completed, more land was brought under cultivation. Hence the gradual increase of population west of the Jordan River

At an early day, a branch organization was effected, with Nicholas T. Silcock as president, and the little settlement was named Gardnersville, in honor of Bishop Archibald Gardner, who owned most of the land in the neighborhood at that time. Bro. Silcock presided until the South Jordan Ward was organized June 17, 1877, of which Gardnersville became a part. In 1879, when a judicial precinct was established, the name of the settlement was changed to Riverton. Another branch organization was effected in 1881 under the direction of the South Jordan Ward bishopric, with Lars Jensen as presiding Elder. He presided until his death, April 23, 1883. Some time afterwards Orrin P. Miller was placed in charge of the branch, which was organized as a ward Aug. 8, 1886, with Orrin P. Miller as Bishop. Bishop Miller was succeeded in 1900 by Gordon S. Bills, who was succeeded in 1921 by David Bills, who presided until the ward was divided in 1927.

**RIVERTON 1ST WARD**, West Jordan Stake, consists of the Latter-day Saints residing in the south part of the town of Riverton, Salt Lake Co., Utah, and vicinity. The ward is bounded on the north by a line running east and west 40 rods south of the Herriman highway (or Riverton 1st Ward), on the east by the Jordan River, on the south by Bluffdale Ward, and on the west by the Herriman Ward. Farming and stock-raising (mostly sheep) are the chief vocations of the people.

At a special conference held at Riverton Sept. 18, 1927, Riverton Ward was divided into two wards, namely, the Riverton 1st Ward and the Riverton 2nd Ward, Riverton 1st Ward to contain the south part of the town of Riverton and adjacent district Vernal Charles Webb was chosen as Bishop of Riverton 1st Ward. He presided Dec. 31, 1930 The former Riverton Ward chapel, a substantial and attractive building, being located within the limits of Riverton 1st Ward, is used by the saints of that ward as their place of worship.

On Dec 31, 1930, the ward had 555 members, including 141 children.

**RIVERTON 2ND WARD**, West Jordan Stake, consists of the Latter-day Saints residing in the north part of the town of Riverton, Salt Lake Co, Utah, and vicinity, or a district bounded on the north by South Jordan Ward, on the east by the Jordan River, on the south by Riverton 1st Ward, and on the west by the Herriman Ward Most of the business section of Riverton is located in the Riverton 2nd Ward

At a special conference held in Riverton Sept. 18, 1927, the Riverton Ward was divided into two wards, namely, the Riverton 1st Ward and the Riverton 2nd Ward, the Riverton 2nd Ward to comprise the north part of the town of Riverton and surrounding district Wilford J. Myers was chosen as Bishop of the Riverton 2nd Ward. He acted Dec. 31, 1930; on that date the ward had 639 members, including 144 children.

Immediately after the organization of the ward, steps were taken towards the erection of a chapel and a handsome, well equipped edifice was completed in 1929, at a cost of \$55,000.

**RIVERTON BRANCH**, Blackfoot Stake, Bingham Co, Idaho, consists of the Latter-day Saints residing in a farming district lying between Snake River and Blackfoot River. The meeting house, a remodeled school house, is situated six miles southwest of

Blackfoot and about half way between the two rivers mentioned.

The saints in that section of country now called Riverton were for a time members of the Blackfoot 2nd Ward, but as their numbers increased a Sunday school was organized, and soon afterwards (Aug. 10, 1924) they were organized as an independent branch (reporting directly to the presidency of the Blackfoot Stake). Joseph L. Robertson was appointed presiding Elder and acted in that capacity Dec 31, 1930. On that date Riverton Branch had 133 souls, including 29 children. The total population of the Riverton Precinct was 308 in 1930

**ROBERTS WARD**, Rigby Stake, Jefferson Co, Idaho, consists of the Latter-day Saints residing in a farming district in that part of Snake River Valley which lies north of Idaho Falls The center of the ward is a station on the Oregon Short Line Railroad, on the west side of Snake River, 15 miles west of Rigby

The saints who had located in that locality were organized as a ward Nov. 21, 1920, with Horace I Grow as Bishop He was succeeded in 1928 by Carl Paul Holm, who presided Dec 31, 1930. On that date the Roberts Ward had 229 members, including 59 children The total population of the Roberts Precinct was 806 in 1930, of which 297 resided in the Roberts Village.

**ROCHESTER BRANCH**, Emery Stake, Emery Co, Utah, consists of the Latter-day Saints residing on a flat between Emery and Ferron. The center of the ward is a surveyed townsite, where the district school house is situated, about ten miles south of Ferron and six miles northeast of Emery. The village consists of the school house, one store, a post office, and about a dozen private residences. The rest of the families live in a scattered condition on their respective land holdings. The gardens and lands of Rochester are irrigated from a canal, which taps Muddy Creek four miles west of the

center of the village. The townsite, containing 80 acres of land, is surveyed into five-acre blocks.

On June 20, 1920, the few families of saints who had settled at Rochester were organized as a branch of the Church with Leon Parley Ralphs as presiding Elder. This branch was organized into a bishop's ward Nov. 7, 1920, with Louis C Olsen as Bishop. He was succeeded in 1923 by Harrison Martin Edwards as presiding Elder, the ward organization being discontinued. Brother Edwards was succeeded June 1, 1930, by Mirl H Ralphs, who presided Dec. 31, 1930. On that date the Church membership of the Rochester Branch was 78, including 18 children. The total population of the Rochester Precinct was 114 in 1930.

**ROCHESTER CONFERENCE**, or District, of the Eastern States Mission, comprises the Latter-day Saints residing in the western part of the state of New York, with branches of the Church at Buffalo, Rochester, Syracuse and Ithaca. The total membership of the district on Dec 31, 1930, was 279, including 42 children.

Within the limits of the district are the Hill Cumorah, the Sacred Grove, the Joseph Smith Farm, the Whitmer Farm (in Seneca Co.), Palmyra, and other places closely associated with the early history of the Church. The Smith Farm, in charge of Elder Willard Bean, is the center of that group of interesting places, and thousands of visitors, both Mormons and non-Mormons, visit these places annually.

**ROCK SPRINGS WARD**, Lyman Stake, Sweetwater Co., Wyoming, consists of the Latter-day Saints residing in the coal mining district of Rock Springs, which is an important railroad town on the Union Pacific Railroad, situated on Bitter Creek, 15 miles east of Green River City and 70 miles by nearest road northeast of Lyman, the headquarters of the Lyman Stake.

Coal was discovered at Rock Springs

before the advent of the Union Pacific Railroad, which was built through the Bitter Creek country in 1868. Soon after that the coal mines commenced to be developed, and among the coal miners and other laborers employed, were a number of brethren from Utah, and some emigrants hailing from Europe, bound for Utah, who stopped off to work on the railroad. As the number of saints gradually increased, James M. Ballenger and a missionary companion, who passed through on a missionary journey to the states in 1869, organized the saints at Rock Springs into a branch of the Church with John McBride as president. But on April 18, 1875, a more complete branch organization was effected under the direction of Wm W Cluff, presiding Bishop of Summit and Morgan counties. John McBride acted as president of the Rock Springs Branch in 1882, when there were 52 members of the Church there, including 15 children.

In 1885 the white miners at Rock Springs went out on a strike, in consequence of which the company imported a number of Chinamen to take their places. This exasperated the white miners who, on Sept 2, 1885, attacked the Chinese, killed some thirty of them and burned nearly one hundred of their cabins. For some time after this, the mines were protected from further lawlessness by U. S. soldiers. In 1887 the saints at Rock Springs erected a meeting house. In 1886 Alexander Beveridge succeeded James Syme as presiding Elder. Alexander Beveridge was succeeded in 1887 by Joseph Soulsby. In 1900 the population at Rock Springs was about 6,000, who spoke 26 different languages.

The branch of the Church at that time had about 80 members. On May 16, 1892, the Rock Springs Branch was organized as a regular bishop's ward with Joseph Soulsby as Bishop. He was succeeded in 1905 by James Crookston, who in 1918 was succeeded by John B. Young, who in 1928 was

succeeded by Joseph I. Williams, who presided Dec. 31, 1930, on which date the ward had a membership of 562, including 144 children. Rock Springs Precinct had a population of 8,440 in 1930.

**ROCKLAND WARD**, Pocatello Stake, Power Co., Idaho, consists of the Latter-day Saints residing in the town of Rockland and vicinity. The headquarters of the ward are in the center of an extensive farming district, about 15 miles south of American Falls, and 30 miles by roundabout road southwest of Pocatello, the stake headquarters.

The saints of Rockland own a modern house of worship, and the district owns a school house representing an outlay of \$20,000. The gardens and farms are irrigated from Rock Creek and its tributaries, but so far dry farming has not proven much of a success. The Latter-day Saints constitute the minority of the inhabitants in the district.

The first settler on Rock Creek was a Spaniard named Guadalupe Valdez, who in May, 1878, located about one mile northeast of the present center of Rockland Ward. In the spring of 1879 several apostates from the Mormon Church settled in the same neighborhood. A company of L. D. S. settlers arrived in Rock Creek Valley Oct. 27, 1879, hailing mostly from Call's Fort, Box Elder Co., Utah. They were followed by other settlers during the succeeding years. In 1883 the saints in the Rockland district commenced to hold meetings in private houses and Heber Cotton Wood and James Ira May were appointed to act as Teachers in the district, which belonged to the Box Elder Stake. A meeting and school house was erected in which both Mormons and non-Mormons took an active part. On Sept 3, 1884, Pres. Oliver G. Snow of the Box Elder Stake organized the saints on Rock Creek into a ward with Isaac Thorn as Bishop. In 1885 a post office was established in the Rock Creek Valley

under the name of Rockland. Prior to this the settlement had been known as Rock Creek. In 1888 the Rockland Ward became a part of the Malad Stake. In 1895 a new meeting house was erected at a cost of \$2,000. Bishop Thorn presided over the ward until 1900, when he was succeeded by Ephraim Ralphs, who in 1908 was succeeded by Andrew May, who in 1925 was succeeded by Joseph E. May, who presided Dec. 31, 1930. On that date the Rockland Ward had a membership of 510, including 110 children. The total population of the Rockland Precinct was 730 in 1930, of which 374 resided in the village of Rockland.

**ROCKPORT WARD**, Summit Stake, Summit Co., Utah, consists of the Latter-day Saints residing in the village of Rockport and its immediate vicinity. Rockport is located on the west bank of the Weber River at the mouth of Three Mile Canyon, about 12 miles south of Coalville, the headquarters of the stake. Nearly all the people in the locality are members of the Church. Rockport was settled in 1860 by Edmund Horton and his large family who had come west as part of an independent company of emigrating saints in charge of Capt. Franklin Brown. Being pleased with the location, they concluded to remain, while the rest of the company, among whom was Charles R. Savage (who acted as chaplain), went on to Salt Lake City, where they arrived Sept. 4, 1860. When the emigrants reached the present site of Rockport, they found there a Bro. Henry Reynolds who had come with another company of emigrants earlier the same year, and when other settlers located in the district this man, Henry Reynolds, became the first presiding Elder at Rockport. It is related that at Christmas, 1860, the Horton family and Bro. Reynolds were anxious to celebrate, but, having no money, they bargained for some beef, to pay for which they mortgaged a part of their next season's crop! It is understood that this cooperative Christmas

dinner was enjoyed During the Black Hawk Indian War in 1865 a fort built of rocks was erected at Rockport as a protection, but it was never occupied.

For a time the settlers at Rockport were a part of the Peoa Ward. Edward Bryant succeeded Henry Reynolds as presiding Elder in 1862 and acted in that position until 1877, when the Rockport Ward was organized with John M. Malin as Bishop. He acted until his death Sept. 2 1896, after which he was succeeded by Henry Seamons, who was succeeded in 1901 by James Vernon, who was succeeded in 1914 by Ralph W. Maxwell (presiding Elder), who was succeeded in 1915 by Joseph E. Horton (Bishop), who was succeeded in 1917 by Robert Sidoway, who died July 25, 1921, and was succeeded by William O. Gibbons, who presided Dec. 31, 1930, on which date the ward had 82 members, including 18 children. The Rockport Precinct in 1930 had a total population of 109

**ROCKVILLE WARD**, Zion Park Stake, Washington Co., Utah, consists of the Latter-day Saints residing in the little town of Rockville, and also in the village of Shonesburg. Rockville is situated in the narrow Rio Virgen Valley on the north banks of said stream. The farming land belonging to the settlement consists of narrow strips on both sides of the river, where the valley is scarcely a mile wide. The gardens and farms of Rockville are irrigated from the Rio Virgen and its north fork. Rockville is 10 miles up the Rio Virgen from Virgin City, 20 miles southeast of Toquerville, 15 miles east of Hurricane, the stake headquarters, and 43 miles northeast of St. George. The people of Rockville have always had great trouble in controlling the waters of the Rio Virgen, in which they have built dams every year, which have been washed away just as regularly as they have been built, sometimes several dams in one season. Nevertheless Rockville can boast of the finest location for a town

on that river. There are many comfortable private residences in Rockville, consisting of adobe, rock and lumber houses. Rockville is on the main highway leading to Zion Park.

Rockville as a settlement dates back to 1861, when it was founded under the direction of the late Apostle Orson Pratt and John C. Hall. The first location made by the settlers was at a place named Adventure, but the present Rockville townsite was selected and surveyed in 1862, and about a dozen L. D. S families spent the winter of 1862-1863 at Rockville. The original settlement of Adventure was abandoned and the people who had located there became identified with Rockville. A cotton gin mill, which had been built at Rockville, was destroyed by fire in 1864, and the raising of cotton never was much of a success in the settlement, though the gin mill was re-built.

Ezra Strong was the first presiding Elder at Rockville. He was succeeded in 1864 by Zemira Draper, who presided until 1866, when the people vacated the surrounding smaller settlements because of Indian troubles and moved into Rockville for protection. In that year Rockville became an organized ward with Anson P. Winsor as Bishop. He presided until 1867, when he was succeeded by Charles N. Smith, who in 1891 was succeeded by Gottheb Hirschi, who in 1900 was succeeded by John F. Langston, who in 1906 was succeeded by David Hirschi, who in 1921 was succeeded by Philetus Jones, who presided Dec. 31, 1930. On that date the Rockville Ward had 361 members, including 96 children. The total population of the Rockville Precinct was 251 in 1930, and 23 people in Grafton Precinct also belonged to the Rockville Ward.

**ROMEO BRANCH**, San Luis Stake, Conejos Co., Colorado, consists of the Latter-day Saints residing near the town of Romeo, a station on the Denver and Rio Grande Railroad, about two miles west of Manassa. The branch

is a part of the Manassa Ward and may be considered a continuation of the Mountain View Branch. About 1900, most of the people moved away from Mountain View and located at or near Romeo. The saints of the Romeo Branch purchased a chapel from the Presbyterians in which meetings and Sunday school sessions are held. Nathaniel B. Culler was president of the branch in 1930.

**ROOSEVELT STAKE OF ZION** consisted of the Latter-day Saints residing in the west part of Uintah County and the east part of Duchesne County, Utah. The stake is bounded on the north by the Uintah Mountains, east by the White Rock River, the Sand Ridge and the Bookcliff Mountains, south by the Bookcliff Mountains, and west by the Duchesne Stake. Roosevelt Stake consists of eleven wards, as follows: Alterra, Bennett, Cedar View, Ioka, Leota, Moffatt, Montwel, Myton, Neola, Randlett and Roosevelt. Meetings were held in the Roosevelt Amusement Hall, a building erected in 1911, with additions made in 1917, and owned jointly by the Roosevelt Ward and the Roosevelt Stake, but this building was completely destroyed by fire Dec. 7, 1930. The local high school building is now being used as stake and ward headquarters, but a stake tabernacle, to be used also for ward purposes, is under consideration to be erected at a cost of \$70,000.

On June 26, 1920, the east part of the Duchesne Stake, or the Alterra, Bennett, Cedarview, Hayden, Ioka, Myton, Neola, Randlett and Roosevelt wards, were organized as the Roosevelt Stake of Zion with William H. Smart (formerly president of the Duchesne Stake) as president. Three other wards have since been added, namely, Moffatt Ward in 1921, Montwel Ward in 1923, and Leota Ward in 1925. Hayden Ward was discontinued in 1923. Pres. Smart was succeeded in 1922 by Byron O. Colton, who presided Dec. 31, 1930, on which date the stake had a membership of 3,614, including 934 children.

Following are the names of the counselors who have acted in the stake presidency. First counselor: Ephraim Lambert, 1920-1930. Second counselors. Byron O. Colton, 1920-1922, and Frederick S. Musser, 1922-1930. Douglas A. Todd was the first stake clerk. He was succeeded four months later by William H. Cagon, who died Feb. 12, 1923, and was succeeded by John E. Wiscombe, who acted as clerk at the close of 1930.

**ROOSEVELT WARD**, Roosevelt Stake, Duchesne Co., Utah, is located in the so-called Dry Gulch country, a fertile farming region. The town was named in honor of President Theodore Roosevelt and is the headquarters of the Roosevelt Stake of Zion. The center of the ward is eight miles west of Fort Duchesne, 32 miles southwest of Vernal and 11 miles northeast of Myton.

Roosevelt is an outgrowth of the Duchesne Ward, which on Sept. 10, 1907, was divided into three divisions to be known as the Roosevelt, the Indian Bench and the Hayden branches. Bishop Ephraim Lambert of the Duchesne Ward was given jurisdiction over the Roosevelt district. On Aug. 20, 1908, the Duchesne Ward was reorganized, Bishop Lambert being released as Bishop and Daniel Lambert appointed to preside as Bishop of the Roosevelt Ward, which embraced much of the territory formerly included in the Duchesne Ward. In 1911 Bishop Daniel Lambert was succeeded by Paul Soren Hansen, who in 1914 was succeeded by Joseph Heber Lambert, who was succeeded in 1919 by David Bennion, who acted until 1920, when the Roosevelt Ward was divided into two wards, namely, Roosevelt 1st Ward and Roosevelt 2nd Ward.

When the Roosevelt Stake of Zion was organized in 1920 from the east part of the Duchesne Stake, Roosevelt was designated as the headquarters of the new stake.

The division of Roosevelt Ward into two wards only lasted from June 26, 1920, to May 5, 1929, when they were

amalgamated and Ray E. Dillman was appointed Bishop of the consolidated ward. He acted in this position Dec 31, 1930, at which time Roosevelt Ward had a membership of 1,022, including 243 children. The total population of the Roosevelt Precinct in 1930 was 1,553, of whom 1,051 resided in the town of Roosevelt.

**ROOSEVELT 1ST WARD**, Roosevelt Stake, consisted of the Latter-day Saints residing in the east part of the town of Roosevelt.

When the Roosevelt Stake of Zion was organized June 26, 1920, the Roosevelt Ward was divided, and the east half of the town organized as the Roosevelt 1st Ward, while the west half was organized as the Roosevelt 2nd Ward. Paul S. Hansen was called to preside over the Roosevelt 1st Ward. He was succeeded in 1923 by Ernest H. Buigess. In 1926 the east part of the 1st Ward, or that part lying east of the Duchesne-Uintah County line, was annexed to the Alterra Ward. This change took about 70 members away from the Roosevelt 1st Ward. On May 5, 1929, the Roosevelt 1st and 2nd wards were consolidated as one ward, called the Roosevelt Ward, with Ray Ernest Dillman as Bishop.

**ROOSEVELT 2ND WARD**, Roosevelt Stake, consisted of the Latter-day Saints residing in the west part of the town of Roosevelt.

When the Roosevelt Stake of Zion was organized June 26, 1920, the Roosevelt Ward was divided and the west half of the town organized as the Roosevelt 2nd Ward, while the east half became the Roosevelt 1st Ward. David Bennion was called to preside over the Roosevelt 2nd Ward. He was succeeded later in 1920 by John Austin Pack, who presided until May 5, 1929, when the Roosevelt 1st and 2nd wards were again consolidated into one ward, called the Roosevelt Ward, with Ray Ernest Dillman as Bishop.

**ROSE WARD**, Blackfoot Stake, Bingham Co., Idaho, consists of the

Latter-day Saints residing in a school district which, when created, was named after an old settler by the name of Rose. The ward embraces an agricultural district extending from Snake River on the southeast to the lava beds on the north. The center of the ward is about 14 miles north northeast of Blackfoot.

Rose Ward, an outgrowth of Groveland Ward, was organized May 16, 1915, with Joseph Samuel Gardner as Bishop. He was succeeded in 1928 by Walter B. Jackman, who presided Dec. 31, 1930. On that date the Rose Ward had 302 members, including 69 children. The total population of the Rose Precinct was 428 in 1930.

When the ward was first organized, meetings were held in the district school house, but in 1916 a frame building, called the "All Purpose Hall," was erected, in which meetings were held. This structure was destroyed by fire. In 1926 the saints of the ward, assisted by the Church, erected a fine brick chapel with an auditorium capable of seating 300 persons.

**ROSEMARY BRANCH**, Lethbridge Stake, Alberta, Canada, consisted of some Latter-day Saint settlers who were seeking homes further north than most of their co-religionists, and homesteaded land near Rosemary, a station on the Empress-Bassano branch of the Canadian Pacific Railway, about 136 miles by rail southeast of Calgary, 44 miles southeast of Gleichen, 17 miles southeast of Bassano, and 235 miles by rail northeast of Lethbridge. From the beginning of the branch, the Latter-day Saint settlers were located in the irrigated districts.

The Latter-day Saints in the Rosemary District were organized as a branch of the Cardston 1st Ward about the year 1920, but when the Lethbridge Stake was organized in 1921, the Rosemary Branch became an independent branch reporting directly to the presidency of Lethbridge Stake. Leonard Bramwell was the first presiding Elder. He was succeeded in 1923 by Charles LeRoy Norton, who acted in that ca-



capacity Dec. 31, 1930, at which time the branch had a membership of only 36, including eight children.

**ROSETTE WARD**, Curlew Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in an open valley (a scattered farming settlement). The center of the ward is five miles west of the Park Valley Ward center, and 18 miles northwest of Kelton, the nearest station on the Southern Pacific Railroad. It is also about two miles from the Raft River Mountains and near Pine Canyon Creek.

Rosette Ward is an outgrowth of the Park Valley Ward and came into existence on May 22, 1910, when the west part of the Park Valley Ward was organized as the Rosette Ward with Jacob Kunzler as Bishop. Bishop Kunzler was succeeded in 1913 by Arta M. Seeley, who in 1928 was succeeded by Fred J. Hirschi, who presided Dec 31, 1930, at which time the Church membership of the ward was 64, including 19 children. The total population of the Rosette Precinct was 77 in 1930. Quite a number of the saints in the Rosette Ward are of Swiss origin.

**ROTTERDAM CONFERENCE**, or District, of the Netherlands Mission, includes the southwest part of Holland (or the provinces of South-Holland, Zeeland and Noord-Brabant), with headquarters in Rotterdam, where the headquarters of the Netherlands Mission were also located. From May, 1901, to January, 1907, the province of Utrecht also formed part of the Rotterdam Conference.

The conference was organized Nov. 1, 1897, with Elder William J. DeBry, a missionary, as president. Up to February 16, 1902, the headquarters of the mission, located at 120, Izaak Huberstraat, were also used as headquarters of the Rotterdam Conference, but after that date the "Excelsior" building, containing a spacious hall and several rooms, was used as conference headquarters as well as for regular branch and conference meetings.

In February, 1903, the conference

was reported with five branches, namely, Rotterdam 1st Branch, Rotterdam 2nd Branch, Dordrecht, The Hague and Utrecht. In December of that year the Rotterdam 2nd Branch was added to Rotterdam 1st Branch, but in later years another Rotterdam 2nd Branch was created, called the Overmaas Branch.

In 1905 missionary labor was begun at Leiden. The hall "Excelsior" at Rotterdam was dedicated in 1908, a new hall was opened at Schiedam, and that same year the first L. D. S. meeting was held at Gouda.

In January, 1913, when the Antwerp Conference was organized, part of the Rotterdam Conference territory (mainly the cities of Middelburg and Breda) was included in the new division, but in May, 1914, that part was returned to the Rotterdam Conference.

From Oct. 15, 1927, to Oct. 15, 1928, the province of Zeeland (theretofore part of the Rotterdam Conference) was known as the Zeeland District. And when the Zeeland District ceased to exist, its territory (mainly the cities of Vlissingen, Middelburg and Goes) was added to the Rotterdam District again.

In 1930 the Rotterdam District comprised the following branches: Rotterdam, Overmaas, Dordrecht, Schiedam, Gouda, Delft, The Hague and Leiden. The total membership of the Church in the district in that year was 1,307, including 159 children.

**ROUND VALLEY WARD**, Bear Lake Stake, Rich Co., Utah, consisted of the Latter-day Saints residing in the so-called Round Valley, lying immediately west of Laketown. This valley, which is two miles long and two miles wide, is divided near the center of Big Creek, the village of Round Valley being on the south side of the valley. The land in the valley is very productive and all kinds of hardy fruits are raised, notwithstanding the high altitude.

The first Latter-day Saint settlers in Round Valley arrived there in 1869,

and all the saints in the valley consisted of only one ward until 1898, when the saints residing in the south end of the valley were organized into a separate ward. The two wards (Round Valley and Meadowville) existed side by side until Meadowville ceased to exist in 1898, after which most of the members who had formerly constituted the Meadowville Ward were attached to the Laketown Ward as a matter of preference.

The saints residing in the south end of Round Valley, who had formerly belonged to the Laketown Ward, were organized as a branch of the Church Dec 11, 1892, with Isaac Thomas Price as presiding Elder. Brother Price was ordained a Bishop May 10, 1893, when the Round Valley Branch was organized as a regular bishop's ward. Bishop Price died May 5, 1912, and Lehi N. Easley succeeded him as Bishop. He acted in that capacity until 1928, when the Round Valley Ward was disorganized because of the decrease of the actual membership of the Church, and the remnant of these members were transferred to the Laketown Ward.

**ROUND VALLEY WARD, Saint Johns Stake, Apache Co., Arizona,** consisted of the Latter-day Saints residing in Round Valley. The center of the ward was in the same locality in which the present town of Edgar is located. When Round Valley was first settled by Latter-day Saints in 1879 some of them, among whom was Jacob Hamblin, located in the upper end of the valley and others in the lower end. Some of those in the upper end were people from the Southern States. The distance from the upper settlement (Amity) to the lower settlement (Omer) being considerable, it was considered wise to divide the original Round Valley Ward into two wards, which was consequently done Oct. 29, 1882. (See Amity Ward.)

**ROY WARD, Weber Stake, Weber Co., Utah,** consists of the Latter-day Saints residing in the Roy school dis-

trict and embraces a tract of farming land about two miles square. It extends north to Kaneshville, east to Riverdale, south to the Davis County boundary line and west to Hooper. The ward meeting house, a brick building, is located across the street from the County Infirmary. Adjacent to the meeting house, and connected by a passage way, is a handsome brick amusement hall, erected in 1926 at a cost of \$25,000. All the auxiliary associations are in good working order. The name of the ward was suggested by David D. Peeples, a non-Mormon, who had lost a boy named Roy in the pioneer days.

Originally the Roy district belonged to the Hooper Ward, but was later transferred to the Kaneshville Ward, and on April 16, 1899, separated from the last-named ward and organized as the Roy Ward with Thomas Hollands as Bishop. Bishop Hollands was succeeded in 1914 by Martin P. Brown, who was succeeded in 1924 by Amasa M. Hammon, who presided Dec. 31, 1930. On that date the ward had 500 members, including 103 children. The total population of the Roy Precinct was 670 in 1930.

**RUBY VALLEY BRANCH, Nevada Stake,** consisted of a few families of Latter-day Saints residing in Ruby Valley, Elko and White Pine counties, Nevada, between the Ruby Mountains on the west and the Egan Range and the Goshute Mountains on the east. The village of Ruby is situated near the north end of Franklin Lake in Ruby Valley, about 60 miles northwest of Ely, the headquarters of the Nevada Stake. Among the settlers who established themselves as ranchmen and farmers in Ruby Valley were a few Latter-day Saints, who were organized as a branch of the Church in 1916, with Thomas M. Terry as presiding Elder. At that time Ruby Valley belonged to the North Weber Stake, but was later transferred to the Nevada Stake. There was no Church organization in Ruby Valley in 1930.

**RUDY WARD**, Rigby Stake, Jefferson Co., Idaho, consisted of the Latter-day Saints residing in Snake River Valley, in a farming district lying east of Rigby, and which is bounded on the north by the dry bed of Snake River, east by the South Fork of Snake River, south by the Shelton Ward, and west by the east line of the Rigby Ward. The center of the Rudy Ward, or the place where the L. D. S. meeting house stands, is in the northeast quarter of Section 26, Township 4 north, Range 39 east, Boise Meridian. Nearly all the inhabitants of the Rudy Ward were Latter-day Saints and successful farmers.

In the fall of 1883 Jesse T. Clark built the first house in that district of country later included in the Rudy Ward, about two miles north of the old Rudy Ward meeting house. After spending the winter of 1883-1884 in Utah, he returned to his Idaho ranch in March, 1884, and put in a crop. He made a private ditch from the dry bed of Snake River to irrigate his crop, being assisted in this labor by his three sons. A few other settlers arrived soon afterwards. A school house was built in 1888, and L. D. S. meetings and Sabbath school sessions commenced. The saints in that locality were organized as a branch July 11, 1892, called the Cedars Branch, with Henry M. Perry as presiding Elder. One month later (Aug. 14, 1892) the Cedars Branch was organized as a bishop's ward named Rudy with Jesse T. Clark as Bishop. He was succeeded in 1904 by Henry M. Perry, who presided until July 5, 1908, when the Rudy Ward was divided, or disorganized, and two new wards organized in its stead. Thus the east part of the Rudy Ward was organized as the Perry Ward, and the west part as the Clark Ward. (See Clark and Perry wards.)

**RUHR CONFERENCE**, or District, of the Swiss-German Mission, included within its boundaries that part of Germany which borders on the River

Rhine, not far from the German-French boundary. The Ruhr District at the close of 1930 had a total Church population of 435, including 67 children. There are ten branches in the district, namely, Altenessen, Bochum, Buer, Dortmund, Duisburg, Essen, Herne, Langendreer, Oberhausen and Radbod.

**RUPERT**, Idaho, the headquarters of the Minidoka Stake of Zion and the commercial center of quite an extensive district of country, is the county seat of Minidoka County, Idaho. It is located on the north side of Snake River and contains a number of fine public buildings and handsome residences. Occupying a central position in the town is a frame L. D. S. meeting house in which there are accommodations for the stake presidency, the High Council, etc. Rupert is also a station on the Minidoka and Wells branch of the Oregon Short Line Railroad and the terminus of the Rupert and Bliss branch of that line.

Rupert was one of the first settlements established under the Minidoka Project, and in July, 1906, a townsite had been surveyed, and there were about one hundred people in the district, many of whom were Latter-day Saints. On Feb. 3, 1907, these members of the Church were organized as a branch of the Burley Ward with Henry Catmull as presiding Elder. He continued to act in that capacity until Nov. 9, 1913, when the branch was organized as a ward with Henry Catmull as Bishop. He was succeeded in 1919 by David J. Borup, who acted until June 27, 1920, when the Rupert Ward was divided into the Rupert 1st and Rupert 2nd wards. Rupert belonged to the Boise Stake until 1919, when it became part of the Blaine Stake. On Dec. 31, 1930, the two Rupert wards had a membership of 1,228, including 292 children. The total population of Rupert city was 2,250 in 1930.

**RUPERT 1ST WARD**, Minidoka Stake, Minidoka Co., Idaho, consists of the Latter-day Saints residing in

the east part of the town of Rupert, the county seat. The ward owns a modern chapel and an amusement hall. The chapel contains a baptismal font and several class rooms and the amusement hall contains a gymnasium

Rupert Ward was divided June 27, 1920, into two wards, namely, Rupert 1st Ward, to comprise the east part of the town, and Rupert 2nd Ward, the west part, the dividing line being F Street, which runs through the center of the town from north to south. David J. Borup, who had acted as Bishop of the Rupert Ward until the division, was continued as Bishop of the Rupert 1st Ward. He presided until 1930, when he was succeeded by J. Dean Schofield. When the ward was first organized the old Rupert meeting house belonged to the Rupert 2nd Ward, but steps were taken immediately towards the erection of a chapel and amusement hall in the Rupert 1st Ward. In the mean time meetings were held in a rented hall, in which entertainments were given quite frequently to defray expenses and to assist in the erection of the new chapel. On Dec 31, 1930, Rupert 1st Ward had a membership of 667, including 172 children

**RUPERT 2ND WARD, Minidoka** Stake, consists of the Latter-day Saints residing in the western part of the town of Rupert, or that part lying west of F Street, and vicinity. It contains part of the business section of the city and extends northward to the north line of Minidoka County and southward to the Heyburn Ward. Westward it extends to the Paul Ward.

Rupert Ward was divided June 27, 1920, into two wards, namely, the Rupert 1st and 2nd wards. The Rupert Ward chapel being within the limits of the 2nd Ward was continued as a chapel for the Rupert 2nd Ward, and Richard Thomas Astle was chosen as Bishop. He acted in this position until 1924, when he was succeeded by Frank Leslie Hammon, who presided

on Dec. 31, 1930, at which time the ward had a membership of 561, including 120 children.

**RUTH BRANCH, Nevada Stake**, consists of the Latter-day Saints residing in the mining camp of Ruth, which is situated in the Egan Range of Mountains, about eight miles west of Ely. The 2,500 inhabitants of Ruth are largely dependent upon the Nevada Consolidated Copper Company for their support. The great copper pit at Ruth is claimed to be the largest man-made hole in the world. It is one mile long and half a mile wide and 500 feet deep.

For the benefit of the Latter-day Saint families at Ruth, a branch of the Church was organized Nov. 16, 1915, as part of the McGill Ward, named Ruth, with Robert J. Crawford as presiding Elder. As the inhabitants of a mining camp are more or less transient, the Ruth Branch was presided over by several presiding Elders in succession, among whom was George Robert Raymer, who acted in that capacity in September, 1926, when he was honorably released. On Sept 19, 1926, when the Nevada Stake was organized, Ruth Branch was made an independent branch, and Lewis R. Bowen was called to act as president of the branch. He was succeeded in 1928 by William H. Garrett, who in 1929 was succeeded by Angus L. Blackham, who presided over the branch in 1930. At that time the branch had all the usual auxiliary organizations in good running order.

Ruth Branch belonged to St. George Stake from 1915 to 1926 when it became part of the Nevada Stake of Zion.

On Dec. 31, 1930, the branch had 172 members, including 55 children. The total population of the Ruth Precinct was 2,281 in 1930.

## S

**SACRAMENTO - GRIDLEY DISTRICT**, or Conference of the California Mission, embraced in 1930 all the coun-

ties of northern California in the beautiful Sacramento Valley. At the close of 1930 the district had a total membership of 1,914, including 221 children, and consisted of the following branches: Grenada, Homestead, Liberty, McDoel, Oroville, Roseville, Sacramento, Stockton, Sutter and Yuba City. There were also Sunday school organizations at Mount Shasta and Woodland. The Latter-day Saints at Homestead, Liberty, Sacramento and Yuba City owned their own chapels, as do also the saints at Gridley.

**SAINT ANTHONY**, the seat of Fremont County, Idaho, and the headquarters of the Yellowstone Stake of Zion, is situated on Henry's Fork of Snake River, on the Yellowstone branch of the Oregon Short Line Railroad, 11 miles north of Rexburg, 55 miles south of the west entrance to the Yellowstone National Park, and 222 miles by railroad northeast of Salt Lake City. St. Anthony is the commercial center of an extensive upland consisting of farming and ranching districts. Ecclesiastically the saints of St. Anthony are organized into two bishop's wards, viz, St. Anthony 1st and St. Anthony 2nd wards. These two wards had together a total membership of 1,319, including 214 children on Dec. 31, 1930. The total population of the two St. Anthony precincts was 3,168 in 1930, of which 2,778 resided in the city of St. Anthony.

St. Anthony, destined to become a place of importance, was first located by non-Mormons in 1888, but soon afterwards a few families of Latter-day Saints settled there, and a L. D. S. Sunday school was organized May 3, 1896, at St. Anthony, the saints from the beginning belonging to the Parker Ward. When the state of Idaho created the new county of Fremont from a part of Bingham County, St. Anthony was chosen as the county seat. This caused people from all directions to flock into town, which at once was boosted into a place of importance. As the L. D. S. population in St. Anthony increased,

they were organized into a regular bishop's ward July 21, 1901, with William Henry Carbine as Bishop. He was succeeded in 1908 by James E. Fogg, who in 1909 was succeeded by Arnold D. Miller, who in 1916 was succeeded by Willard W. Spiers, who presided until June 5, 1921, when the St. Anthony Ward was divided into two wards, namely, the St. Anthony 1st and the St. Anthony 2nd wards.

**SAINT ANTHONY 1ST WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in that part of the city of St. Anthony and vicinity lying north of Snake River and contains the greater part of the business center of the city.

Willard W. Spiers was chosen as Bishop of the St. Anthony 1st Ward. He was succeeded in 1925 by E. Moroni Jorgensen, who in 1928 was succeeded by Philemon M. Kelley, who presided Dec. 31, 1930. On that date the St. Anthony 1st Ward had 724 members, including 105 children.

**SAINT ANTHONY 2ND WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in that part of the city of St. Anthony lying on the south side of Henry's Fork of Snake River. The ward owns a fine up-to-date chapel, which has an auditorium seating 300 people.

St. Anthony 2nd Ward dates back to June 5, 1921, when St. Anthony Ward was divided into two wards, namely, the St. Anthony 1st and the St. Anthony 2nd wards. John M. White was chosen as Bishop of the St. Anthony 2nd Ward. He was succeeded in 1925 by Severin Swenson, who presided Dec. 31, 1930. On that date the St. Anthony 2nd Ward had 595 members, including 109 children.

**SAINT CHARLES WARD**, Bear Lake Stake, Bear Lake Co., Idaho, consists of Latter-day Saints residing in the town of St. Charles and adjacent farming districts. The settlement covers a level tract of land bordering

on St. Charles Creek, and the town is situated about one mile west of the extreme north end of Bear Lake, about six miles south of Bloomington, eight miles south of Paris, the headquarters of the stake, and  $4\frac{1}{2}$  miles north of Fish Haven. St. Charles was first settled in the spring of 1864, and William G. Young was the first presiding Elder of the infant colony. He was succeeded in that capacity about 1867 by John A. Hunt, who presided until Aug. 26, 1877, when the St. Charles Branch was organized as a ward with John A. Hunt as Bishop. Brother Hunt was succeeded in 1895 by Elijah Chas. Keetch, who in 1907 was succeeded by Edward M. Pugmire, who in 1914 was succeeded by Ola Transtrum, who in 1918 was succeeded by John A. Hunt, jun., who in 1926 was succeeded by Ola Transtrum (serving a second term), who in 1928 was succeeded by Ernest W. Allred, who acted as Bishop of the St. Charles Ward in 1930. The Church population of St. Charles Dec. 31, 1930, was 496, including 80 children, the total population of the St. Charles Precinct in 1930 was 528.

**SAINT DAVID BRANCH**, St. Joseph Stake, Cochise Co., Arizona, consisted of the Latter-day Saints residing on the San Pedro River, including the settlement of St. David and the locality known as the Macdonald Settlement, and vicinity. The St. David townsite is nine miles southeast of Benson, the nearest point on the Southern Pacific Railroad, but only one mile east of Canestio on the railroad leading to Guymas in Sonora, Mexico. St. David is also 15 miles northwest of Tombstone, the seat of Cochise County, and 100 miles by nearest wagon road southwest of Thatcher, the headquarters of St. Joseph Stake. San Pedro Valley measures about 50 miles from the boundary line between Mexico and the United States on the south to where the San Pedro River enters a box canyon on the north. The valley is about 18 miles wide where St. David is located. It is not known when the

first Mexicans located in the San Pedro Valley, but it is well known that the Mormon Battalion, in its famous march from Fort Leavenworth to California, passed through the valley in the latter part of 1846. It was on the San Pedro River, about 30 miles south of the present settlement of St. David, that the Mormon Battalion boys had their great encounter with the wild bulls.

The valley was first settled by a company of Latter-day Saints in January, 1877, consisting of Philemon C. Merrill (of Mormon Battalion fame) and others, who founded the town of St. David on the San Pedro River, naming their settlement St. David in honor of David Patten Kimball. Philemon C. Merrill presided over the settlement at the beginning, and in the fall of 1878 he was blessed and set apart by Apostle Erastus Snow to preside over the saints in the southern country. Early in 1879 the colonists on the San Pedro River commenced making a canal on the east side of the river and got water for irrigation purposes on to their land. In May, 1880, the townsite of St. David was surveyed and some of the settlers built houses on it. An adobe school house was erected in 1881. Philemon C. Merrill was succeeded as presiding Elder in 1881 by David P. Kimball, who presided in that capacity until Sept. 30, 1882, when St. David was organized as a ward with David P. Kimball as Bishop. Bishop Kimball was chosen as counselor in the St. Joseph Stake presidency when the St. Joseph Stake was organized Feb. 25, 1882, and Henry J. Horne was chosen as Bishop of the St. David Ward. Later that year he was succeeded by Wm. D. Johnson, who in 1885 was succeeded by Morgan H. Merrill, who in 1888 was succeeded by Peter A. Lofgren, who in 1901 was succeeded by John S. Merrill, who in 1907 was succeeded by John Crozier Kimball, who acted until 1910, when the ward was discontinued and a branch organization effected instead. When the St. Joseph Stake was first organized in 1882, St. David was made

the headquarters of the stake and thus it remained until 1892, when the stake headquarters were permanently located at Thatcher, Graham Co., Arizona.

In 1930 the saints in St. David and vicinity constituted a part of the California Mission.

**SAINT GEORGE**, St. George Stake, the seat of Washington County, Utah, and the headquarters of the St. George Stake of Zion, is the principal town on the main highway between Cedar City, Utah, and Las Vegas, Nevada. It is located near the junction of the Rio Virgen and the Santa Clara Creek, about seven miles north of the boundary line between Utah and Arizona. St. George is noted for its fine gardens and fruits, although in many instances the earth on which the planting took place had to be hauled long distances in order to make gardens on the alkaline sand. The principal occupations of the citizens are farming and gardening. Grapes are cultivated quite extensively. St. George is one of Utah's healthiest cities. The beautiful temple, built on the edge of the desert, immediately south of the city, is the principal object of interest in southern Utah. (See St. George Temple ) The St. George tabernacle is a most beautiful structure, built of native sandstone taken from a quarry in the vicinity, the rocks being cut and dressed into uniform sizes. A fine clock in the center of the tower tells the time of day to the public. St. George enjoyed for years the reputation of being the most enterprising town in southern Utah. Too much praise cannot be given the people who built up that beautiful city in the midst of a barren desert. Like other smaller towns in Washington County, St. George is a beautiful flower garden in the spring, its flowers and vegetation being in striking contrast to the surrounding country, where, north of the Rim of the Basin, winter reigns supreme until much later in the season. The elevation of St. George being only about 2,700 feet above sea level, the climate is almost semi-

tropical. St. George is 56 miles southwest of Cedar City, and 50 miles by air line south of Modena, the nearest railroad station on the Los Angeles and Salt Lake Railroad. St. George is also 310 miles by rail and wagon road southwest of Salt Lake City.

St. George was founded in 1861 by missionaries who were called at the general conference of the Church held in Salt Lake City in October of that year with their families to locate in southern Utah. After the locality adjacent to the Rio Virgen was examined, the present site of St. George was chosen as the place to build the main settlement in the so-called Utah's Dixie and from the very beginning the location was named St. George in honor of Apostle George A. Smith. The first important arrival of the missionaries mentioned took place Dec 1, 1861, and a camp was immediately formed half a mile northeast of where the St. George Temple now stands. Several committees were appointed and improvements commenced at once. Many other settlers arrived early in 1862, and in September of that year Pres. Brigham Young, accompanied by others, visited St. George the first time. In 1864 a tunnel, 900 feet long, belonging to the St. George and Rio Virgen Canal Company, which had commenced operations in 1862, was finished. This tunnel penetrates the Black Ridge southeast of St. George as a part of the canal system, the length of the canal being about six miles with an average depth of three feet and six feet in width. This ditch was sufficient to carry water from the Rio Virgen to the land irrigated at St. George, but as the dams built in the river were frequently washed away it entailed heavy losses on the settlers, and later a canal, 11 miles long, was built, taking out water on both sides of the river.

When St. George was first located in 1861, Robert Gardner was chosen as Bishop, but in 1862 the town was divided into four wards, namely, the St. George 1st, 2nd, 3rd and 4th wards. These four wards existed side by side

until 1895, when they were amalgamated into one ward, the St. George Ward, with James Andrus as Bishop. He presided until 1902, when St. George was divided into two wards, namely, the St. George East Ward and the St. George West Ward, and in 1925 parts of these two wards were detached and organized as the St. George South Ward. The three St. George wards, namely, the St. George East, South and West had a total membership Dec. 31, 1930, of 2,251, including 475 children. The total population of St. George Precinct was 2,499 in 1930, of which 2,434 resided in the city of St. George.

**SAINT GEORGE 1ST WARD,** St. George Stake, Washington Co., Utah, consisted of the Latter-day Saints residing in the southeast part of St. George

At a special conference held in the bowery at St. George March 22, 1862, St. George was divided into four wards, namely, the St. George 1st, 2nd, 3rd and 4th wards, and Ute Perkins was chosen as Bishop of the St. George 1st Ward. He was succeeded in 1869 by David Milne, who in 1877 was succeeded by Miles P. Romney, who in 1878 was succeeded by William Fawcett as presiding Elder, who in 1879 was succeeded by Thomas Judd, who presided until 1895, when the four St. George wards were amalgamated and organized into the St. George Ward with James Andrus as Bishop. Just before this amalgamation the St. George 1st Ward had 298 members, including 84 children under 8 years of age.

**SAINT GEORGE 2ND WARD,** St. George Stake, Washington Co., Utah, consisted of the saints residing in the southwest part of the city of St. George. It was separated from the St. George 3rd Ward on the north by Tabernacle Street, and from the St. George 1st Ward on the east by Locust Street.

At a special conference held in St. George March 22, 1862, St. George

was divided into four wards, namely, the St. George 1st, 2nd, 3rd and 4th wards and the southwest part of the town was designated as the St. George 2nd Ward, but as it was the smallest of the four wards the saints residing there were placed under the jurisdiction of the St. George 1st Ward bishopric and remained thus until Nov. 29, 1863, when Henry Eyring was chosen as Bishop of the St. George 2nd Ward. He acted in that capacity until 1877, when he was succeeded by Walter Granger, who in 1893 was succeeded by Thomas F. Jarvis, who presided until 1895, when the four St. George wards were amalgamated into the St. George Ward with James Andrus as Bishop. Just before this amalgamation, Dec. 31, 1895, the numerical strength of the ward was 179, including 43 children

**SAINT GEORGE 3RD WARD,** St. George Stake, Washington Co., Utah, consisted of the Latter-day Saints residing in the northwest part of the city of St. George. It extended east to Washington Avenue (now 2nd West St., which separated it from the St. George 4th Ward), and south to Tabernacle St. (the street running east and west, north of the tabernacle, which separated it from the St. George 2nd Ward). A number of the leading Elders of the St. George Stake resided in that ward.

When St. George was divided into four wards March 22, 1862, Daniel D. McArthur was chosen as Bishop of the St. George 3rd Ward. He was succeeded in 1869 by Walter Granger, who in 1877 was succeeded by James W. Nixon, who in 1878 was succeeded by Charles Alphonso Terry, who in 1890 was succeeded by Andrew Nielsen Winsor, who presided until the close of 1895, when the four St. George wards were amalgamated and organized into the St. George Ward, with James Andrus as Bishop. Just before the amalgamation of the four wards, the St. George 3rd Ward had 332 members, including 105 children.



**SAINT GEORGE 4TH WARD, St. George Stake, Washington Co., Utah,** consisted of the Latter-day Saints residing in the northeast part of the city of St. George, including the business part of the city. It extended south to South St. (the street running immediately south of the tabernacle, which separated it from the St. George 1st Ward), and west to Washington St., or the street running north and south one block west of the tabernacle (which separated it from the St. George 3rd Ward). The Middleton Branch belonged to the St. George 4th Ward in December, 1877

When St. George was divided into four wards March 22, 1862, Robert Gardner was chosen as Bishop of the St. George 4th Ward, besides having general jurisdiction of all of St. George wards. Brother Gardner was succeeded in 1869 by Nathaniel Ashby, who in 1877 was succeeded by David H. Cannon, who in 1887 was succeeded by Thomas P. Cottam, who presided until the close of 1895, when the four St. George wards were amalgamated and organized into the St. George Ward, with James Andrus as Bishop. The numerical strength of the St. George 4th Ward just before the amalgamation was 680, including 184 children under 8 years of age

**SAINT GEORGE EAST WARD, St. George Stake, Washington Co., Utah,** consists of the Latter-day Saints residing in the east part of St. George.

This ward came into existence Dec 14, 1902, when the St. George Ward was divided into two wards, namely, the St. George East Ward with Isaac C. Macfarlane as Bishop, and the St. George West Ward with James McArthur as Bishop. Bishop Macfarlane was succeeded in 1921 by Franklin G. Miles, who in 1925 was succeeded by Karl N. Snow, who on Sept. 20, 1930, was succeeded by Wilford J. Reichman, who presided Dec. 31, 1930. On that date the St. George East Ward had 675 members, including 143 children.

**SAINT GEORGE SOUTH WARD, St. George Stake, Washington Co., Utah,** consists of the Latter-day Saints residing in the south part of the city of St. George.

At a meeting held Sept. 13, 1925, a new ward named the St. George South Ward was organized from parts of the St. George East and the St. George West wards, with Frank Godbe Miles as Bishop. He presided Dec. 31, 1930, on which date the St. George South Ward had 740 members, including 142 children.

**SAINT GEORGE WEST WARD, St. George Stake, Washington Co., Utah,** consists of the Latter-day Saints residing in the northwest part of the city of St. George, or all that part of said city lying north of Tabernacle Street and Main Street.

At a stake conference held Dec 14, 1902, attended by Apostles Rudger Clawson and Matthias F. Cowley and the stake presidency, the St. George Ward was divided into two wards, namely, the St. George East Ward with Isaac C. Macfarlane as Bishop, and the St. George West Ward with James McArthur as Bishop. Bishop McArthur presided until 1925, when he was succeeded by Wilford W. McArthur, who in 1930 was succeeded by Vernon Worthen, who presided Dec. 31, 1930. On that date the St. George West Ward had 836 members, including 190 children. The south boundaries of this ward were changed when the St. George South Ward was organized in 1925.

**SAINT GEORGE STAKE OF ZION** consists of the Latter-day Saints residing principally in Washington County, Utah. The stake extends north to the Parowan Stake, east to the Zion Park Stake, south to the boundary line between Utah and Arizona, and including one ward, Mt. Trumbull, in Arizona, and west to the boundary line between Utah and Nevada. The headquarters of the stake are in the city of St. George, where there is a fine stake tabernacle, buildings belonging to the

Dixie College, a number of L. D. S. meeting houses, modern school houses, and the beautiful St. George Temple, the first temple completed by the Latter-day Saints in the Rocky Mountains. Nearly the entire population within the limits of the stake are farmers and stockraisers, mostly on a small scale, while a number are engaged in business enterprises. The St. George Stake (in 1930) consisted of 12 organized bishop's wards, viz., Central, Enterprise, Gunlock, Leeds, Mount Trumbull, Pine Valley, Santa Clara, Saint George East, Saint George South, Saint George West, Veyo, and Washington. Besides these 12 wards there is the Ivins Branch.

Soon after Salt Lake City had been founded by the Latter-day Saints in 1847, the country as far south as the Colorado River, as far west as the Sierra Nevada Mountains, and as far north as the Oregon line was explored with a view of locating settlements wherever there were facilities for doing so. Parley P. Pratt's exploring company, which left Salt Lake City in the latter part of 1849 and returned early in 1850, explored southern Utah as far as the present location of St. George, which led to the establishment of the settlement of the town of Washington, in 1857, and the establishment of an Indian Mission at Santa Clara in 1854. Toquerville was founded in 1858, Grafton in 1860, and Rockville in 1863, and so on. These settlements were grouped ecclesiastically under the head of Southern Utah Mission, and continued thus until 1877, when a general reorganization of the settlements of the saints in the Rocky Mountains took place, and the whole territory of Utah, as also the adjoining territories of Idaho on the north, and Arizona on the south, were organized into stakes of Zion. Thus at the general conference of the Church held in St. George April 7, 1877, the saints in Washington County, Utah, were organized as the St. George Stake of Zion with John D. T. McAllister as president, Thomas J. Jones as first and Henry Eyring as

second counselor. In 1881 Henry Eyring succeeded Thomas J. Jones as first counselor, and Daniel D. McArthur was chosen as second counselor to Pres. McAllister. In 1887 Daniel D. McArthur was succeeded by David H. Cannon as second counselor. In 1888 Pres. John D. T. McAllister was released, together with his counselors (Henry Eyring and David H. Cannon), and Daniel D. McArthur was chosen as president of the St. George Stake, with Anthony W. Ivins as first and Erastus B. Snow as second counselor. First Counselor Anthony W. Ivins was called to preside over the Juarez Stake in Mexico, in 1895, and David H. Cannon was chosen as first counselor in his stead. Second Counselor Erastus B. Snow died Sept. 22, 1900. On June 15, 1901, Pres. Daniel D. McArthur was released, together with his counselor (David H. Cannon), and Edward H. Snow was chosen as president of the St. George Stake, with Thomas P. Cottam as first counselor. George F. Whitehead was chosen as second counselor Sept. 13, 1901. Pres. Edward H. Snow moved to Salt Lake City to fill a state office, and on June 15, 1925, he was released, together with his counselors (Thomas P. Cottam and George F. Whitehead). Joseph K. Nicholes was chosen as president of the St. George Stake, with William O. Bentley as first and Walter Cannon as second counselor. At a stake conference held Sept. 21, 1930, Pres. Joseph K. Nicholes was released on account of failing health, together with his counselors (William O. Bentley and Walter Cannon), and William O. Bentley was chosen as president of the St. George Stake with Wilford W. McArthur as first and Orval Hafen as second counselor. This presidency acted Dec. 31, 1930, on which date the St. George Stake had a total membership of 4,283, including 932 children. Among the Priesthood were three Patriarchs, viz., William Gardner, George W. Worthen and Albert L. Bryner. James G. Bleak was the first clerk of the St. George Stake; he was succeeded in 1901 by

Melvin M. Harmon, who in 1903 was succeeded by David R. Forsha, who in 1904 was succeeded by Arthur F. Miles, who in 1906 was succeeded by David R. Forsha (serving a second term), who in 1916 was succeeded by George E. Miles, who acted Dec. 31, 1930.

**SAINT GEORGE TEMPLE** (The) is the first temple erected by the Latter-day Saints in Utah. Settlements of the saints were commenced in southern Utah in 1856 and a site for a temple was selected by Pres. Brigham Young at St. George, the seat of Washington County, which was dedicated by him Nov. 9, 1871. The cornerstones for the building were laid April 1, 1874, and the building completed in 1877, dedicatory services being held April 6, 1877, as a part of a general conference of the Church held that year at St. George. Pres. Brigham Young and a large number of the leading officials of the Church were present.

The dimensions of this temple, built of red sandstone on a foundation of volcanic rock, taken from a quarry, immediately south of the city of St. George, are 93x141 feet, and the walls are 84 feet high. The tower, located over the front or east entrance, has a total elevation of 135 feet. The temple (which has been painted white) consists of two stories and a basement. The cost of erection is estimated at between \$500,000 and \$800,000, largely voluntary donations of money, materials and labor furnished by the Latter-day Saints. (For further details see "The House of the Lord," by James E. Talmage.)

**SAINT JOHN WARD**, Malad Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing in a scattered condition in a farming district on Devil Creek, mostly between that stream and Malad River westward, in the north end of Malad Valley. The schoolhouse, which is the center of the ward, and in which meetings were held in December, 1930, is three and a half miles

northwest of Malad, and five miles northeast of Samaria.

That part of Malad Valley, which is now included in the St. John Ward, was originally covered with prickly pears. Land for farming purposes was first claimed in that part of Malad Valley in the spring of 1869, and Thomas Rowland built the first house a few hundred yards northwest of where the district school house now stands. Other settlers arrived and soon a town-site was surveyed and the St. John Branch of the Malad Ward was organized about 1873, with Charles Duvander as presiding Elder. Later (about 1876) he was succeeded by Lewis J. Lewis, who presided until 1884, when the branch was organized as the St. John Ward, with James P. Harrison as Bishop. He was succeeded in 1908 by Hyrum Monson, who in 1918 was succeeded by Archibald Harris, who in 1929 was succeeded by John E. Blaisdell, who presided Dec. 31, 1930. On that date the membership of St. John Ward was 300, including 76 children. The total population of the St. John Precinct was 508 in 1930.

**SAINT JOHN WARD**, Tooele Stake, Tooele Co., Utah, consists of the Latter-day Saints residing in the town of St. John, which is one of the three principal Mormon settlements in Rush Valley. It is situated on rising ground in the midst of an immense stock-range, 1½ mile northeast of Clover Creek, from which stream the settlers get their water for irrigation purposes through a canal about two miles long. The village of St. John is 16 miles southwest of Tooele, the county seat and the headquarters of the Tooele Stake, 18½ miles by nearest road south of Grantsville, and 51 miles southwest of Salt Lake City. Nearly all the inhabitants are Latter-day Saints engaged in farming and stock raising. The ward owns a fine rock meeting house, well finished and furnished. Good well water is obtained at a depth of from 35 to 60 feet.

In 1867 the Johnson Settlement on

Clover Creek was visited by Apostle George A. Smith, who recommended that the people who had settled on Clover Creek should change their location by moving about two miles further down the creek. The majority of the people carried out the suggestion under the direction of Bishop John Rowberry by moving to the present site of St. John in the autumn of 1867. A new townsite was surveyed and James Staples and David Henry Leonard built the first houses (log cabins) on it. The place was named St. John, in honor of Bishop John Rowberry. Some of the settlers in the Johnson Settlement (or Shambip), however, refused to move to the new town and remained on the creek above named, occupying the original site of Johnson's Settlement (now Clover Creek). But the majority of the original settlers became residents of St. John and from 1867 to 1882 the settlers further up the creek (Johnson's Settlement) constituted a part of the St. John Ward. Enos Stookey presided. He, however, was one of those who opposed moving the settlement to the present site of St. John, and was released from presiding, and George W. Burridge was chosen to succeed him. At a special conference held at Tooele, June 24, 1877, the saints of St. John were organized into a regular bishop's ward, with George W. Burridge as Bishop. He was succeeded in 1888 by David H. Caldwell, who in 1898 was succeeded by John G. Ahlstrom, who in 1905 was succeeded by John T. Russell, who in 1915 was succeeded by Linus C. Petersen, who in 1918 was succeeded by Willard Shields Sagers, who presided Dec. 31, 1930. On that date the St. John Ward had 118 members, including 21 children. The total population of the St. John Precinct was 135 in 1930.

**SAINT JOHNS STAKE ACADEMY,** St. Johns, Arizona, was among the early schools established by the Church to give high school education, combined with training in the theo-

logy, history and ethics of the Church. The school was opened in 1888 in very modest surroundings. Later a fine school building was erected in which the school functioned until 1921, when, on account of the state of Arizona furnishing many educational advantages not available when the St. Johns Academy was founded, duplication of high school work was considered unnecessary and the Academy was closed, and a L. D. S. theological seminary was established by the Church near the local high school instead.

J. W. Brown was the first principal of the St. Johns Stake Academy. Among his successors were Robert H. Sainsbury, B. S., 1909-1911; Moroni O. Poulson, B. A., 1911-1917; Howard N. Blazzard, A. B., 1917-1918; B. Glen Smith, A. B., 1918-1919, and Howard N. Blazzard, 1919-1921.

**SAINT JOHNS STAKE OF ZION** consists of the Latter-day Saints residing in Apache County, Arizona, and Valencia and Socorro counties, New Mexico, with headquarters at St. Johns, Arizona. The stake consists of seven organized bishop's wards, namely, Alpine, Eagar, Nutrioso, St. Johns and Vernon in Arizona, and Luna and Ramah in New Mexico. Most of the settlers within the limits of the St. Johns Stake are Latter-day Saint farmers, occupying fertile valleys with extensive tracts of desert country or mountain ranges intervening. The St. Johns Stake Academy building, finished about 1895, is used as a chapel by the Eagar Ward and for stake conferences. Council meetings are held in the tithing office building at St. Johns.

The St. Johns Stake of Zion was organized July 23, 1887, by the division of the Eastern Arizona Stake into the St. Johns and Snowflake stakes. When first organized the St. Johns Stake consisted of seven wards, namely, St. Johns, Ramah, Erastus, Union, Nutrioso, Alpine and Heber. David King Udall was chosen as president of the new stake with Elijah N. Freeman as first and William H. Gibbons as second counselor. A High Council,

Priesthood quorums and auxiliary organizations were also organized. In Dec. 1901, John T. Lesueur succeeded Wm. H. Gibbons as second counselor to Pres. Udall, and in 1905 Charles P. Anderson succeeded Elijah N. Freeman as first counselor, and William David Rencher succeeded John T. Lesueur as second counselor. In 1915 John W. Brown succeeded William David Rencher as second counselor. After making a splendid record as a stake president, Brother Udall was released in 1922, together with his counselors (Charles P. Anderson and John W. Brown), and Levi S. Udall (a son of the former president) was chosen as president of the St Johns Stake with Jacob Hamblin as first and Leroy Gibbons as second counselor. In 1928 Leroy Gibbons was promoted to first counselor, succeeding Jacob Hamblin, and Edwin I. Whiting was chosen as second counselor. Elder Levi S. Udall presided over the St Johns Stake Dec. 31, 1930, with Leroy R. Gibbons as first and Edwin I. Whiting as second counselor.

Samuel D. Moore was the first stake clerk. He was succeeded by the following: Charles Jarvis, 1892-1895; Ernest W. A. Mohr, 1895-1896; Joseph N. Heywood, 1896-1900; James W. Lesueur, 1900-1904; Elijah N. Freeman, jun., 1904-1905; Ove E. Ovesen, 1905-1906; Willard Farr, 1906-1912; LeRoy Gibbons, 1912-1913, John H. Udall, 1913-1915; Levi S. Udall, 1915-1920; Dewey Farr, 1920, Willard Farr (second term), 1920-1928, and Albert E. Thurber, 1928-1930.

On Dec 31, 1930, the St Johns Stake had a total membership of 2,251, including 538 children.

**SAINT JOHNS WARD**, St. Johns Stake, Apache Co., Arizona, consists of Latter-day Saints residing in the town of St Johns, the seat of Apache County, located on the west, or left bank of the Little Colorado River, in a valley about four miles long and about two miles wide. St. Johns is 50 miles south of Navajo Springs, 45

miles east of Snowflake (the headquarters of the Snowflake Stake), 15 miles west of the boundary line between New Mexico and Arizona, and 80 miles northeast of Fort Apache. The saints worship in the old Church Academy Building.

Solomon and Morris Barth (Jews) and some Mexicans, in 1873, commenced a settlement, which later became St. Johns. In November, 1879, Elder Ammon M. Tenney, a prominent missionary to the Indians, following instructions from Apostle Wilford Woodruff, purchased squatters rights to a large tract of land in St. Johns and vicinity of the Barth brothers, upon which to locate a settlement for the missionaries. The price was 770 head of average American cows from 3 to 7 years old. Bro. Wm. J. Flake of Snowflake loaned 100 head of stock to assist the project and the Church supplied the balance of the amount necessary. Bro. Flake was later paid in full, and the Church in part by the settlers Joseph Hyrum Watkins and Wm. F. James of Ogden were the first missionaries who, with their families, located on the purchase in 1879; they were followed by others, and Ammon M. Tenney was appointed to preside over the settlement. A townsite was selected about a mile north of the Mexican town, but, this not being a good location, another townsite was located nearer the Mexican town. On Oct. 9, 1880, a public square on the new townsite was located by Pres. Jesse N. Smith, who organized the St. Johns Ward with David K. Udall as Bishop. Bro. Udall had been called by the First Presidency to fill this position and had been ordained a Bishop by Apostle Erastus Snow June 5, 1880, at Glendale, Kane Co., Utah. In 1880, also, a cooperative store was established at St. Johns by John W. Young, Ammon M. Tenney and Peter J. Christoffersen. On June 24, 1882, a tragedy occurred at St. Johns when some members of the Greer family, who were peacefully watching the celebration of a Catholic festival, were

asked by the police to deliver up their arms. This they refused to do and took refuge in the cooperative store. Later, they sought shelter in an unfinished adobe building, when the Mexicans commenced firing upon them. Old Father Tenney (Nathan C. Tenney, father of Ammon M. Tenney) offered to go into the house and get the boys to deliver up their arms under police protection if the Mexicans would cease firing. This they did for a time, while Father Tenney went to get the sheriff, to whom the Greer boys had promised to deliver up their guns; but while the sheriff was in the act of taking possession of the fire arms, a stray shot from one of the Mexicans killed Father Tenney. Another man, James Vaughn, was also killed. There had been trouble between the Greer boys and some of the Mexicans some time previously.

The St. Johns Printing and Publishing Company was organized in January, 1883, with Bishop David K. Udall as president. This company purchased the "Arizona Pioneer" from Chas. A. Franklin, a non-Mormon, who had edited the same since the previous July. This was the first newspaper published in Apache County, Arizona. The company changed the name of the paper to "Orion Era," of which B. O. Miles P. Romney was made editor. A flouring mill was erected at St. Johns in 1884 and put into operation in 1886. This later became the Excelsior Roller Mill. For some time the saints at St. Johns had to struggle with many difficulties, not the least being the opposition shown by a certain "ring" among the officials of Arizona Territory, who opposed the saints when they demanded justice against Mexicans and others who "jumped" their land claims and water rights and in other ways molested them. But the prayers of the saints prevailed and in due time justice was meted out to them. One of the members of the "ring," a powerful opponent of the saints, was sentenced to ten years imprisonment in the Yuma penitentiary for forgery

and raising county warrants; another died, and others fled the country to avoid merited punishment for their crimes. From this time the settlement at St. Johns prospered, and when the St. Johns Stake of Zion was organized in 1887, St. Johns became the headquarters of the same. Following is a list of the Bishops who have presided over St. Johns Ward: David K. Udall, 1880-1887; Willard Farr, 1887-1894; Charles P. Anderson, 1894-1905; Ove Ephraim Oveson, 1905-1910; LeRoy Gibbons, 1910-1915; William D. Rencher, 1915-1922; Edwin I. Whiting, 1922-1928; and Albert Franklin Anderson, 1928-1930. On Dec. 31, 1930, St. Johns Ward had 866 members, including 207 children. The total population of the St. Johns Precinct in 1930 was 1,386.

**SAINT JOSEPH** is an important city of Missouri, in which there, in 1930, was a branch of the Church with a total membership of 108, including 10 children.

Saint Joseph, a city of 81,000 inhabitants in 1930, became well known to the Latter-day Saints as early as 1831, when the saints first located a settlement in Jackson County, Missouri. There were members of the Church in St. Joseph at an early day. The members of the Mormon Battalion marched through St. Joseph in 1846. The Pony Express started from St. Joseph for California in 1860 and 1861, via Salt Lake City. Many L. D. S. emigrant companies from Europe and the Eastern States, on their way to the Rocky Mountains, ended their railroad journey at St. Joseph and thence traveled up the Missouri River to the outfitting places established for crossing the plains. A number of emigrants en route for Utah, who were stricken with cholera, died and were buried in St. Joseph.

**SAINT JOSEPH STAKE OF ZION** consists of the Latter-day Saints residing in Graham and Gila counties, Arizona, and a small part of New Mexico and Texas. The majority of the settlements are located in the beau-

tiful Gila Valley. The names of the wards of the stake, given in alphabetical order, are as follows: Ashurst, Bryce, Central, Eden, El Paso, Emery, Franklin, Globe, Kimball, Layton, Lebanon, Matthew, Miami, Pima, Solomonville, Thatcher, and Virden. Gila is the name of the branch. The headquarters of the stake are at Thatcher, where there is a comfortable stake office building, a stake tabernacle, a Church college and other public buildings. Thatcher is situated on the Bowie-Globe branch of the Southern Pacific Railroad, 240 miles northwest of El Paso, Texas, and 158 miles (via Bowie, Arizona) northeast of Tucson, Arizona. Most of the saints of the St. Joseph Stake are prosperous farmers and stockraisers, while others are engaged in business and otherwise employed. The stake was named St. Joseph by Pres. John Taylor, in memory of the Prophet Joseph Smith.

Soon after the establishment of the Latter-day Saint settlements on the Little Colorado River in Arizona in 1876, a number of the brethren, being somewhat disappointed in the natural facilities of the country along said river, crossed the Mogollon Mountains, going southward, down into the lower country, and were especially well pleased with the prospects of establishing colonies in the Gila Valley. This led to the founding of Pima and other settlements in said valley.

In the meantime another company of Latter-day Saint settlers, looking for homes in a warm climate, entered the Salt River Valley from the north, and after laying the foundation of a settlement in the Salt River Valley, the company divided, and some of the brethren continued their journey southeastward under the direction of Philemon C. Merrill, who had served as a member of the Mormon Battalion and had passed through that part of the country in 1846. These brethren founded a settlement, which they named St. David, on the San Pedro River, near the old Mormon Battalion trail. The founding of St. David on

the San Pedro and Pima and other settlements on the Gila River laid the foundation for the St. Joseph Stake of Zion, which was organized Feb. 25, 1883, with Christopher Layton, late of Kaysville, Utah, as president. The headquarters of the stake were located at St. David. Andrew Kimball, who had formerly acted as president of the Indian Territory Mission, succeeded Christopher Layton as president of the St. Joseph Stake Jan. 30, 1898, and held that position until he died Aug. 21, 1924. He was succeeded shortly afterwards by Harry Lorenzo Payne, who presided Dec. 31, 1930, on which date the St. Joseph Stake had a total membership of 6,087, including 1,468 children.

Following are the names of the counselors and stake clerks of St. Joseph Stake. First counselors: David P. Kimball, 1883-1898, William D. Johnson, 1898-1907, Charles M. Layton, 1907-1921, John F. Nash, 1921-1928, and William Ellsworth, 1928-1930. Second counselors: James H. Martineau, 1883-1888; Morgan H. Merrill, 1888-1893; Charles M. Layton, 1893-1907, John F. Nash, 1907-1921; Harry L. Payne, 1921-1924, and Spencer W. Kimball, 1924-1930. Stake clerks: Fred J. May, 1883-1884; William N. Goodman, 1884-1887, Joseph East, 1887-1889; Thomas E. Williams, 1889-1891; J. Percival Lee, 1891-1892, F. W. Moody, 1893-1898; Albert J. Curtis, 1898-1902; Horace Gardner, 1902-1904, Joseph H. Larson, 1904-1918, Spencer W. Kimball, 1918-1927; Lorenzo Cleone Payne, 1927-1929, and Charles Ray Killian, 1929-1930.

**SAINT JOSEPH WARD**, Moapa Stake, Clark Co., Nevada, was a settlement of the saints located in the Muddy Valley, nine miles northwest of Overton, 15 miles northwest of St. Thomas, and about 100 miles southwest of St. George, Utah. The town was laid out in a level, sandy bench lying west and north from a fort which had previously been built.

St. Joseph was one of the original L. D. S. settlement founded in the

Muddy Valley (now Moapa Valley) in 1865, under the direction of Thomas S. Smith. The place was organized as a branch of the St. Thomas Ward May 28, 1865, with Warren Foote as presiding Elder.

During the summer and fall of 1865 the new settlement suffered with sickness, many of the people being taken down with fever and ague and flux, and quite a number of cases proved fatal. In 1867, 14,600 pounds of clean lint cotton was produced in St. Joseph by 23 men, besides 2,000 bushels of wheat and some corn, oats, and vegetables. The St. Joseph Branch was organized as a ward Dec. 16, 1867, with Alma Harrison Bennett as Bishop.

A disastrous fire, which occurred in St. Joseph Aug 18, 1868, destroyed 19 houses and much other property. In 1871 the settlement was broken up owing to the heavy taxation which was imposed on the settlers by the officials of the state of Nevada, and the families of saints, who had made such a successful commencement at St. Joseph, sought new homes in Utah. In the 80's a few Mormon settlers again located in the Moapa Valley, starting new homes, and at the close of 1900 four families of saints were living on or near the site of old St. Joseph. (See Logandale Ward.)

**SAINT LOUIS BRANCH, Mo.,** Central States Mission, consisted in 1930 of the Latter-day Saints residing in the city of St. Louis and vicinity, representing a total membership of 402, including 70 children.

St. Louis, Mo., became known to the Latter-day Saints in the latter part of 1830 when Oliver Cowdery, Parley P. Pratt and three other missionary companions passed through St. Louis on their way to Independence, Jackson Co., Mo., and since that time St. Louis has been prominently connected with the history of the Latter-day Saints. Thousands of L. D. S. emigrants from Great Britain and continental Europe, who landed on the American shore at New Orleans, lo-

cated temporarily in St. Louis, where they found employment and earned means to take them to the Valley later.

When the saints were expelled from their homes in Illinois in 1846, hundreds, perhaps thousands of them, found temporary shelter and employment in St. Louis. In 1855 the saints in St. Louis, which at that time numbered about 3,000, were organized into a stake of Zion, which, however, existed only for a short time. Thousands of missionaries bound for the Eastern States and Europe made their way through St. Louis, where the good saints in an early day rendered financial aid to the missionaries who were going abroad. Altogether the Latter-day Saints remember St. Louis with gratitude, and at the time that the saints were expelled from Missouri the St. Louis people did not seem to share or sympathize at all with the cruel treatment which was meted out to the saints at that time in upper Missouri, as a number of the leading newspapers in St. Louis championed the cause of the saints and condemned the actions of Gov. Lilburn W. Boggs and the officials of Missouri generally. Ever since 1831 there have been Latter-day Saints in the city of St. Louis, which in 1840 had 16,469 inhabitants according to the U. S. census. The population was 575,238 in 1900, and 821,960 in 1930.

**"SAINT LOUIS LUMINARY"** was a weekly newspaper, published in the interest of the Church at St. Louis, Missouri. The first number was dated St. Louis, Nov. 22, 1854, and the last (No. 52) Dec. 15, 1855. It consisted of a four-page folio, each page containing five wide columns. The printing matter on each page measured 14½ by 22 inches.

The paper was edited and published by Apostle Erastus Snow, and while it only lasted one year, it fills a very important period in the history of the Church as pertaining to the condition of the Latter-day Saints in the United States in 1854, and the emigration from the British Isles that year, when



the outfitting place for crossing the plains was near Atchison, Kansas, at a place known historically as Mormon Grove.

The subscription price to the "Saint Louis Luminary" was \$2 per annum. The paper was published with plain good-looking type and reflected credit upon its publisher, both from an editorial and mechanical standpoint. The motto of the "Saint Louis Luminary" was "Light Shinneth in Darkness, and the Darkness Comprehendeth it not." (Jesus).

**SAINT MARY'S COUNTY**, one of the counties of the territory of Utah, was designated and its boundaries defined by an Act approved Jan. 5, 1856, as follows:

"Be it enacted by the Governor and Legislature of the Territory of Utah: That all that portion of Utah Territory bounded north by Oregon, west by Humboldt County, south by Millard County, and east by longitude 114 degrees west, be and the same shall hereafter be called St Mary's County." In 1859 St Mary's County was attached to Carson County and thus became a part of Nevada in 1861.

**SAINT THOMAS WARD**, Moapa Stake, Clark Co., Nevada, consists of the Latter-day Saints residing in the lower end of the Moapa Valley, near the junction of the Muddy with the Rio Virgen. The Muddy Valley at the place where Saint Thomas stands is about 1½ miles wide. St Thomas is the terminus of a branch of the Los Angeles and Salt Lake Railroad, extending from Moapa to St. Thomas. St. Thomas is seven miles southeast of Overton, the headquarters of the Moapa Stake of Zion, and 25 miles by nearest road southwest of Bunkerville. Meetings and Sunday school sessions are held by the St. Thomas saints in the district school house.

St. Thomas was founded in 1865 by the missionaries who were called by the authorities of the Church that year to locate new settlements in southern Utah. Improvements were

at once inaugurated and a townsite surveyed in 1866. Like the other settlements on the Muddy, the settlers at St. Thomas left their homes in 1871 on account of the exorbitant taxation imposed upon them by the state of Nevada. For a number of years the Moapa Valley, including St Thomas, was occupied by non-Mormon ranchmen, but, as conditions changed, some of the saints re-settled St. Thomas, and were organized into a branch of the Church with Moses W. Gibson as presiding Elder. When John M. Bunker, who resided in Overton, was chosen as Bishop of the Overton Ward in 1901, the office of presiding Elder was discontinued as the saints of St. Thomas became an integral part of the Overton Ward. This condition continued until 1908, during which time the membership of St Thomas had increased considerably, and at a meeting held Sept 18, 1908, the saints at St. Thomas were separated from those at Overton and organized into a separate ward with John M Bunker as Bishop. When the Moapa Stake was organized June 9, 1912, John M. Bunker was chosen as first counselor in the new stake presidency, and was consequently released as Bishop of St. Thomas, and Robert O. Gibson chosen as his successor. Brother Gibson presided Dec. 31, 1930, on which date the St. Thomas Ward had a membership of 160, including 44 children. The total population of the St. Thomas Precinct was 274 in 1930.

**SALEM WARD**, Fremont Stake, Madison Co., Idaho, consists of Latter-day Saints residing on the east half of the so-called Teton Island in Snake River. The town of Salem is three miles north of Rexburg, the headquarters of the stake and 25 miles northeast of Market Lake. The Salem Ward owns a good meeting house, located on the townsite.

Land was first claimed by Latter-day Saints in the vicinity of Salem in 1883 and John M. Brannon built a house there. The land was eagerly sought after and Pres. Thomas E.

Ricks of the Fremont Stake and Presiding Bishop Wm. B. Preston selected a townsite to which they gave the name of Salem, after the city of that name mentioned in the Bible. On Nov. 23, 1884, a ward organization was effected with George H. B. Harris as Bishop. For a time meetings and Sunday school sessions were held in private cabins, but in February, 1886, a log school house was erected which was used for all public purposes until 1894, when a larger meeting house, also built of logs, was erected.

Bishop Harris was succeeded in 1900 by Victor C. Hegsted (Hogsted), who was succeeded in 1905 by Bernice R. Harris, who was succeeded in 1921 by George John Hogg, who was succeeded in 1926 by George S. Tanner, who was succeeded in 1930 by David W. Archibald. At the close of 1930 the ward had a membership of 464, including 152 children. The total population of the Salem Precinct in 1930 was 432, nearly all of whom were Latter-day Saints.

**SALEM WARD**, Palmyra Stake, Utah Co., Utah, consists of the saints residing in the village of Salem and vicinity. It embraces a fertile farming district lying between Spanish Fork and Payson, four miles southwest of Spanish Fork, and 15 miles southwest of Provo. All kinds of grain and many different kinds of fruit are raised successfully in Salem and the farms and gardens are irrigated, in part, from springs, the water of which has been gathered into a pond located in the center of the town, but most of the irrigation water used in the settlement is obtained through a canal which taps the Spanish Fork River about five miles east of the village.

Salem was first settled in the spring of 1851 by David Fairbanks and others, and called Pondtown. Bro. Fairbanks, who had served as a Bishop in Winter Quarters and also in the 1st Ward of Salt Lake City, was advised by the Church authorities to locate permanently in Payson, but failing to get what he wanted there, he took up land by some springs three miles east

of Payson, where he made a dam and commenced farming. Owing to Indian troubles the place was almost vacated from 1852 to 1855, the people moving to Payson. The place, however, was permanently settled in 1856 and the next year Lycurgus Wilson was appointed presiding Elder at Pondtown. He was succeeded in 1859 by David Rainey, who was ordained a Bishop. He was succeeded as Bishop by Bryan Jolley, who in 1862 moved to Dixie, and the place was then reduced to a branch with Moses Curtis as presiding Elder and placed under the jurisdiction of the Payson bishopric. Bro. Curtis was succeeded in 1864 by John F. Shields, who in turn was succeeded in 1869 by Merlin Plumb, who in 1870 was succeeded by Robert H. Davis, who had charge of the settlement until June 4, 1877, when Pondtown was organized into a ward called Salem, with Robert H. Davis as Bishop. Bro. Davis was succeeded in 1879 by Charles D. Evans, who in 1888 was succeeded by David R. Taylor, who in 1910 was succeeded by Niels C. Christensen, who in 1920 was succeeded by Wilbur Bird Allen, who in 1929 was succeeded by Ray Davis, who acted Dec. 31, 1930. On that date the ward had 660 members, including 87 children. Salem Precinct had 510 inhabitants in 1880, and 849 in 1930.

**SALINA**, Sevier Co., Utah, an incorporated city, on the Marysvale branch of the Denver & Rio Grande Western Railroad, is one of the most important towns in Sevier County. It is located about a mile southeast of the Sevier River, on the Salt Lake City meridian line, 20 miles northeast of Richfield and 30 miles southwest of Manti, Sanpete County.

In 1863 Orson Hyde, presiding Apostle in Sanpete County, called a number of families from Sanpete Valley to locate a settlement on Salina Creek in the Sevier Valley. The first to respond to this call were Peter and Niels C. Rasmussen of Moroni, who arrived on the ground where Salina now stands in the fall of 1863. They were followed

by others who commenced to make a ditch, and in 1864 Niels C. Rasmussen erected a rock house, the first dwelling in Salina. A townsite was surveyed in 1864 and named Salina after the creek, which had been so named on account of the saline deposits abounding in the region; later, the manufacture of salt was an important industry in Salina.

On May 12, 1864, a ward was organized with Peter Rasmussen as Bishop. A rock meeting house was commenced in 1865, but soon after the walls were built to the square, the structure was used as a fort for protection against Indians. In 1866 another and larger rock fort was constructed. During the Black Hawk War (1865-1867) Eljah Barney Ward, James Anderson, Jens Sørensen (of Ephraim, Sanpete Co.), Wm. Kearnes and Robert Gillespie (of Gunnison, Sanpete Co.), Anthony Robinson (of Monroe) and some others were killed by Indians near Salina, and in 1867 the place was temporarily vacated because of the Indian war. The place was resettled in 1871 and Bishop Peter Rasmussen, returning with the rest, again took charge of the settlement as its Bishop. He was succeeded in 1874 by Franklin Spencer, who in 1877 was made president of the newly organized Sevier Stake of Zion, and was succeeded as Bishop of Salina by Ezra H. Curtis, who was succeeded in 1879 by Rasmus Jensen, who later the same year was succeeded by Jens Jensen, who was succeeded in 1887 by James S. Jensen, who was succeeded in 1904 by Carl A. Mattson, who was succeeded in 1908 by Gottfred Lørentzen, who presided until 1911, when the Salina Ward was divided into the Salina 1st and 2nd wards. The total membership of the two Salina wards Dec. 31, 1930, was 1,301, including 311 children. The population of the Salina Precinct in 1930 was 1,605.

**SALINA 1ST WARD**, North Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in the south part of the town of Salina, or

all that part of said town lying south of Main Street.

At a meeting held at Salina Dec. 17, 1911, Salina Ward was divided into two wards, namely, Salina 1st Ward and Salina 2nd Ward. Kelsey Walter Bird was chosen as Bishop of Salina 1st Ward. He was succeeded in 1916 by August Erickson, who was succeeded in December, 1919, by Conrad E. Peterson, who still presided Dec. 31, 1930, on which date the ward had a membership of 618, including 147 children.

A building, originally erected for a Relief Society hall, but later remodeled, is still used as a meeting house by the saints of the Salina 1st Ward. The ward belonged to the Sevier Stake of Zion until 1921, when it became part of the North Sevier Stake.

**SALINA 2ND WARD**, North Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in the north part of the city of Salina, or all that part of the same lying north of Main St. The ward has a modern chapel, erected in 1930, at a cost of \$55,000. Prior to this the saints of the Salina 2nd Ward worshiped in the old Salina L. D. S. meeting house, a rock building, somewhat centrally located on the corner of the state highway and Main St., facing south and east.

At a meeting held at Salina Dec. 17, 1911, Salina Ward was divided into two wards, namely, Salina 1st Ward and Salina 2nd Ward. Gottfred Lørentzen, who had acted as Bishop of the Salina Ward previous to the division, was chosen as Bishop of the Salina 2nd Ward. He was succeeded in 1919 by Jesse Thornell, who, being called into the stake presidency, was succeeded as Bishop of the Salina 2nd Ward by Carl E. Johnson, who in 1922 was succeeded by Gilbert M. Burr, who presided Dec. 31, 1930, on which date the ward had a membership of 683, including 164 children. Salina 2nd Ward belonged to the Sevier Stake of Zion until 1921, when it became a part of the North Sevier Stake.

**SALMON RIVER MISSION.** Pres. Brigham Young, after locating the headquarters of the Church in Great Salt Lake City, Utah, began to plan for outposts for the intended settlements of the saints. Thus Parowan was founded in the south, a settlement in Carson Valley in the west, Fort Supply in the east, and Fort Limhi in the north. At the annual conference of the Church held in Great Salt Lake City April 7, 1855, a number of brethren were called to locate a settlement among the Bannock and Shoshone Indians in the far off north, in what was then Oregon Territory (now Idaho), and Elder Thomas S. Smith of Farmington, Davis Co., Utah, a man of considerable experience, was appointed to take charge of the colony, and on May 15, 1855, he, together with other brethren, left their homes in Farmington and other places, and on the 19th arrived on Bear River north of Brigham City. The next day (May 20) the company was organized with Thomas S. Smith as president, Francillo Duffee as captain, William Burgess, jun., lieutenant, B. F. Cummings, sergeant, David Moore, historian, and 21 other brethren. From the encampment on Bear River the expedition continued the journey through Malad Valley, over the Malad Divide and down Bannock Creek to Portneuf River, which stream they crossed on a bridge. On the 29th they arrived at the ferry on Snake River, immediately below where the Blackfoot River empties into the Snake. It took them three days to cross the river with their wagons and stock. On June 2nd the journey was resumed in a northeasterly direction over an almost trackless waste of a barren sagebrush plain, and along the right bank of Snake River, until Market Lake was reached; there the camp turned to the left and traveled in a northwesterly direction over rocks, sagebrush and sand, by way of Mud Lake and up Spring Creek (now Birch Creek) until they reached the Salmon River Pass. Through this part of the country they made an entire new road,

not having as much as an Indian trail to guide them. Continuing through the pass over the divide to an upper valley of the Salmon River Basin, the headwaters of the east branch of the river, now known as Lemhi River, were soon reached, and here Pres. Smith called a halt. Selecting five brethren of the camp, he proceeded on the 14th of June, 1855, about 30 miles further down the stream and on the 15th he selected a site for a fort and a tract of farming land, to which the main camp moved on the 18th.

With that energy and determination characteristic of Mormon Pioneers, the brethren immediately commenced to make improvements, and they soon had a blacksmith shop in working order, burned coal and built a corral for the stock. By Aug. 12th they had erected a fort wall with gates, built seven houses and a blacksmith shop, besides breaking and planting several acres of land, and doing considerable fencing. They called their location Fort Limhi, in honor of Limhi, a Nephite king mentioned in the Book of Mormon. Fort Limhi (now spelled Lemhi) consisted of a neat fort enclosing a space of 16 rods square, located on the bench land, a short distance from the right bank of the east branch of Salmon River, now called Lemhi River, in what is now Township 19 North, Range 24 East, Boise Meridian. It is about 20 miles above the point where that stream unites with the main Salmon River, at Salmon City, 125 miles northwest of Market Lake on the Oregon Short Line Railroad, or 379 miles the way the expedition traveled north northeast of Salt Lake City, Utah. The valley in which Fort Limhi was located is small, but the soil on the river is rich, and the table land afforded, at that time, good pasturage for stock. Timber was also abundant on the river and on the adjacent mountains.

The settlement of Fort Limhi proved a success; the Indians, who were anxious to learn the white man's ways of agriculture, were assisted by the

brethren. Other settlers from Utah arrived and Pres. Brigham Young, with a strong escort, visited the settlement in 1857. A second fort was built that year, north of the original fort, and considerable grain and vegetables were raised. On the 25th of February, 1858, while several of the brethren were busily engaged in mowing hay, hauling timber, etc., a large party of Bannock and Shoshone Indians, many of whom lived around the fort, and had previously been very friendly, made a sudden break upon the herd of the settlers, drove off most of the stock belonging to the fort, killed George McBride and James Miller, and wounded Pres. Thomas S. Smith and other brethren. This uprising of the Indians led to the abandonment of Fort Limhi by the Latter-day Saints late in 1858. In two companies the settlers returned to Utah, and on the journey Bailey Lake, one of the party, was killed by Indians on Bannock Creek.

Thus ended the famous Salmon River Mission, which proved to be one of the most dangerous missions ever performed among the Indians in the north, and no attempt has since been made to establish any settlement of the saints on Salmon River or its tributaries. Most of the lands cultivated by the missionaries are now included in the Lemhi Indian Reservation. Different theories have been advanced as to the cause of this sudden Indian outbreak, but the most correct one is perhaps based on the fact that the U. S. soldiers, under Gen. Albert S. Johnston, who were encamped near Fort Bridger in the winter of 1857-1858, were influencing the Indians at that time to commit all manner of depredations upon the Mormons. It was even asserted by parties who ought to know that the officers of the army were offering the Indians a certain amount for every Mormon scalp they could secure. The whole Salmon River region remained in undisturbed possession of the Indians until 1866, when mining discoveries opened up the country and Salmon City was founded

in the spring of 1867, at a point where Lemhi River empties into the Salmon River, about 20 miles northwest of where Fort Limhi stood. A county called Lemhi, which in 1930 had a population of 4,643 was created by the Idaho Legislature Jan. 9, 1869. The ruins of old Fort Limhi are still in existence and in a good state of preservation. Fort Limhi was the first Anglo-Saxon settlement founded in what is now the state of Idaho.

**SALT LAKE BASE AND MERIDIAN**, the point established by the pioneers of Utah as the basis for geographical surveys, is located at the southeast corner of the Temple Block and is designated by a small stone marker three feet in height, upon which is engraved "Great Salt Lake City Base and Meridian." This has been the base of nearly all government surveys throughout the state of Utah.

On July 28, 1847, four days after the arrival of Pres. Brigham Young in Great Salt Lake Valley, he designated the site for a temple, and on Aug. 3, 1847, Apostle Orson Pratt, assisted by Elder Henry G. Sherwood, surveyed a block of 40 acres for the temple square. Prof. Pratt reported the latitude of the north line of the Temple Block to be 40 degrees, 45 minutes, 44 seconds, and the longitude 111 degrees, 26 minutes and 34 seconds west. The altitude of this point is 4,300 feet, and it is the official base and meridian from which all future surveys were to be made, it was established at the southeast corner of the block. The stone marker, which still stands, was placed there by Gen. David H. Burr, the first surveyor-general for Utah, in August, 1855.

In 1869, by order of the U. S. Coast Survey Department, all the main bases and meridians from Cambridge, Mass., to San Francisco, Calif., were tested. Upon arrival in Salt Lake City, using the finest instruments known at that period, it was discovered that the location of the point as stated by Prof. Orson Pratt with his simple and somewhat crude instruments only varied fifty feet from their findings.

**SALT LAKE CITY, Utah,** is the headquarters of the Church of Jesus Christ of Latter-day Saints. Within its boundaries is the Salt Lake Temple.

On July 24, 1847, Pres. Brigham Young, leader of the first company of Utah pioneers, arrived on the site of what later became Salt Lake City. Two days previously the advance company of the pioneers and also the main company had arrived. A fort was erected as a protection against Indians and within this enclosure log cabins and adobe huts were erected. Pres. Brigham Young remained in Great Salt Lake Valley only about a month, but previous to his departure a site for the city was surveyed and the name Great Salt Lake City chosen. Bishop Tarlton Lewis was placed in charge as presiding Bishop. After the arrival of the nine other companies of emigrants, in September and October, 1847, the population in the valley approximated 2,000 souls. John Smith, who had been appointed president of the Great Salt Lake Stake of Zion, divided the saints residing in the original fort and additions into five wards in charge of Bishops Tarlton Lewis, Joseph B. Noble, John S. Higbee, Jacob Foutz and Edward Hunter, respectively. Thus it remained until after the second arrival of Pres. Brigham Young to Salt Lake Valley, when at a conference held Feb. 22, 1849, Great Salt Lake City was divided into nineteen wards. Later other wards were created as homes were built on land adjacent to the original city limits, or as the population in the wards necessitated a division into two or more wards. The name Great Salt Lake City was retained until 1868, when the word "Great" was dropped from the titles of Salt Lake City and County.

According to the U. S. census the population of Salt Lake City was about 5,000 in 1850; 8,236 in 1860; 12,859 in 1870; 20,768 in 1880; 44,843 in 1890; 53,531 in 1900; 92,777 in 1910; 118,110 in 1920, and 140,267 in 1930.

**SALT LAKE CITY 1ST WARD,** Liberty Stake, one of the original nineteen wards of Salt Lake City organized Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 10th Ward), east by 9th East (or Emigration Ward), south by 9th South St. (or the 31st and Liberty wards), and west by 6th East St. (or the 2nd Ward). These boundaries also constituted the original boundaries of the ward. Later, as the population of the city increased, the ward limits were extended south and east, but in 1900 all that part of the 1st Ward lying east of 9th East St. was organized as the Emigration Ward, bringing back the eastern boundary line to its original position. And in 1902 that part of the ward which extended south of 9th South St. was organized as the Salt Lake City 31st Ward.

As early as 1850 the 1st Ward was comparatively thickly settled and the question of a school house, to be used also as a meeting house, was considered, and in 1851 an adobe building was erected immediately south of where the present chapel now stands. This building was used for all public gatherings in the ward until 1873, when it was torn down to make room for a brick building, which is still used as a ward annex. A modern chapel, erected on 8th East St. between 7th and 8th South streets at a cost of about \$45,000, was dedicated in 1919.

A branch of the United Order was organized in the 1st Ward in 1874 and home industry commenced by the purchase of two or three knitting machines for the manufacture of hose from homespun yarn. The organization also raised some sugar cane and made molasses.

From the time of its organization the 1st Ward belonged to the Salt Lake Stake, but when Liberty Stake was organized in 1904 it became part of that stake.

David Fairbanks was the first Bishop of the ward; he was succeeded in

1851 by Peter L. McCue, who was succeeded in 1856 by Henry Moon, who was succeeded in 1870 by Joseph Warburton, who, after serving as Bishop 39 years, was succeeded in 1909 by John C. Duncan, who acted Dec. 31, 1930. On that date the ward had 1,545 members, including 400 children.

**SALT LAKE CITY 2ND WARD,** Liberty Stake, one of the original nineteen wards of Salt Lake City, organized Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 9th Ward), east by 6th East St. (or the 1st Ward), south by 9th South St. (or Liberty Ward), and west by 3rd East St. (or the 3rd Ward). These boundaries are the same as when the ward was organized; later the southern boundary was extended as settlers took up land south of 9th South St, but the organization of Liberty Ward in 1907 reduced the 2nd Ward to its former limits

At the time of its organization, John Lowry was set apart as Bishop. He, with James Leach and Horace Drake, soon afterwards made a ditch from the mouth of Emigration Canyon to convey water to the settlers of the ward

The first Scandinavian saints who arrived in Utah in 1852, located in the 2nd Ward and the first Scandinavian meetings in Utah were also held in this ward.

An adobe school house was erected on 7th South St. between 4th and 5th East streets in 1852. This was replaced by a brick building in 1883, which, after the erection of a fine ward chapel on the corner of 7th South and 5th East streets, was used as a knitting factory.

From the time of its organization the 2nd Ward belonged to the Salt Lake Stake of Zion, but when Liberty Stake was organized in 1904, it became part of that stake.

John Lowry, the first Bishop of the Salt Lake City 2nd Ward, was suc-

ceeded in 1851 by Joseph C. Kingsbury, who was succeeded in 1854 by Isaac Hill, who was succeeded in 1864 by Phineas H. Young, who was succeeded in 1871 by James Leach (acting Bishop), who was succeeded in 1877 by Samuel Peterson, who was succeeded in 1890 by Leonard G. Hardy, who was succeeded in 1899 by Heber C. Iverson, who was succeeded in 1919 by Henry B. Elder, who was succeeded in 1921 by Albert J. Elggren, who acted Dec 31, 1930. On that date the ward had 1,584 members, including 301 children.

**SALT LAKE CITY 3RD WARD,** Liberty Stake, one of the original nineteen wards organized in Salt Lake City Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 8th Ward), east by 3rd East St. (or the 2nd Ward), south by Ninth South St. (or Liberty Ward) to 1st East St., whence the boundary line continues south to 13th South St, continuing west to Main St, the western boundary of the ward. At one time the whole of the 3rd Ward extended southward to what is now 13th South St, but the organization of Liberty Ward in 1907 took from the 3rd Ward that part which lay between 1st East (or State St.) and 3rd East and 9th and 13th South streets

Settlers located in what later became the 3rd Ward as early as 1848 when, among others, Jacob Weiler located upon a lot on which he lived until his death in 1896.

A small adobe school house was erected in the 3rd Ward in 1852 and served until a larger frame building was constructed on the north side of 7th South St. between 1st East (State St.) and Main Street in 1872. A stone and brick meeting house was erected on 7th South between State and 2nd East (north side), in 1883, which was partly burned down in 1890, but, after being reconstructed and rebuilt, became the substantial chapel now used by the members of the ward.

From the time of its organization, the 3rd Ward belonged to Salt Lake Stake, but in 1904, when Liberty Stake was organized, it became part of that stake.

Christopher Williams, first Bishop of the ward, was succeeded in 1856 by Jacob Weiler, one of the original pioneers of Utah, who presided over the ward 38 years, or until 1895. The successors to Bishop Weiler were Thomas Maycock, 1895-1900; Thomas S. Browning, 1900-1901; Oliver Hodgson, 1901-1906; Roscoe W. Eardley, 1906-1911; John Clayton, 1911-1920; Roscoe W. Eardley (serving a second term), 1920-1924; Graham H. Doxey, 1924-1929, and Sheldon R. Brewster, 1929-1930, who acted as Bishop of the 3rd Ward Dec. 31, 1930, on which date the ward had a total membership of 534, including 77 children.

**SALT LAKE CITY 4TH WARD,** Pioneer Stake, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 6th-7th Ward), east by East Temple St. (or the 3rd Ward), south by 9th South St. (or the 30th Ward), and west by 2nd West St. (or the 5th Ward). These boundaries, as regards the streets named, were the original boundaries of the ward, but in 1898 an addition of a strip of land on the south extending to 10th South, or Roper St., and known as the 4th Ward Branch, was made, but this district, in 1902, was organized as the 30th Ward.

The 4th Ward was one of the original nineteen wards of Salt Lake City organized Feb. 22, 1849. A small school house was erected in the ward in 1852, which served as a meeting house until 1866, when a large adobe building was erected. In 1887-1888 a substantial chapel was built near the site of the old meeting house, and at the time was considered one of the finest houses of worship in Salt Lake Stake. To this chapel, a number of additions and improvements were made

in 1893, including a fine rostrum, in the rear of which is a large painting by the late William C. Morris, representing the angel Moroni delivering the plates of the Book of Mormon to the Prophet Joseph Smith.

For a few months in 1875 the 4th and 7th wards were amalgamated, but the change did not prove satisfactory.

The population of the 4th Ward in 1880 was 391, which in 1900 had increased to 605 and is now (1930) 884, including 133 children.

The 4th Ward from the time of its organization until 1904 belonged to the Salt Lake Stake, when it was transferred to the newly organized Pioneer Stake, to which it belonged in 1930.

Benjamin Brown was the first Bishop of the 4th Ward; he acted from 1849 to 1866, when he was succeeded by Thomas Jenkins, who in 1875 (during the brief amalgamation of the 4th and 7th wards) was succeeded by William Thorn, who, later the same year, was succeeded by Harrison Sperry, who was succeeded in 1906 by Charles R. Worthen, who was succeeded in 1923 by William F. Perschon, who acted as Bishop on Dec. 31, 1930.

**SALT LAKE CITY 5TH WARD,** Pioneer Stake, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 6th-7th Ward), on the east by 2nd West St. (or the 4th and 30th wards), on the south by Brooklyn and Aspen avenues (or the 30th Ward), on the west by 6th West St. (or the 26th and Cannon wards).

The boundaries of the 5th Ward were defined on Feb. 22, 1849, when Salt Lake City was organized into nineteen wards, but, owing to the fact that there were only a few scattered settlers in the district, no ecclesiastical organization was effected until 1853, when Thomas W. Winter was ordained a Bishop and appointed to preside over the saints in the 5th Ward. Two years later (in 1855) a small adobe school house was erected in the ward, which



was used for a meeting house as well as for the use of school children. In 1860 the 5th Ward was attached to the 6th Ward, after which the old school house was used as a shelter for newcomers into the district. In 1877 the ward was again reorganized and meetings were held for a few months in Morris and Evan's brickyard or until another adobe building was erected as a meeting house. This latter building was used until 1910, when, on account of its close proximity to the railroad, a new chapel was erected on 2nd West Street, between 7th and 8th South streets, which was still used in 1930.

Salt Lake City 5th Ward belonged to the Salt Lake Stake from the time of its organization until 1904, when it was transferred to the newly organized Pioneer Stake, to which it still belongs.

Thomas W. Winter, the first Bishop of the 5th Ward, acted until 1860, when an amalgamation of the 5th and 6th wards was effected. When the ward was reorganized in 1877, Richard Brimley became Bishop, who served until 1884, when he was succeeded by Samuel M. T. Seddon, who was succeeded in 1911 by Jesse R. Pettit, who was succeeded in 1918 by Carl A. Carlquist, who was succeeded in March, 1930, by Jesse M. Drury, who acted Dec 31, 1930. On that date the ward had 627 members, including 122 children.

**SALT LAKE CITY 6TH WARD,** Pioneer Stake, one of the original nineteen wards of Salt Lake City, organized Feb 22, 1849, consisted of Latter-day Saints residing in that part of the city bounded on the north by 3rd South St. (or the 15th Ward), east by 2nd West St. (or the 7th Ward), south by 6th South St (or the 5th Ward), and west by the Jordan River

Upon the arrival of the pioneers to Utah, under Pres. Brigham Young in July, 1847, a fort was erected on what is now known as Pioneer Square, or 6th Ward Square. Here was the center of civilization for the saints in the

Great Basin until 1849, when the land comprised within the Great Salt Lake City Survey was divided into 19 ecclesiastical wards, after which most of the people moved on to their city lots. The 6th Ward was organized Feb. 22, 1849, with William H. Hickenlooper as Bishop. In 1860 the 5th Ward was attached to the 6th Ward and so remained until 1877, when the 5th and 6th wards again functioned separately. On Jan 19, 1902, that part of the 6th Ward lying west of 6th West St. was organized as a separate ward, called the 25th Ward. In 1922 the 6th and 7th wards were amalgamated under the name of the 6th-7th Ward and so functioned in 1930.

During the eighties a musical band of 18 instruments, under the leadership of Lorenzo Sharp, known as the 6th Ward Band, was one of the features of the musical world in Salt Lake City and vicinity.

In 1852 an adobe meeting and school house, 32x38 feet, was erected, to which an addition of 13 feet on the south end was made in 1860. A new and very commodious meeting house, a two-story building, was erected in the ward in 1872-1875, the lower floor to be used for school purposes and the auditorium above for ward use only. This building, with an extensive addition made in 1885, served until the amalgamation of the 6th and 7th wards in 1922. The building is now used as a house of worship by the Mexican Branch.

From its organization in 1849 the 6th Ward was part of the Salt Lake Stake of Zion until 1904, in which year it became a part of the newly organized Pioneer Stake. In 1852 the ward had a population of 206 members.

Bishop Hickenlooper served as Bishop from the organization of the ward in 1849 until his demise in 1888. He was succeeded by James C. Watson, who was succeeded in 1906 by Arnold G. Giaque, who died in 1919, and was succeeded by Ernest Wright, who acted as Bishop until the amalgamation of the 6th and 7th wards in 1922.

**SALT LAKE CITY 6TH - 7TH WARD**, Pioneer Stake, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 3rd South St. (or the 14th and 15th wards), east by East Temple St. (or the 8th Ward), south by 6th South St. (or the 4th and 5th wards), and west by 6th West St. (or the 25th Ward).

The Latter-day Saint population in the 6th Ward being crowded out by the encroachment of railroads and industrial corporations, it was decided at a meeting held in the 7th Ward Nov. 12, 1922, to amalgamate it with the 7th Ward under the name of the 6th-7th Ward, with Charles P. Margetts, former Bishop of the 7th Ward as Bishop. The 7th Ward meeting house on 5th South St., between West Temple and 1st West streets, was continued for the use of the consolidated ward. Bishop Margetts was honorably released Aug. 21, 1927, and was succeeded by Richard Denton Andrew, who acted Dec. 31, 1930. On that date the ward had 503 members, including 74 children.

**SALT LAKE CITY 7TH WARD**, Pioneer Stake, consisted of Latter-day Saints residing in that part of Salt Lake City bounded on the north by 3rd South St. (or the 14th Ward), east by East Temple St. (or the 8th Ward), south by 6th South St. (or the 4th Ward), and west by 2nd West St. (or the 6th Ward).

The 7th Ward, one of the original nineteen wards of Salt Lake City, was organized Feb. 22, 1849, with William G. Perkins as Bishop. Even before the organization of the ward some emigrants who arrived in the Valley in 1848, not finding accommodation within the adjacent forts, camped on land which was, the following year, included in the 7th Ward. In 1849 the nine blocks comprising the ward were fenced as one block, and the following year each of the nine blocks within the ward boundaries was neatly fenced. Apostle Orson Pratt was for many

years a member of the 7th Ward. An amalgamation of the 6th and 7th wards was effected Nov. 12, 1922, under the title of the 6th-7th Ward, with Charles P. Margetts as Bishop.

An adobe school house was erected in the 7th Ward in 1851 which, with an addition made some years later, served for school and ward purposes until 1877, when a fine rock meeting house was erected immediately east of the old adobe school house. This building still serves as the amalgamated 6th-7th Ward chapel. Immediately west of this meeting house a substantial school house was erected by the School Board in 1900. This building was purchased from the Board of Education in 1910 by the officials of the Pioneer Stake and after some alterations converted into the Pioneer Stake Hall, which is used as the headquarters of the Pioneer Stake.

The 7th Ward belonged to the Salt Lake Stake from the time of its organization until 1904, when it became a part of the newly organized Pioneer Stake.

William G. Perkins, the first Bishop of the ward, was succeeded in 1856 by James G. Willie, of hand-cart fame, who, having removed to Cache Valley, was succeeded in 1861 by Jonathan Pugmire, jun., who was succeeded in 1865 by Thomas McLelland, who was succeeded in 1870 by William Thorn, who was succeeded in 1904 by Charles P. Margetts, who became Bishop of the amalgamated 6th-7th Ward after the consolidation in 1922.

**SALT LAKE CITY 8TH WARD**, Liberty Stake, one of the original nineteen wards organized in Salt Lake City Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 3rd South St. (or the 12th-13th Ward), on the east irregularly through the tier of blocks between 3rd and 4th East streets (or the 9th Ward), on the south by 6th South St. (or the 3rd Ward), and on the west by Main St. (or the 6th-7th Ward).

In the center of the ward is the Eighth Ward Square, near which encampment was made by the advance company of Utah Pioneers July 23, 1847, near which also, on the same day, plowing was commenced and the first seed potatoes planted in Salt Lake Valley. The City and County Building, a structure of which Salt Lake City is justly proud, is erected upon or near this historic spot.

In 1851 an adobe school house, which served also as a meeting house, was erected on the north side of 4th South St., near its junction with 1st East St. This served until 1867, when a new meeting house (30x50 feet) was built a little west of the former one, at a cost of \$14,000, to which in 1887 an addition was made costing \$1,500. In 1924 a new, modern chapel, a fine brick structure, was erected on the southwest corner of 3rd East and 5th South streets. It has an auditorium seating 500 people.

A branch of the United Order, organized in the 8th Ward in 1874, established, as a home industry, a hat factory, which continued with success until the United Order was discontinued.

From the time of its organization the 8th Ward belonged to Salt Lake Stake, but when the Liberty Stake was organized in 1904, it became part of that stake.

Addison Everett, one of the original pioneers of Utah, was the first Bishop of the 8th Ward; he was succeeded in 1855 by Elijah F. Sheets, who presided over the ward for forty-nine years, or until 1904, when he was succeeded by Oscar F. Hunter, who presided until 1919, when he was succeeded by John Fetzer, who acted Dec. 31, 1930. On that date the ward had 744 members, including 123 children.

**SALT LAKE CITY 9TH WARD,** Liberty Stake, one of the original nineteen wards organized in Salt Lake City in February, 1849, consists (1930) of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 3rd South St. (or the 12th-

13th Ward), east by 6th East St. (or the 10th Ward), south by 6th South St. (or the 2nd Ward), and west irregularly through the tier of blocks between 3rd and 4th East streets (or the 8th Ward).

John M. and Samuel A. Woolley built the first two dwellings in that part of Salt Lake City which is now the 9th Ward, in the fall of 1848. An adobe school house was erected in 1852 on 5th East St., between 4th and 5th South streets. This building, with an addition constructed in 1865, served for all public gatherings until 1893, when an amusement hall was built adjoining the chapel. Further extensive remodeling took place in 1927.

When first organized, the 9th Ward belonged to the Salt Lake Stake of Zion, but in 1904, when Liberty Stake was organized, it became part of that stake.

Seth Taft, one of the original pioneers of Utah, was the first Bishop of the ward, but being called to help settle Sanpete County, he was succeeded the same year by Daniel Garn, who acted until the return of Bro. Taft in 1851, who then acted as Bishop of the ward until 1856, when he was succeeded by John M. Woolley, who died Aug. 18, 1864, and was succeeded by Samuel A. Woolley, who served for 36 years, or until his death March 23, 1900. He was succeeded by Jabez W. West, who was succeeded in 1909 by Albaroni H. Woolley, who was succeeded in 1913 by Ira Owen Horsfall, who was succeeded in 1927 by Walter E. Elieson, who was succeeded on July 6, 1930, by Leo George Thayne, who acted Dec. 31, 1930. On that date the membership of the ward was 866, including 111 children.

**SALT LAKE CITY 10TH WARD,** Liberty Stake, one of the original nineteen wards of the city organized Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 3rd South St. (or the 11th Ward), east by 10th East St. (or the 33rd Ward),

south by 6th South St. (or the 1st Ward), and west by 6th East St. (or the 9th Ward). The ward in 1900 comprised twenty-four ten-acre blocks, but the organization of the 33rd Ward from the eastern part of the 10th Ward, in 1902, reduced the boundaries to their present limits

Thomas Speirs built the first house in what was later the 10th Ward in 1848. The building stood at the corner of 6th South and 8th East streets. Most of the early settlers did not locate upon their lots until 1849, when a fence was built around the ward and a guard, in charge of Daniel Tyler of the Mormon Battalion, was stationed there to protect the crops against Indians. In 1850 a ditch was made to bring water from Emigration Canyon.

In 1868 a brass band was organized by Geo. Parkman, the first in Utah. This band was present at the funeral of Pres. Brigham Young in 1877.

In the fall of 1849 an adobe school house was built on 8th East St., between 4th and 5th South streets. This served also for all public gatherings until 1873, when a larger two story building was erected in its place at a cost of \$8,000. A new chapel was built immediately south of this building in 1907, but was destroyed by fire in 1927. The following year a piece of land on the corner of 8th East and 4th South streets, upon which was a two-story residence, was purchased. This property was improved and the chapel restored and remodelled at a cost of \$27,000.

From the time of its organization, the 10th Ward belonged to Salt Lake Stake, but when, in 1904, Liberty Stake was organized, it became part of that stake.

David Pettigrew, an officer in the Mormon Battalion, was the first Bishop of the ward and acted until his death in December, 1863, after which his counselors (John Proctor and Adam Speirs) took charge of the ward until 1867, when John Proctor was appointed Bishop. He acted until his death in

February, 1874, after which his counselors, Adam Speirs and William Ashman, presided until 1877, when Adam Speirs was chosen as Bishop. He presided until 1904, when he was succeeded by Joseph Christensen, who in 1925 was succeeded by Thomas B. Child, who acted as Bishop of the ward Dec 31, 1930. On this date the ward had a total membership of 1,384, including 211 children.

**SALT LAKE CITY 11TH WARD,** Ensign Stake, Salt Lake Co., Utah, consists (1930) of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by South Temple St. (or the 21st and 27th wards), east by 12th East and Elizabeth streets (or University Ward), south by 3rd South St. (or the 33rd and 10th wards), and west by 6th East St. (or the 12th-13th Ward).

The 11th Ward was one of the nineteen ecclesiastical wards into which Salt Lake City was organized in February, 1849. John Lytle was chosen as Bishop. He acted without counselors from 1849 to July 13, 1851, when the ward was more fully organized. In September, 1924, the east part of the original ward (or all that part lying east of 12th East St.) was transferred to the University Ward, then organized.

The early settlers of the 11th Ward rented a log cabin for \$2.50 a month to be used for school and ward purposes, which served until an adobe school house, 20x30 feet, was erected during the winter of 1854-1855. A rock meeting house was erected in 1873-1875, which served for meeting and school purposes until 1914, when a chapel was erected at a cost of \$39,000, on 10th East St. between 1st and 2nd South streets, to which improvements costing \$19,000 were made in 1925.

The 11th Ward belonged to the Salt Lake Stake of Zion until 1904, when it became part of the Ensign Stake.

John Lytle, the first Bishop of the ward, was succeeded in 1856 by Leonard W. Hardy, who was succeeded in

1857 by Alexander McRae, who acted until his death, which occurred June 20, 1891. He was succeeded by Robert Morris, who was succeeded in 1912 by Wm. Armstrong, who was succeeded in 1921 by George S. McAllister, who acted as Bishop Dec 31, 1930, on which date the ward had 1,488 members, including 169 children.

**SALT LAKE CITY 12TH WARD,** Ensign Stake, Salt Lake Co., Utah, was one of the original nineteen wards of Salt Lake City organized in February, 1849 Benjamin Covey was chosen as Bishop of the 12th Ward, which contained nine ten-acre blocks, extending from South Temple to 3rd South St and from 3rd to 6th East streets. Quite a number of emigrants, who arrived in Salt Lake Valley in 1850, located in the 12th Ward

The saints of the 12th Ward first met in a log cabin erected on 4th East St., which served until an adobe school house was erected in 1853, described by "The Deseret News" to have surpassed anything of the kind erected in Great Salt Lake City up to that time This building served as a house of worship until 1870, when a new rock school house, 40x70 feet, was erected on the south side of 1st South St, between 4th and 5th East streets, at a cost of \$18,000. This house was sold to the school trustees of the district in 1889, and a new chapel, a brick building, 32x50 feet, was erected on 4th East St near the site of the first adobe building, which served until the amalgamation of the 12th Ward and the 13th Ward took place Jan 28, 1908, under the name of the 12th-13th Ward.

The 12th Ward from the time of its organization comprised a part of the Salt Lake Stake of Zion, but when the Ensign Stake was organized in 1904, it became a part of that stake.

Bishop Benjamin Covey was succeeded in 1856 by Leonard W. Hardy, who was succeeded in 1877 by Alexander C. Pyper, who died July 28, 1882, and was succeeded by Hiram B. Clawson, who was succeeded in 1904 by

Thomas A. Williams, who acted until the amalgamation of the wards in 1908.

**SALT LAKE CITY 12TH - 13TH WARD,** Ensign Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by South Temple St. (or the 18th and 20th wards), east by 6th East St. (or the 11th Ward), south by 3rd South St (or the 8th and 9th wards), and west by Main St (or the 14th Ward)

Owing to the encroachment of business houses in the west part of the 13th Ward, its amalgamation with the 12th Ward was considered advisable, and the 12th-13th Ward was created Jan 28, 1908, embracing within its limits all the blocks formerly belonging to the two wards. For a short time after this, meetings and Sunday schools were held alternately in the former 12th Ward and 13th Ward meeting houses, but after the sale of the former 13th Ward property had been consummated, a handsome brick and stone chapel, with an amusement hall, a bishop's room, Relief Society room with kitchen and seven class rooms, was erected on the north side of 2nd South St between 3rd and 4th East streets.

Franklin B. Platt, the former Bishop of the 13th Ward, was the first Bishop of the 12th-13th Ward. He was succeeded in 1922 by Heber K. Aldous, who was succeeded Jan 19, 1930, by Howard H. Hale, who presided Dec 31, 1930. On that date the ward had a membership of 1,054, including 163 children.

**SALT LAKE CITY 13TH WARD,** Ensign Stake, Salt Lake Co., Utah, one of the original nineteen wards organized in Salt Lake City in February, 1849, consisted of Latter-day Saints residing in that part of Salt Lake City which was bounded on the north by South Temple St. (or the 18th Ward), east by 3rd East St. (or the 12th Ward), south by 3rd South St (or the 8th Ward), and west by Main St. (or the 14th Ward).

The 13th Ward at one time contained within its limits church buildings representing Catholics, Presbyterians, Methodists, Episcopalians, the Salvation Army, etc., and some of the most important business blocks in the city, besides the City Hall, Salt Lake Theater, Social Hall, Gardo House, Z. C. M. I. and John Reading's nurseries and flower gardens, consisting of five large greenhouses covered with 7,000 square feet of glass, the most extensive nursery of its kind in Utah at the time.

The first meeting house in the 13th Ward, an adobe structure, was erected in 1852, on 2nd South St., between State and 2nd East streets. This served the saints of the ward also as a school house until 1860, when close to it was erected a fine brick chapel, which, according to the "Deseret News" of the time, was the finest meeting house ever built by a branch or ward of the Church by its own contributions. In the rear of this chapel Feramorz Little in 1883 erected a two-story residence containing sixteen rooms, which he donated to the ward, to be used as class rooms or as a place of residence for aged members.

On account of the encroachment of business houses, the 13th Ward was amalgamated with the 12th Ward June 28, 1908, under the title 12th-13th Ward.

From the time of its organization in 1849, the 13th Ward belonged to the Salt Lake Stake, but when Salt Lake City was divided into four stakes in 1904, it became part of the Ensign Stake.

Edward Hunter was the first Bishop of the ward, who, being appointed Presiding Bishop of the Church, was succeeded in 1854 by Edwin D. Woolley, who died Oct. 14, 1881, and was succeeded by Millen Atwood, who died Dec. 17, 1890, and was succeeded March 29, 1891, by Nelson A. Empey, who died Sept. 4, 1904, and was succeeded by Franklin B. Platt, who acted until the amalgamation of the two wards in

1908, when he was appointed Bishop of the newly created 12th-13th Ward.

**SALT LAKE CITY 14TH WARD,** Salt Lake Stake, one of the nineteen original wards organized Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by North Temple St. (or the 17th Ward), east by Main St. (or the 12th-13th Ward), south by 3rd South St. (or the 6th-7th Ward), and west by 4th West St. (or the 15th and 16th wards). When first organized, the 14th Ward contained nine ten-acre blocks extending from Main St to 2nd West St. and from South Temple St. to 3rd South St. Owing to the large amount of land owned by the railroads, the boundaries of the 14th Ward were extended westward, in 1903, as far as 4th West St. A further addition to the ward was made in 1925 when three blocks, lying between North and South Temple streets and extending from West Temple to 4th West streets, were added to the ward.

Among the first settlers of the 14th Ward were a number of the leaders of the Church, including Apostles Parley P. and Orson Pratt, John Taylor, Wilford Woodruff, Willard Richards, Amasa M. Lyman and Franklin D. Richards. The first Sunday school organized in Salt Lake Valley was commenced Dec. 9, 1849, in the 14th Ward, at the home of Richard Ballantyne. Immediately after the organization of the ward, steps were taken to erect a school house where the children might be educated and which would also serve for meetings and other public gatherings. Such a building, constructed of adobes, located on the south side of 1st South St. between West Temple and 1st South streets, was dedicated Dec. 25, 1852. This not being sufficiently large, some time later Ballo's Hall, on the north side of the street, was used for a short time, but in 1861, near the school house, a substantial meeting house, one of the finest in the city at that time, was dedicated, and this building, with many

additions and improvements, has become historic and is still used.

When Salt Lake City was divided into four stakes in 1904, the 14th Ward remained a part of the reorganized Salt Lake Stake.

John Murdock, the first Bishop of the 14th Ward, was succeeded in 1851 by Abraham Hoagland, who acted until his death Feb. 14, 1872, when he was succeeded by Thomas Taylor, who was succeeded in 1886 by George H. Taylor, who acted until his death April 14, 1907. He was succeeded the following year by Elias S. Woodruff, who was succeeded in 1914 by George Q. Morris, who was succeeded in 1924 by James A. Giles, who acted in 1930. On that date the ward had 448 members, including 74 children.

**SALT LAKE CITY 15TH WARD,** Salt Lake Stake, one of the nineteen original wards organized Feb 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by South Temple St. (or the 16th and 34th wards), east by 4th West St. (or the 14th Ward), south by 3rd South St (or the 6th-7th and 25th wards), and west by the Jordan River (or the 32nd Ward). When first organized, the 15th Ward extended from South Temple to 3rd South streets and from 2nd to 5th West streets but, as the population increased westward towards the Jordan River, a new ward, called the 24th Ward, was organized in 1898, comprising all that part of the ward lying west of 6th West St. In 1904, on account of the large amount of land occupied by the railroads, the boundaries of the 15th Ward were extended to 4th West St. At the same time the 24th Ward was discontinued and the limits of the 15th Ward extended to the river, as at present.

Settlers located in what was later the 15th Ward as early as 1848. More followed in 1849, which number was augmented by emigration from foreign countries, and others, soon afterwards. In 1852 an adobe school house was

built on 1st South St., between 3rd and 4th West streets. This becoming too small, a two-story adobe building, known as the "Granary", was erected adjacent to it, in 1857, the lower part of which was used for storing grain and the upper part as a ward chapel. A new meeting house was dedicated in 1881, erected at a cost of about \$12,000. To this an addition was made in 1886, which included a prayer room in the upper part and a baptistry in the basement. In 1895 the old "Granary" was remodeled by labor and donations of the young people of the ward and used as an amusement hall. In 1904 a modern stone and brick chapel was built on the corner of 1st South and 8th West streets, which is still used. In 1868 the sisters of the Relief Society, by their contributions, erected a Relief Society hall, the first building of the kind in Utah.

When the Salt Lake Stake of Zion was divided into four stakes in 1904, the 15th Ward remained a part of the reorganized Salt Lake Stake

Abraham O. Smoot, father of Senator Reed Smoot, was the first Bishop of the 15th Ward; he was succeeded in 1851 by Nathaniel V Jones, who was succeeded in 1853 by Andrew Cunningham (acting pro tem while Bro. Jones filled a mission to Hindustan), who was succeeded in 1855, after his return from his mission, by Nathaniel V Jones, who was succeeded in 1856 by Benjamin T. Mitchell, who was succeeded in 1859 by Andrew Cunningham, who was succeeded in 1877 by Joseph Pollard, who acted until his death Feb 25, 1890, and was succeeded by Elias Morris, who acted until his death March 17, 1898. He was succeeded by Joseph R. Morgan, who was succeeded in 1904 by Edward T. Ashton, who, on account of being called into the presidency of the stake, was succeeded the same year by John W Boud, who was succeeded in 1920 by Peter A. Nielsen, who was succeeded in 1927 by Frederick Kasteller, who acted Dec. 31, 1930. On that date the

ward had 836 members, including 101 children.

**SALT LAKE CITY 16TH WARD,** Salt Lake Stake, one of the original nineteen wards organized Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 2nd North St. (or the 28th Ward), east by 4th West St. (or the 14th and 17th wards), south by South Temple St. (or the 15th Ward), and west by 7th West St. (or the 34th Ward) In 1903, owing to the large amount of territory covered by the railroads, the blocks from 2nd to 4th West streets were taken from the 16th Ward and added to the 14th and 17th wards, and in 1917, all that part of the 16th ward lying west of 7th West St was organized as the 34th Ward.

Many of the early settlers of the 16th Ward were converts from Wales who came to the "Valley" with Capt. Dan Jones in 1849, when he returned from a most successful mission to his native land.

In 1849 a log school house was built in the ward, which also served for meetings until a larger building was erected in 1854. In 1872 a fine chapel, constructed of red sand stone, was built on 5th West St., between North Temple and 1st North streets, and this served the ward until 1929, when it was destroyed by fire and was replaced by a handsome structure including two buildings (a chapel and an amusement hall), erected at a cost of \$50,000.

In 1851 a dance hall was built by George Wardle on the west side of 2nd West St., between North and South Temple streets, which was a social center for Salt Lake City for some years.

The 16th Ward Square, later known as Union Square, was a favorite camping ground for emigrants for many years. This block was later the site of the Deseret University and is now occupied by the West Side High School. Later the block became part of the 17th Ward.

After the division of the Salt Lake

Stake into four stakes in 1904, the 16th Ward remained as part of the reorganized Salt Lake Stake. Isaac Higbee, first Bishop of the 16th Ward, was succeeded a few months after his appointment to that position by Shadrach Roundy, one of the original pioneers of Utah, who was succeeded in 1856 by Frederick Kesler, who served for 43 years, or until his death June 18, 1899, and was succeeded by George R. Emery, who, being called to act in the presidency of the stake, was succeeded in 1904 by Edwin F. Parry, who was succeeded in 1922 by Joseph H. Lake, who acted Dec. 31, 1930. On that date the ward had 948 members, including 180 children.

**SALT LAKE CITY 17TH WARD,** Salt Lake Stake, one of the original nineteen wards organized Feb. 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 2nd North St. (or the 19th and 22nd wards), east by State St and, irregularly, following the brow of the hill, westward, to its junction with 2nd North St. (or the 18th and Capitol Hill wards), south by North Temple St (or the 14th ward), and west by 4th West St. (or the 16th Ward). When first organized, the 17th Ward contained nine ten-acre blocks, included within the limits of 2nd North and South Temple streets and Main and 2nd West streets. But, in 1903, four blocks, lying west of the 17th Ward and formerly belonging to the 16th Ward, were added to the 17th Ward, making its western boundary 4th West St. instead of 2nd West St In 1925 three blocks lying between North and South Temple St. and West Temple and 4th West streets were taken from the 17th Ward and added to the 14th Ward, making the southern boundary of the 17th Ward North Temple St. instead of South Temple St. During the same year, some changes were made in the eastern boundary of the ward on account of the organization of Capitol Hill Ward. In 1852 an adobe school house was



erected in the ward which served also as a meeting house, and, in 1859, Isaac Bowman, an experienced teacher, was engaged to teach the school in the 17th Ward. In 1873 a fine, two-story stone and brick meeting house was dedicated, which had been erected on the south side of 1st North St., between West Temple and 1st West streets. This building, with later improvements, is still used as an amusement hall for the ward and contains several class rooms. Adjoining it on the west, a handsome chapel was erected at a cost of \$26,000 in 1906-1907.

In 1904, when the Salt Lake Stake of Zion was divided into four stakes, the 17th Ward remained a part of the re-organized Salt Lake Stake

Joseph L. Heywood, the first Bishop of the 17th Ward, was succeeded in 1855 by Thomas Callister, who was succeeded in 1861 by Nathan Davis, who was succeeded in 1875 by John Henry Smith, who, being called to be one of the Twelve Apostles, was succeeded in 1880 by John Tingley, who, being ordained a Patriarch, was succeeded in 1896 by Walter J. Beatie, who was succeeded in 1906 by Franklin S. Tingley, who was succeeded in 1922 by Nicholas G. Smith, who acted Dec 31, 1930. On that date the ward had 1,379 members, including 180 children

**SALT LAKE CITY 18TH WARD,** Ensign Stake, Salt Lake Co., Utah, one of the original nineteen wards into which Salt Lake City was divided in February, 1849, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 7th Ave. (or Ensign Ward), east by C St. (or the 20th Ward), south by South Temple St. (or the 12th-13th Ward), and west by Main St. (or the 17th Ward). At the time of its organization the ward extended northward and eastward to the mountains

The first permanent settlers in the 18th Ward were Pres Brigham Young and Elders Heber C. Kimball and Newel K. Whitney who, with their families, were the only residents of the

ward for several years. The first large adobe house erected in Salt Lake Valley, known as the White House, was built for Pres. Young on South Temple St. on the site now occupied by the Elks' Club house. At an early date Pres. Young also erected a school house on the southwest corner of the same lot, near the Eagle Gate. In this old school house many of the later leaders of the Church and of the state of Utah received much of their education. This building was also used as a meeting house for the ward and for council meetings of the Church leaders until a more up-to-date building was erected. Many other buildings of historic interest were located in the 18th Ward. Thus the first mill (a chopper, known as Crismon's Mill), located on City Creek, was built near the junction of 3rd Ave. and Canyon Road; also the "Mint", which stood immediately east of where the Hotel Utah now stands on East South Temple St., the "Deseret News" plant and the Tithing Office, also the Eagle Gate.

In 1856 all that part of the 18th Ward lying east of Walnut St. (later A St.) was organized as the 20th Ward, thus greatly reducing the size of the parent ward. In 1877 this boundary line was changed to Pine St. (C St.), its present boundary. The organization of Ensign Ward in 1913 diminished its northern boundary to 7th Ave.

In 1883 a fine brick chapel, erected by the saints of the ward on A St., between 2nd and 3rd avenues, was dedicated. This edifice, with costly additions and improvements, is still in use. In 1884 a school house, for the benefit of Latter-day Saint children, was erected just south of the ward chapel. This building was later torn down, and in 1907 a fine amusement hall, known as Whitney Hall, was erected upon its site, at a cost of \$35,000, as an addition to the 18th Ward chapel.

Newel K. Whitney, presiding Bishop of the Church, was the first Bishop of the ward; he was succeeded in 1851 by Lorenzo D. Young, who in 1878 was

succeeded by Orson F. Whitney (at that time only 23 years of age, the youngest Bishop in the Church), who, being called to be one of the Twelve Apostles, was succeeded in 1906 by Thomas Alfred Clawson, who presided Dec. 31, 1930. On that date the ward had 1,837 members, including 152 children. For many years the 18th Ward belonged to Salt Lake Stake, but when Salt Lake City was divided into four stakes in 1904, the ward became a part of Ensign Stake.

**SALT LAKE CITY 19TH WARD,** Salt Lake Stake, one of the original nineteen wards organized Feb 22, 1849, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 5th North St. and Girard Avenue (or the 24th Ward), east by the brow of the hill (or Capitol Hill Ward), south by 2nd North St (or the 17th Ward), and west by 1st West St. (or the 22nd Ward) As the population increased in Salt Lake City, the boundaries of the 19th Ward were extended so that at one time all that part of Salt Lake City lying between 2nd North St and the Warm Springs and from Main St and Arsenal Hill to the Jordan River belonged to the ward, although much of this territory, at the time, was unoccupied. In 1889 all that part of the ward lying west of 2nd West St was separated from the 19th Ward and organized as the 22nd Ward In 1891 all that part of the ward lying north of 9th North St. was separated from the 19th Ward and organized as the 23rd Ward In 1909 the western boundary of the ward was changed from 2nd West St to 1st West St., and in 1926 all that part of the ward lying north of 5th North St was organized as the 24th Ward, thus giving to the 19th Ward its present boundaries.

In 1852 the population of the 19th Ward numbered 303 adults and 100 children under eight years of age. Immediately after the organization of the ward the people met for worship in the Warm Springs Bath House, which

served until a school house was erected that year on the northeast corner of 4th North and 2nd West streets In 1866, on the site of the old school house, was erected a large and commodious building, to which wings were added on the north and south some years later. In 1892 a fine stone and brick chapel was built on the north side of 4th North St, between 1st North and Center streets Adjacent to this an amusement hall was erected in 1929, and improvements made to the chapel.

In 1875 a branch of the United Order was established in the 19th Ward which stimulated home industry by opening a soap factory, known for many years as the Utah Soap Factory In 1885 the Deseret Knitting Factory was organized, at which time the ward was said to contain two tanneries, a glass factory, Salt Works and three lime kilns

When Salt Lake City was divided into four stakes in 1904, the 19th Ward remained a part of the reorganized Salt Lake Stake.

James Hendricks, the first Bishop of the 19th Ward, was succeeded in 1856 by Alonzo H Raleigh, who was succeeded in 1876 by Richard V Morris, who acted until his death March 12, 1882, and was succeeded by James Watson, who acted until his death June 27, 1889, and was succeeded the following year by Isaac Barton, who was succeeded in 1909 by Osborne J P Widtsoe, who was succeeded in 1915 by Charles W. Huhl, who was succeeded in 1925 by John Longdon, who on Sept. 14, 1930, was succeeded by Mathew N Asper, who still acted Dec 31, 1930 On that date the ward had 585 members, including 128 children

**SALT LAKE CITY 20TH WARD,** Ensign Stake, Salt Lake Co, Utah, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 7th Avenue (or Ensign Ward), east by H. St. (or 21st Ward), south by South Temple St (or the 12th-13th Ward), and west by C St (or the 18th Ward).

The 20th Ward was organized Oct. 7, 1856, from the east part of the 18th Ward. At the time of its organization its western boundary was Walnut St. (later A St.). North and east the ward extended as far as there were inhabitants. On July 6, 1877, the ward was divided and all that part lying east of Maple St. (H St.) organized as the 21st Ward; at the same time the west boundary of the 20th Ward was changed to Pine St. (C St.) In 1913 all that part of the 18th, 20th, and 21st wards lying north of 7th Avenue was organized as the Ensign Ward, thus establishing the present boundaries of the 20th Ward.

Immediately after the organization of the 20th Ward steps were taken to erect a meeting house, which would also serve as a school house, on the north side of 2nd Avenue between D and E streets. Meetings were held in this structure, although not quite finished, previous to the "move south" in 1858. In this building, enlarged in 1860, Karl G Maeser taught school, and for many years it served as an educational and cultural center. A fine brick chapel was erected near the adobe school house in 1883, adjoining which a substantial amusement hall was constructed about 1905. All of this property was sold to the Board of Education in 1924, and a handsome chapel with an adjoining amusement hall was erected at a cost of \$100,000 on the corner of 2nd Avenue and G St. and was completed in 1927. Its design included offices to be used as the headquarters of the Ensign Stake. In the chapel is a modern pipe organ, the gift of Orson D. Romney.

For many years the 20th Ward belonged to the Salt Lake Stake, but in 1904, when Salt Lake City was divided into four stakes, the 20th Ward became part of the Ensign Stake.

John Sharp was the first Bishop of the 20th Ward; he was succeeded in 1886 by William E. Bassett, who was succeeded in 1888 by George Romney, who was succeeded in 1912 by David R. Lyon, who, being called to preside

over the newly organized Ensign Ward, was succeeded in 1913 by C. Clarence Neslen, who acted Dec. 31, 1930. On that date the ward had 1,507 members, including 185 children.

**SALT LAKE CITY 21ST WARD.** Ensign Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 7th Avenue (or Ensign Ward), east by M St. (or the 27th Ward), south by South Temple St. (or the 11th Ward), and west by H St. (or the 20th Ward).

The 21st Ward is an outgrowth of the 20th Ward, and was detached and organized as a separate ward July 5, 1877. When first organized, its north and east boundaries extended as far as the mountains. In 1920 the creation of the 27th Ward placed the east boundary on M St., and the creation of the Ensign Ward in 1913 placed the north boundary at 7th Avenue.

For a time after the organization of the ward the saints met for worship in the home of Mark Lindsay on 1st Avenue, but steps were taken immediately towards building a meeting house on 1st Avenue, between Ash and Beech streets (J and K); it was dedicated in 1878. In 1902 a chapel was erected near the site of the former meeting house at a cost of \$13,000. A modern recreation hall with class rooms was erected in 1926 at a cost of \$60,000. It was built on the site of the old meeting house which was torn down.

The 21st Ward belonged to Salt Lake Stake until 1904, when Salt Lake Stake was divided, and the ward then became part of the Ensign Stake.

Andrew H. Burt was the first Bishop of the 21st Ward, he was killed in 1883 by a negro, while acting in his capacity as city marshal, and was succeeded in the bishopric of the ward by William L. N. Allen, who died Nov. 16, 1893, and was succeeded by Marcellus S. Woolley, who was succeeded in 1911 by George H. Wallace, who, having been called to act as a counselor in the

presidency of the Ensign Stake, was succeeded in 1920 by Wm. John Tud-denham, who was succeeded in 1924 by Harold G Reynolds, who acted Dec. 31, 1930. On that date the ward had 1,134 members, including 153 children.

**SALT LAKE CITY 22ND WARD,** Salt Lake Stake, comprises the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 5th North St. (or the 24th Ward), east by 1st West St. (or the 19th Ward), south by 2nd North St. (or the 17th Ward), and west by 4th West St (or the 28th Ward).

The 22nd Ward, an outgrowth of the 19th Ward, was organized March 31, 1889. At that time it comprised all that section of country lying between 2nd West St. and the Jordan River and between 2nd North and the Waim Springs. In 1891 all that part of the 22nd Ward lying north of 9th North St. was organized as the 23rd Ward. About the year 1895 auxiliary organizations were commenced in that part of the 22nd Ward lying west of 8th West St., which was known as the West Branch, but in February, 1902, all that part of the 22nd Ward lying west of 5th West St. (including the West Branch) was organized as the 28th and 29th wards, thus considerably diminishing the western boundary of the 22nd Ward. The organization of the 24th Ward in February, 1906, reduced the northern boundary of the 22nd Ward to 5th North St., and in April, 1909, the eastern boundary of the ward was extended to 1st West St. instead of 2nd West St., and the western boundary to 4th West instead of 5th West.

Immediately after the organization of the ward, a meeting house was built on 3rd North St., but in 1919 a fine modern chapel, constructed of brick and concrete with steel reinforcements, was erected on the southwest corner of 2nd West and 4th North streets, at a cost of \$40,000.

When Salt Lake Stake in 1904 was divided into four stakes, the 22nd

Ward remained a part of the reorganized Salt Lake Stake.

Alfred Solomon, the first Bishop of the 22nd Ward, after serving for twenty years, was succeeded in 1909 by Alvin A. Beesley, who was succeeded in 1926 by Frank M. Openshaw, who was succeeded on Jan. 12, 1930, by George D Jørgensen, who acted Dec 31, 1930. On that date the ward had 798 members, including 88 children.

**SALT LAKE CITY 23RD WARD,** Salt Lake Stake, consists of Latter-day Saints residing in that part of Salt Lake City which lies north of 9th North St (or the 28th and 29th wards), eastward it extends to the mountains and westward to the Jordan River

During the so-called land boom in 1889 and following years, a large tract of country in North Salt Lake City was surveyed into building lots and sold at fabulous prices. Among these residence sections were the Superior, Folsom and Maacks additions. George R Jones piped water from a large artesian well and Hyrum P. Folsom piped water from a spring in the mountains to serve the residents who had begun to erect homes on their newly acquired lots, but an insufficient supply of water retarded the growth of the locality for some time. A number of the first residents being Swedish people, Scandinavian meetings were commenced in 1894 for their benefit and continued with success for several years. In the spring of 1891, Angus M. Cannon, president of the Salt Lake Stake, and Bishop Solomon of the 22nd Ward, visited the saints in North Salt Lake and promised them a ward organization if they would erect a meeting house. Consequently, by the end of the year a chapel had been built on Chicago St. near 8th West St., and on Dec. 13, 1891, the saints residing north of 9th North St. were separated from the 22nd Ward and organized as the 23rd Ward. In 1913 the meeting house on Chicago St.

burned down, but was replaced shortly afterwards by a substantial chapel erected on the corner of 14th North between 8th and 9th West streets.

When Salt Lake Stake was divided into four stakes in 1904, the 23rd Ward remained a part of the reorganized Salt Lake Stake.

George R Jones, the first Bishop of the ward, was succeeded in 1909 by Peter A. Ohlin, who was succeeded a few months later by Robert M Holt, who was succeeded in 1921 by John A. Harter, who acted Dec. 31, 1930 On that date the ward had 364 members, including 73 children

**SALT LAKE CITY 24TH WARD** (Old), Salt Lake Stake, consisted of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by South Temple St., east by 6th West St., south by 3rd South St., and west by the Jordan River This (old) 24th Ward was organized April 3, 1898, from the west part of the 15th Ward For some time previously Sunday school and meetings of auxiliary organizations had been held in this district, which was known as the West Branch of the 15th Ward As a large amount of land in the eastern part of the 15th Ward had been purchased by the railroads, it was decided in 1904 to discontinue the 24th Ward on account of the boundaries of the 15th Ward eastward having been diminished by additions made to the 14th Ward The western boundary of the 15th Ward was then extended to the Jordan River, thus covering territory which had formerly comprised the 24th Ward. Edward T Ashton presided over the 24th Ward during the whole time of its existence.

**SALT LAKE CITY 24TH WARD**, Salt Lake Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 9th North St., east by the mountains, south by Girard Avenue, as far west as Center St., and westward by 5th North St. (or the 19th and 22nd

wards), and west by 4th West St (or the 28th Ward).

The 24th Ward was organized Feb. 4, 1906, from the north part of the 19th Ward. Immediately after the organization of the ward, the erection of a substantial brick and stone chapel on the triangle at the junction of Wall St. and 1st West St. was commenced To this chapel, which originally cost \$17,000, improvements and additions have since been made so that it now has an auditorium with a seating capacity of 500 persons In the basement is a spacious amusement hall.

William Wood, the first Bishop of the ward, after serving nearly twenty years, was succeeded in 1925 by his son, Alan G Wood, who was succeeded in 1928 by Daniel H. Nalder, who on July 28, 1930, was succeeded by Oscar Mark Olsen, who acted Dec. 31, 1930. On that date the ward had 745 members, including 123 children

**SALT LAKE CITY 25TH WARD**, Pioneer Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 3rd South St (or the 15th Ward), east by 6th West St (or the 6th-7th Ward), south by 6th South St (or the 26th Ward), and west by the Jordan River

At a special meeting held Jan 11, 1902, attended by members of the Salt Lake Stake presidency, the west part of the 6th Ward was separated from the parent ward and organized as the 25th Ward with Carl A Ek as Bishop Soon after the organization of the ward a substantial brick meeting house, with a seating capacity of 300, was erected on 8th West St between 4th and 5th South streets, facing east. Bishop Ek died Nov. 8, 1912, and was succeeded by George Graham, who acted until Feb. 14, 1926, when he was succeeded by Joseph Hyrum McPhie, who acted Dec. 31, 1930. On that date the ward had 1,120 members, including 272 children. When the Pioneer Stake was organized in 1904, the 25th Ward was

transferred from the Salt Lake Stake to the Pioneer Stake.

**SALT LAKE CITY 26TH WARD,** Pioneer Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 6th South St. (or the 25th Ward), east by 6th West St. (or the 5th Ward), south by 9th South St. (or Cannon Ward), and west by the Jordan River (or Poplar Grove Ward).

At a special meeting held Dec 29, 1901, the west part of the 5th Ward was separated from the parent ward and organized as the Riverside Ward with Lewis G. Hoagland as Bishop. The name chosen for the ward was on account of its proximity to the Jordan River. Four years later (1904) the name was changed to Salt Lake City 26th Ward.

After the organization of the ward, meetings were held for a time at the residence of Bishop Hoagland until a brick meeting house was built on the corner of Jeremy St. and 8th South St., at a cost of about \$6,000. Later, under the administration of Bishop Christensen, an amusement hall was built adjoining the meeting house, at a cost of about \$4,000. In 1927-1928 a fine modern brick chapel was erected on the corner of 9th West and 7th South streets, at a cost of about \$62,000.

Bishop Lewis G. Hoagland was succeeded in 1905 by Frank Stanley, who was succeeded in 1907 by Christen N. Christensen, who was succeeded in 1910 by Kershaw M. White, who was succeeded in 1926 by Charles L. Weed, who presided Dec 31, 1930. On that date the ward had 729 members, including 128 children. At the time of its organization the 26th Ward belonged to the Salt Lake Stake of Zion, but in 1904 it was transferred to the newly organized Pioneer Stake.

**SALT LAKE CITY 27TH WARD,** Ensign Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 7th

Avenue and the Salt Lake City cemetery, east by Virginia St. (or the University Ward), south by South Temple St. (or the 11th and University wards), and west by M St. (or the 21st Ward).

The 27th Ward is an outgrowth of the 21st Ward and was detached and organized as a separate ward Jan. 26, 1902. The creation of University Ward in 1924 changed the east boundary. Previous to this the 27th Ward extended to the mountains.

Meetings in the 27th Ward were held for a time in Taggerts' Hall, but steps were soon taken towards building a meeting house, which was erected in 1928 on the southwest corner of 4th Avenue and P St., facing east. In 1927-1930 an amusement hall was erected adjoining the chapel on the south with additions and improvements to the chapel representing an outlay of \$75,000. When first organized, the 27th Ward belonged to Salt Lake Stake, but when that stake was divided in 1904, the ward became part of Ensign Stake.

James Maxwell was the first Bishop of the 27th Ward, he was succeeded in 1922 by Joel Richards, who acted Dec 31, 1930. On that date the ward had 1,196 members, including 147 children.

**SALT LAKE CITY 28TH WARD,** Salt Lake City, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 9th North St. (or the 23rd Ward), east by 4th West St. (or the 22nd and 24th wards), south by 2nd North St. (or the 16th and 34th wards), and west by 8th West St. (or the 29th Ward). On April 30, 1909, the eastern boundary line of the ward was changed to 4th West St.

The 28th Ward, an outgrowth of the 22nd Ward, was organized Feb. 9, 1902, with Wm. McMillan (who had previously acted as Bishop of the Milford Ward, Beaver Stake) as Bishop. Immediately after the organization of the ward, steps were taken towards the erection of a meeting house, and a

modern brick chapel was erected the same year on the north side of 3rd North St., between 6th and 7th West streets. This building was later enlarged, so that now it has an auditorium seating 450 people, an amusement hall, a Relief Society room and eleven class rooms.

When Salt Lake Stake was divided into four stakes in 1904, the 28th Ward remained a part of the reorganized Salt Lake Stake.

After serving as Bishop for twenty years, Bishop McMillan was succeeded in 1922 by Alfred P. A. Glad, who acted Dec. 31, 1930. On that date the ward had 1,109 members, including 171 children.

**SALT LAKE CITY 29TH WARD,** Salt Lake Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 9th North St. (or the 23rd Ward), east by 8th West St. (or the 28th Ward), south by 2nd North St. (or the 34th Ward), and west by 13th West St. to Leadville Avenue, and thence north by the Jordan River (or Center Ward). At the time of its organization, the western limit of the ward was stated to be the Jordan River, but in 1916 a section of land (included in a western bend of the river), bounded on the north by Leadville Avenue and east by 13th West St., was transferred from the 29th Ward to Center Ward.

The 29th Ward, an outgrowth of the 22nd Ward, was organized Feb. 9, 1902, with Theodore McKean as Bishop. For some time previously, a branch organization, known as the West Branch of the 22nd Ward, had existed in the vicinity, of which Theodore McKean had acted as presiding Elder, and his wife, Sophia Jane Lane McKean, as president of the ward Relief Society. Meetings had been held in a vacant store on 12th West and 6th North streets. Immediately after the organization of the ward, the erection of a fine chapel on the corner of 10th West and 3rd North streets was commenced and com-

pleted the same year at a cost of \$55,000.

When, in 1904, Salt Lake City was divided into four stakes of Zion, the 29th Ward remained part of the reorganized Salt Lake Stake.

Bishop McKean was succeeded in 1910 by Wilford Woodruff Emery, who acted as Bishop of the ward Dec. 31, 1930. On that date the ward had 1,023 members, including 196 children.

**SALT LAKE CITY 30TH WARD,** Pioneer Stake, consists of the Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by 9th South St. (or the 4th Ward), east by East Temple St. (or an extension of the 3rd Ward), south by 13th South St. (or Jefferson Ward), and west by 2nd West and 4th West streets (or the 5th Ward).

Some scattered settlers having located below 9th South St., the original boundary of the 4th Ward, a branch of the Church was organized Dec. 4, 1898, for their benefit, known as the 4th Ward Branch. On Feb. 16th, 1902, this district was organized as the Salt Lake City 30th Ward with Heber S. Cutler (formerly a counselor in the 4th Ward) as Bishop.

A brick meeting house was erected in the 4th Ward Branch in 1900 at a cost of \$1,500. It was used until 1913, when the corner stone for a fine new commodious chapel on the corner of Jefferson and Goltz streets, between 9th and 10th South streets, was laid on June 15 that year. When the ward was organized in 1902 it belonged to the Salt Lake Stake of Zion, but in 1904 it was transferred to the newly organized Pioneer Stake. Bishop Heber S. Cutler was succeeded in 1919 by Charles Cottrell, jun., who was succeeded in 1926 by Leonard B. Cluff, who was succeeded in 1929 by George Charles Phillips, who acted Dec. 31, 1930. On that date the ward had 1,109 members, including 219 children.

**SALT LAKE CITY 31ST WARD,** Liberty Stake, consists of Latter-day Saints residing in that part of Salt

Lake City which is bounded on the north by 9th South St. (or the 1st Ward), east by 9th East St. (or Le Grand Ward), south by 13th South St. (or Hawthorne Ward), and west by 7th East St. (or Liberty Ward).

The 31st Ward was organized from the southern portion of the 1st Ward on Feb. 23, 1902. At the time of its organization it had only 148 members, which number had grown to 700 in 1906. As the population in the eastern part of the 31st Ward increased, it was found necessary to create a new ward, and on Sept. 7, 1913, the Le Grand Ward was organized from the eastern part of the 31st Ward, or all that part east of 9th East St.

In June, 1902, a meeting house constructed of brick and stone, was commenced on 9th East St., between Yale and Princeton avenues, and completed in November of the same year. To this an addition, costing \$40,000, was made in 1908. In 1927 more land was purchased in the vicinity of the old building. This structure was remodeled and a handsome edifice constructed at an expense of about \$100,000, which contains an auditorium, seating 500 people, an amusement hall with modern stage, a banquet hall, 14 class rooms and a pipe organ.

When first organized, the 31st Ward belonged to the Salt Lake Stake of Zion, but when the Liberty Stake was organized in 1904 it became a part of that stake.

Edwin S. Sheets was the first Bishop of the ward. He was succeeded in 1908 by Lewis A. Merrill, who was succeeded in 1911 by Edward M. Ashton, who in 1913, on account of the organization of Le Grand Ward, was no longer by residence within the limits of the ward, was succeeded by J. Percy Goddard, who was succeeded in 1926 by June Bennion Sharp, who presided Dec. 31, 1930. On that date the ward had 1,281 members, including 54 children.

**SALT LAKE CITY 32ND WARD,** Pioneer Stake, consists of Latter-day

Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by South Temple St. (or Center Ward), east by the Jordan River (or the 15th and 25th wards), south by 6th South St. (or Poplar Grove Ward), and west by Orange St., or the Brighton Ward.

Salt Lake City 32nd Ward was organized May 19, 1902, from a district known as East Brighton (formerly a part of Brighton Ward), with Robert Sherwood as Bishop. After the organization of the ward, meetings were continued in a house donated to the district in 1896 by Robert Sherwood, in which regular Sunday school sessions and occasional meetings had been held for some years. In 1925, however, a substantial brick chapel was partly erected on the corner of Navajo St. and Iola Avenue, at a cost of \$17,000.

When first organized in 1902, the 32nd Ward belonged to Salt Lake Stake, but in 1904 it was transferred to the newly organized Pioneer Stake.

Bishop Robert Sherwood was succeeded in 1911 by John Joseph Gertsner, who was succeeded in 1925 by Christian O. Jensen, who was succeeded in 1930 by Richard F. W. Nickel, who acted Dec. 31, 1930. On that date the ward had 725 members, including 161 children.

**SALT LAKE CITY 33RD WARD,** Liberty Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 3rd South St. (or the 11th and University wards), east by Fort Douglas Military Reservation, south by 6th South St. (or Emigration Ward), and west by 10th East St. (or the 10th Ward).

The 33rd Ward is an outgrowth of the 10th Ward and was organized Dec. 28, 1902. At the time of its organization it had a membership of 451. In 1903 a substantial stone and brick chapel was erected on 11th East St., between 4th and 5th South streets, meetings having been held during its construction in private houses in the



winter and in a tent pitched in the rear of George Buckle's home during the summer.

When first organized, the ward belonged to Salt Lake Stake, but when Liberty Stake was organized it became part of that stake.

Robert D Brighton was the first Bishop of the 33rd Ward; he was succeeded in 1911 by Edwin S. Sheets, who acted until his death Jan. 9, 1919, and was succeeded by Charles E. Forsberg, who was succeeded in 1926 by Dr Joseph H Grant, who was succeeded in 1928 by Joseph L. Wirthlin, who acted Dec 31, 1930. On that date the ward had 976 members, including 162 children.

**SALT LAKE CITY 34TH WARD,** Salt Lake Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 2nd North St (or the 29th Ward), east by 7th West St. (or the 16th Ward), south by South Temple St (or the 15th Ward), and west by the Jordan River (or Center Ward).

The 34th Ward, an outgrowth of the 16th Ward, was organized Sept 2, 1917, with Stephen T Durrant, jun., as Bishop Steps were immediately taken toward the erection of a modern brick chapel on 8th West St, between North Temple and 1st North streets, which was completed in 1920, at a cost of \$56,000

Bishop Durrant was succeeded in 1920 by Le Grand P Backman, who was succeeded in 1927 by Stephen Burton Newman, who acted Dec 31, 1930. On that date the ward had 848 members, including 155 children.

**SALT LAKE STAKE OF ZION** consists (1930) of Latter-day Saints residing in the northwest part of Salt Lake City, extending north to the Davis County line (or South Davis Stake), east to North State St, City Creek Canyon and Main St, Salt Lake City, (or Ensign Stake), south to 3rd South St. (or Pioneer Stake), and west to the Great Salt Lake. It contains the following wards: Salt Lake City 14th,

15th, 16th, 17th, 19th, 22nd, 23rd, 24th, 28th, 29th, 34th, Capitol Hill and Center

The Utah pioneers, under the leadership of Brigham Young, arrived in Great Salt Lake Valley in July, 1847, and on Aug. 22, 1847, the territory upon which the new colony had located was named the Great Salt Lake City of the Great Basin of North America. As Pres Brigham Young was anticipating an immediate return to Winter Quarters, the temporary gathering place of the saints on the Missouri River, John Smith, an uncle of the of the Prophet Joseph Smith, was appointed to preside over the saints in Great Salt Lake Valley. On Oct 3, 1847, Charles C Rich and John Young were set apart as counselors to Pres John Smith and a High Council for the new stake was appointed.

On Feb 22, 1849, the territory within the Salt Lake City survey was organized into nineteen wards, numbered consecutively 1 to 19. The country lying south of the city and east of Jordan River was organized into three wards, namely, Canyon Creek, Mill Creek and Cottonwood, the country lying west of the river was organized as the Canaan Ward (later West Jordan), and the settlers residing north of Salt Lake City as the Sessions Settlement (Bountiful), Cherry Creek Settlement (Centerville), North Cottonwood (Farmington), and Brown's Fort (Ogden). In 1850, by Act of the U S Congress, the Territory of Utah was organized which, in 1852, was divided into counties, at which time Salt Lake Stake extended over Salt Lake and Davis counties. In 1877 Davis Stake was organized, which restricted the boundaries of Salt Lake Stake within the limits of Salt Lake County. In 1899 Salt Lake Stake consisted of 51 wards, namely, 24 in Salt Lake City, (numbered consecutively 1 to 24), fifteen on the east side of Jordan River, namely, Big Cottonwood, Cannon, Crescent, East Jordan (Midvale), East Mill Creek, Draper, Farmers, Forest Dale, Granite, Mill Creek, Mountain

Dell, Sandy, Sugar House, South Cottonwood and Union wards, and twelve on the west side of the river, namely, Bingham, Bluff Dale, Brighton, Center, Granger, Herriman, Hunter, North Jordan (Taylorsville), Pleasant Green, Riverton, South Jordan and West Jordan wards.

In 1900 the so-called country wards were separated from Salt Lake Stake and organized as the Jordan and Granite stakes, Jordan Stake taking Bingham, Bluff Dale, Crescent, Draper, East Jordan, Granite, Herriman, Riverton, Sandy, South Jordan, Union and West Jordan wards, and Granite Stake taking Big Cottonwood, East Mill Creek, Farmers, Forest Dale, Granger, Hunter, Mill Creek, Mountain Dell, North Jordan, Sugar House and South Cottonwood wards

In 1904 the wards in Salt Lake City were organized into four stakes of Zion, the northeast part taking the name of Ensign Stake, the southeast part that of Liberty Stake, and the southwest part that of Pioneer Stake. The northwest part, reorganized March 25, 1904, retained the name of Salt Lake Stake as a continuation of the original Salt Lake Stake. After this division Salt Lake Stake consisted of only ten wards, namely, Salt Lake City 14th, 15th, 16th, 17th, 19th, 22nd, 23rd, 28th and 29th and Center. Nephi L. Morris was chosen to preside over the reorganized Salt Lake Stake. Since that time, three new wards have been added to the stake, namely, the 24th Ward (the second ward organized under this name), taken in 1906 from part of the 19th Ward; the 34th Ward, taken in 1917 from part of the 16th Ward, and Capitol Hill Ward, organized in 1924 for the Latter-day Saints who had located in the vicinity of the State Capitol. Stake conferences are held quarterly in the Assembly Hall, Salt Lake City.

John Smith, the first president of the original Salt Lake Stake, being appointed presiding Patriarch of the Church, was succeeded in 1848 by Charles C. Rich, who, being called to

the Apostleship, was succeeded in 1849 by Daniel Spencer, who, being called on a mission to Europe, was succeeded in 1858 by David Fullmer, who was succeeded in 1856 by Daniel Spencer, who had returned from his mission, and who then served as president of the stake until his death Dec. 8, 1868, when he was succeeded by John W. Young, who was succeeded in 1874 by George B. Wallace, who was succeeded in 1876 by Angus M. Cannon, who, after having acted for twenty-nine years, was succeeded at the reorganization of the stake in 1904 by Nephi L. Morris, who, after acting for twenty-five years, was succeeded in 1929 by Wilford A. Beesley, who presided Dec. 31, 1930. Following is a list of counselors in the Salt Lake Stake presidency. First counselors: Charles C. Rich, 1847-1848; John Young, 1848-1849; David Fullmer, 1849-1853; Thomas Rhoads, 1853-1856; David Fullmer (2nd term), 1856-1866; George B. Wallace, 1866-1874; William H. Folsom, 1874-1876; David O. Calder, 1876-1884; Joseph E. Taylor, 1884-1904; George R. Emery, 1904-1922; Edward T. Ashton, 1922-1923; Harden Bennion, 1923-1929, and John B. Matheson, 1929-1930. Second counselors: John Young, 1847-1848; Erastus Snow, 1848-1849; Willard Snow, 1849-1852; Phineas H. Young, 1852-1856; Thomas Rhoads, 1856-1860; George B. Wallace, 1860-1866; Joseph W. Young, 1866-1868; John T. Caine, 1868-1876; Joseph E. Taylor, 1876-1884; Charles W. Penrose, 1884-1904; Edward T. Ashton, 1904-1922; Wilford A. Beesley, 1922-1929, and Irvin S. Noal, 1929-1930. Stake clerks: Geo. F. Gibbs, 1877; Wm. W. Taylor, 1877-1884; John Q. Cannon, 1884-1887; James B. Sterling, 1887-1902; Leo Hunsaker, 1902-1904; John E. Cottam, 1904-1915; John C. Lake, 1915-1917; Shirley P. Jones, 1917-1924, and Edwin Circuit, 1924-1930.

**SALT LAKE TEMPLE** (The), in Salt Lake City, Utah, is the fourth temple erected in Utah. It is spoken

of as the "Great Temple" on account of it being the largest and most expensive temple yet built by the Latter-day Saints. Its erection occupied a period of forty years, owing to its massive construction and also due to the fact that in this period the Latter-day Saints, in spite of their poverty, built three other temples in Utah, namely, the St. George, Logan and Manti temples. From 1855 to 1889 a smaller building, known as the "Endowment House," in Salt Lake City, served some of the purposes of a temple

On July 28, 1847, or four days after the arrival of Pres. Brigham Young in Great Salt Lake Valley, he designated the site where a temple should be built and on a motion of Apostle Orson Pratt, expressing approval of the location, was carried unanimously. Shortly afterwards the Temple Block, a square of ten acres, was surveyed and the ground dedicated Feb. 14, 1853. The corner stone of the temple was laid by Pres. Brigham Young on April 6, 1853. It was decided in 1852 to surround the entire Temple Block with a wall 15 feet high, which was subsequently built and still stands.

Granite obtained from Little Cottonwood Canyon, 20 miles distant, was used in the construction of this magnificent temple. In the early days huge blocks of granite were brought from the canyon by ox teams, four or five days being required to transport each block. The architectural plan was presented by Pres. Young and the structural plans worked out under his direction by Truman O. Angell, the Church architect. It is an oblong structure, extending east and west. The dimensions are 186x99 feet. The main walls are 107 feet in height and vary in thickness from 8 feet at the base to 6 feet higher up. At the east end of the building are three pinnacled towers, the height of the center one being 210 feet. There are three similar pinnacled towers on the west end, the height of the center one being 204 feet. Each of these six pinnacles has four stages, the lower three in each being

ornamented with four smaller pinnacles. Standing on the capstone of the center tower on the east is a hammered copper statue representing the Angel Moroni, with a trumpet, proclaiming the restoration of the gospel. This colossal figure is 12 feet in height and is heavily gilded with pure gold leaf, making an imposing appearance. The temple consists of four floors of lofty, elegantly finished and beautifully furnished rooms. In the basement floor is a magnificent baptismal font which rests upon the backs of twelve life-sized bronze oxen.

The capstone of the temple was laid April 6, 1892, after which work was continued with vigor so that the "Great Temple" was dedicated on April 6, 1893, by Pres. Wilford Woodruff. The dedicatory services were repeated until April 18th, and again on April 23rd and 24th. The approximate cost of the erection and furnishing of this magnificent edifice is estimated at \$4,000,000, a large part of which was subscribed by voluntary donations of means and labor by the Latter-day Saints. (For further details see *The House of the Lord*, by James E. Talmage and *The Great Temple*, by D. M. McAllister.)

**SALT LAKE THEATRE**, the erection of which was a stupendous undertaking at the time, was built in 1861-1862, on the northwest corner of the intersection of State and First South streets, Salt Lake City, in conformity with the policy of President Brigham Young that "the people must have amusement as well as religion." William H. Folsom was the architect who drew the plans and superintended the work, while Hiram B. Clawson was Pres. Young's manager in its construction. Architect Folsom received considerable assistance from Elias L. T. Harrison, an architect from London, a newly arrived convert, who, being a great admirer of the Drury Lane Theatre in London, assisted in the architectural design of the interior of the building. Another useful man arrived in Utah just when needed. This was

George M. Ottinger, the gifted artist, who was at once set to work painting the scenery and he made the first scenery used in the theatre

The size of the edifice on the ground floor was 80x144 feet, and 40 feet high from the water table to the square. The front was decorated with two Grecian Doric columns. The auditorium had a parquet, dress circle, and three balconies. No theatre of its size and up-to-date construction was to be found in the West for many years afterwards.

It must be remembered that the erection of this building was eight years before the advent of the Union Pacific Railroad. There being no gasoline engines or electricity, a water-wheel was constructed in a branch of City Creek adjacent to the building, and this wheel, connected with a shaft and gearing, hoisted up all the massive timbers used in the erection of the house. Most of the nails used were hand-made, and wooden pins and rawhide thongs played an important part in the construction. The theatre was built as a community enterprise, and the laborers cheerfully accepted as payment for their services tithing office orders for food or merchandise, or written promises of future theatre tickets.

The theatre was formally opened on March 6, 1862, President Daniel H. Wells offering the dedicatory prayer. The capacity of the auditorium was 1,500 people and it was crowded from pit to ceiling.

For a time the Deseret Dramatic Association, an amateur affiliation, gave performances twice a week, after which Thomas A. Lyne, a veteran actor from Nauvoo, Illinois, organized a stock company and Hiram B. Clawson, the manager of the theatre, occasionally imported stars, the first being Mr. and Mrs. Selden Irwin, who had been playing in Denver, and who spent the winter of 1863-1864 in Salt Lake City. The Irwins were followed by George Pauncefort, and later by the much be-

loved Julia Dean Hayne, etc. Among those who played with the early day actors in the Salt Lake Theatre was Mrs. Asenath Adams, mother of Maude Adams, and the great actress herself made her debut on the boards of this theatre as a babe in arms. After the completion of the Transcontinental Railroad through Utah in 1869, many great artists, anxious to play in the famous Salt Lake Theatre, performed here and later Salt Lake City became one of the histrionic centers of Western America.

The first director of the theatre orchestra, composed of twenty members of the best musical talent in the territory, was Professor Charles J. Thomas, a recent arrival from England. Two years later he was succeeded by George Careless, another talented musician and composer.

In the early days, produce was accepted in payment of tickets, grain, chickens, and other merchandise being delivered at the nearby tithing office and receipt for value in theatre tickets given in exchange.

After sixty-six years of service, the Salt Lake Theatre was torn down in 1928, the site having been sold to the Mountain States Telephone Company, which contemplated the erection of a modern office building there.

**SALTAIR**, a pleasure resort, is situated on the shore of the Great Salt Lake about 12 miles west of the center of Salt Lake City. The great structure has a dancing pavilion 250 feet long and 140 feet wide. It is built without central supports on the same general plan as the great tabernacle and affords dancing room for a thousand people.

Saltair was built in 1893 at an expense of about half a million dollars and was opened June 8, 1893. The resort was almost entirely destroyed by fire in 1925, but was rebuilt in 1926. At the close of 1930 it was still a popular resort, the only pleasure resort of its kind in the world, owing to

its location on the shore of the great inland sea.

**SAMARIA WARD**, Malad Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing in the town of Samaria and immediate vicinity. This town is pleasantly situated on a level tract of country extending from the Malad River on the east to the mountains on the west. The townsite, which is surveyed into regular ten-acre blocks with streets six rods wide, is nine miles by the nearest traveled road southwest of Malad, the stake headquarters. Nearly all the inhabitants of Samaria are Latter-day Saints, and the only public buildings in the town are a meeting house, built in 1891, and a brick school house.

The first settlers of Samaria were John Evan Price and his son Daniel E. Price, who arrived on the present site of Samaria Feb 10, 1868. Other settlers arrived about the same time. The first habitation on the present site of Samaria was a dug-out built April 16, 1868, on the bank of Samaria Creek, about 1½ blocks east of where the Samaria Co-op Store now stands. Brother Price, in speaking about these earlier days, said that his was the only white family there, all the neighbors being Indians. Thomas S. Thomas took charge of the settlement at the beginning, and when the saints were organized into a regular branch of the Church as a part of the Malad Ward Nov. 18, 1868, he was duly appointed presiding Elder of the branch. The first water for irrigation purposes was obtained by the people of Samaria from the Warm Springs, originally known as John Thorpe's Spring, three miles north of the present townsite. Later irrigation water was obtained from the head of Little or West Malad River. A school district was organized in Samaria in 1869, and a school house built the same year. In that year, also, Thomas S. Thomas, who resigned as president, was succeeded by Samuel D. Williams as president of the branch. When the Malad

Stake of Zion was organized in 1888, Samaria, together with the other settlements in Malad Valley, were detached from the Oneida Stake to become a part of the new Malad Stake.

The saints of Samaria Branch were organized as a bishop's ward Oct 31, 1880, with Jonah Evans as Bishop. He was succeeded in 1897 by Daniel E. Price, who in 1912 was succeeded by William W. Williams, who in 1913 was succeeded by Hyrum Peterson, who in 1914 was succeeded by David Hughes, who in 1927 was succeeded by John P. Roderick, who in 1930 was succeeded by James H. Williams, who presided Dec 31, 1930, on which date the Samaria Ward had a membership of 369, including 77 children.

**SAMOAN MISSION** (The) embraces the group of islands in the South Pacific Ocean known as Samoa, or Navigator Islands, now partly owned by the United States. The Samoan Islands lie between 13 deg 30 min. and 14 deg 30 min south latitude, and between 168 deg. and 173 deg. west longitude. With the exception of one (Rose Island) the Samoan Islands are of volcanic origin; most of them are lofty and broken, and rugged in appearance, rising in some places to nearly 4,000 feet above sea level, and covered with the richest vegetation. The soil, formed chiefly by the decomposition of volcanic rock, is rich, and the climate is most delightful. The forests and plantations, which include bread-fruit, cocoanut, banana, etc., are remarkably thick. The orange, lemon, tacca (from which a kind of sago is made), coffee, sweet potatoes, pineapples, yams, nutmeg, wild sugarcane, and many other important plants grow luxuriously.

The Samoan group comprises 14 islands, of which only Savaii (700 square miles), Upolu (500 square miles), Tutuila (200 square miles), and the Mannua group (26 square miles) are important. The total area is about 1,700 square miles. Barrier reefs encircle the larger islands, more or less,

and especially Upolu Between the outer reef and the shore stretch lagoons of multicolored water, varying in width from 200 yards to two or three miles. This generally smooth belt of water is in effect a canal encircling the islands, and is the highway along which all intercourse is had between different points of the islands. The members of the Church on these islands are nearly all natives (Polyynesians).

In December, 1862, Walter Murray Gibson, who, through self-appointment, presided over the Hawaiian Mission at that time, called Kimo Beho and Samuela Manoa, two native L. D. S. Elders of Hawaii, to go to Samoa as missionaries. Beho, a married man, was about 50 years old, he left his wife in Hawaii when he started for Samoa. Manoa was a single man, about 27 years old. The two Elders sailed from Honolulu Dec. 23, 1862, on a whaling vessel, and arrived at Aunu'u, one of the Samoan group, Jan. 24, 1863. Beho was one of Gibson's twelve apostles, Manoa, who was born on the island of Maui, in Hawaii, was baptized on Maui when Elder William W. Cluff labored there as a missionary, he had been ordained a Teacher and an Elder and was subsequently ordained a Seventy by Gibson. After their arrival in Samoa, Beho and Manoa spent several months on the island of Aunu'u, but it is reported that they only baptized one person. After a while they extended their labors to the larger island Tutuila, where they baptized quite a number of natives and lived among them. Altogether they baptized 42 souls, most of them on the east end of the island of Tutuila. Still later, Beho went to Apia, on the island of Upolu, and baptized four on that island. It is understood that the two Hawaiian brethren baptized in all about 50 persons on the Samoan Islands. In 1868 Manoa married a Samoan wife.

Under date of April 15, 1871, Elder Harvey H. Cluff relates that a communication had been received from

Samoa to the effect that the two Hawaiian brethren, who had been sent there from Hawaii ten years before, were doing a good work among the people of Samoa; that they had raised up branches of the Church and had built meeting houses, and that there were something like 200 members of the Church in Samoa. George Nebeker, president of the Hawaiian Mission, wrote under date of Aug. 19, 1872, that good news had been received from the Hawaiian brethren laboring as missionaries in Samoa, but that they were anxious to hear from their brethren in Zion. Elder Beho died at Tula, Tutuila, June 3, 1876, after which Manoa continued to hold meetings until Nov. 3, 1882, when he met with an accident which confined him to the house for 15 months, during which time the natives who belonged to the Church joined other denominations. During the following six years, or until 1888, the preaching of the gospel in Samoa was at a standstill.

In June, 1888, Elder Joseph H. Dean, who was laboring as a missionary in Hawaii, was called on a mission to Samoa, to open the gospel door to the inhabitants of that archipelago. Together with his family he sailed from Honolulu, June 10, 1888, and arrived at Pologa, Tutuila, June 17, 1888. From Tutuila Elder Dean and family went to the island of Aunu'u, where they arrived June 21st. There they were received and made comfortable by Manoa and his wife.

Elder Dean held his first meeting on Aunu'u June 24, 1888, speaking to the assembled people, with Manoa as interpreter. The following day (June 25) Elder Dean baptized his first convert (Malaea, a native woman) in Samoa; he also re-baptized Manoa and ordained him an Elder. Success followed the labors of Elder Dean, who soon baptized a number of other natives. Missionary labors were also extended to the island of Tutuila.

On Oct. 11, 1888, three American Elders arrived in Aunu'u, to labor as missionaries, viz, William O. Lee and

wife and baby; Adelbert Beesley and Edward J. Wood. On Oct. 27, 1888, a new L. D. S. meeting house erected on Aunu'u was finished. It was a nice, comfortable, commodious building, 18 by 36 feet. The saints enjoyed a feast and concert in commemoration of the event. On Sunday, Oct. 28, 1888, the first conference on the Samoan Islands was held in the new Aunu'u meeting house, at which time the house was dedicated to the Lord. On this occasion the general and local Church authorities were sustained, and Elder Wm. O. Lee was sustained as superintendent of the Sunday school, with Adelbert Beesley and Manoa as his assistants. A Sunday school had been taught on Aunu'u before but no general organization effected. A Relief Society was also organized at Aunu'u, with Sister Florence R. Dean as president and Louisa C. Lee and Leutuva, a native woman, as counselors. Pologa was also chosen as a missionary to labor in connection with the white Elders on the island of Tutuila. According to the statistical report read at this time, the Samoan Mission consisted of 35 baptized members of the Church, including 2 Elders, 1 Priest, and 3 Deacons. Of missionaries there were five in the mission, namely, four Americans and one Hawaiian.

In November, 1888, Elders Dean, Beesley and Wood made a trip around the island of Tutuila, visiting nearly all the towns or villages on the island and holding meetings in nearly all of them. In December the four Elders from Zion (Dean, Lee, Wood and Beesley) went to Leone, on the west coast of Tutuila, where they bought a first class boat, with sails, masts, anchor, four oars, and everything complete, with new copper fastenings, for \$140. The brethren were exceedingly pleased with the idea of owning a boat, which would enable them to travel from place to place and from island to island. The boat was dedicated by Pres. Dean Jan. 9, 1889, and named "Faaliga", which is the native word for "revelation".

With this short history of the Sa-

moan Mission, we may summarize by saying that during the following years missionary work was carried on on all the principal islands, mostly on Tutuila, Upolu and Savaii. Many natives were baptized, branches organized, meeting houses erected, and missionary labors generally were fraught with success. On Dec. 31, 1893, there were 253 baptized members of the Church in Samoa, including 3 Elders, 2 Priests, 12 Teachers, 5 Deacons and 231 lay members. On that date 27 Elders and 4 missionary sisters from Zion were laboring on the islands as missionaries. Elder Andrew Jensen visited the mission in 1895 in the interest of Church history.

Many other Elders arrived from America and the statistical report of Dec. 31, 1930, showed that the total number of baptized members in Samoa was 4,491, including 3 Seventies, 44 Elders, 62 Priests, 31 Teachers, 163 Deacons, 3,304 lay members, and 884 children under 8 years. There were 18 missionaries from Zion laboring on these islands (including one sister), besides 68 local missionaries.

Following is a complete list of Elders who have presided over the Samoan Mission from the beginning: Kimo Beho, 1863-1876; Samuel Manoa, 1876-1888; Joseph H. Dean, 1888-1890; William O. Lee, 1890-1892; George E. Browning, 1892-1893; Ransom M. Stevens, 1893-1894; Thomas H. Hilton, 1894-1895; John W. Beck, 1895-1896; Orlando Barrus, 1896; Edward J. Wood, 1896-1899; Wm. L. Worsencroft, 1899; Wm. G. Sears, 1899-1903; Martin F. Sanders, 1903-1905; Thomas F. Court, 1905-1908; Wm. A. Moody, 1908-1912; Christian Jensen, 1912-1913; John A. Nelson, jun., 1913-1916; Ernest Wright, 1916-1918; Willard A. Keith, 1918-1920; John Q. Adams, 1920-1924; Ernest Leroy Butler, 1924-1927, and Willard L. Smith, 1927-1930.

**SAN BERNARDINO, CALIFORNIA.** A number of brethren who had served in the Mormon Battalion, and some who had visited southern Cali-

ifornia on other occasions, being very favorably impressed with the country, expressed their desire to establish settlements of saints there. Although the policy of Pres Brigham Young was to strengthen the settlements already functioning in the Great Basin rather than go further afield, as usual, he gave the wishes of these brethren careful consideration, and at a meeting held in the President's Office in Salt Lake City Feb. 23, 1851, Apostles Amasa M. Lyman and Charles C. Rich were set apart to take a company of prospective settlers to southern California, preside over the affairs of the Church in that state and establish a stronghold for the gathering of the saints in California.

Rendezvous was made at Peteetneet (Payson, Utah Co., Utah), where on March 22nd the company was organized. It consisted of about 500 saints with 150 wagons and was divided into companies of tens, fifties and one hundred—fifty wagons, journeying together.

At Peteetneet, Apostle Parley P Pratt, with a party of seven missionaries (some accompanied by their wives) en route to the Pacific Coast, joined the caravan which left Payson, March 24th. It is to his observations, published in the "Autobiography of Parley P Pratt", that we are indebted for many details of that memorable journey, during which much suffering was endured from thirst while crossing the desert. Of these trials the local histories of San Bernardino, California, often make mention. The company, however, arrived safely, without mishap, on the banks of the Mohave River and encamped at the mouth of the Cajon Pass on May 28th. Here Elder Parley P. Pratt and his company left the caravan and proceeded onward to the Pacific Coast to embark for South America and the Pacific Islands.

The saints encamped at the mouth of the Cajon Pass were obliged to wait there until a location could be secured upon which they might settle. On July 5th and 6th, 1851, a conference

was held in the camp, at which Elders Lyman and Rich were sustained as the presiding authorities of the Church in California. A branch (or stake) was organized, called the California Branch, with David Seeley as president, and Samuel Wolfe and Simeon Andrews as counselors. A high council was also chosen. William Crosby was set apart as Bishop of the new branch with Robert M. Smith and Albert W. Collins as his counselors.

On Sept. 22nd Elders Lyman and Rich concluded arrangements for the purchase of a tract of land containing from 80,000 to 100,000 acres, which was known locally as the San Bernardino Ranch. The price was \$77,000 on time payments. The first payment being made, the saints moved to their new home, which was 12 miles below their previous camping place.

With the energy and perseverance characteristic of L. D. S. empire builders, they at once selected a townsite which was surveyed and, although the city was not legally incorporated until 1854, permission was obtained from the state officials to hold an election at which two justices of the peace and two constables were chosen. This precaution was necessary as the Indians in the district, assisted by a few renegade whites, were somewhat troublesome, and had to be kept in subjection. A military organization of more than 150 able-bodied men was effected with Jefferson Hunt of the Mormon Battalion as captain. More ammunition was secured from the Pueblo de los Angeles, fifty miles distant, and a fort erected covering about eight acres of land. By the end of the year 1851 one hundred dwellings had been built inside the fort in which, at least, that number of families were housed. A ditch also had been dug, bringing water from nearby creeks, and a canvas pavilion had been constructed which was used as a school during the week, in which about 125 pupils received instruction from Bro. Wm. Stout. Sacrament meetings and other Church assemblies were also held



in this pavilion. Within the enclosure a flowing well had been driven in case the water supply from the creeks should be cut off by the Indians.

San Bernardino County was organized in 1853, Elders David Seeley, Henry G. Sherwood and John Brown being chosen commissioners. The Century Annals of San Bernardino County give the names of heads of families at San Bernardino at that time and the local reports state that the Mormons were ideal colonists.

After the organization of the county more colonists from Utah came to the settlement and also a number of non-Mormons, including some Jews, so that it was necessary to secure more land and part of the Chino (or Williams) Ranch was purchased by the settlers. As payments on the land became due the people united in their efforts to meet the deficiency by selling some of their cattle, produce and other things and by making a strenuous effort to pay for their own holdings that the means might be used by their leaders. Some of the brethren were appointed to go to the gold mines in an effort to raise funds, but did not meet with much success as they found the miners discouraged and in an almost starving condition. However, in due time the indebtedness was duly wiped out.

On July 4, 1856, about 2,000 members of the branch sat down to a feast at San Bernardino, at which joy and happiness prevailed except that a few apostate Mormons, and Spaniards strove to make a disturbance. Shortly afterwards a general reformation took place, most of the saints at San Bernardino being rebaptized, as many as one hundred in a day being recorded. Following is a list of stock, etc., owned by the saints at this time: American cows, 12,516; California steers, 618; American oxen, 230; horses, 1,383; mules, 229; sheep, 3,917; goats, 505, and hogs, 537. Seven saw mills, two shingle mills and three grist mills were in operation.

San Bernardino was the rendezvous for many missionaries sailing for

foreign lands from the Pacific ports, and many returning missionaries, with their small companies of migrating saints, spent some time in the settlement before proceeding to Salt Lake Valley.

As is always the case when the success of Mormon colonists attracts a number of adventurers and land sharks, the political situation in San Bernardino became tense and election days a time of tumult, and many of the saints remembered with yearning in their hearts the peaceful vales of Utah. Hence most of the settlers rendered willing obedience to the instructions of Pres. Brigham Young in 1857 to the effect that the San Bernardino colonists should return to the "Valleys of the Mountains" to defend their mountain homes from invasion by Johnston's Army which, on account of misrepresentation by enemies of the saints, was approaching the borders of Utah. At the close of 1858 only a few of the faithful saints were left in San Bernardino.

During their six years sojourn in San Bernardino, however, these Mormon colonists made an enviable record and a name that is referred to in history in terms of commendation and respect.

**SAN BERNARDINO DISTRICT** of the California Mission consisted in 1930 of the Latter-day Saints residing in San Bernardino and Riverside counties, California, or the southeast part of that state, with headquarters at San Bernardino. At the close of 1930 there were 602 members of the Church (including 124 children) in the Ontario and Riverside branches, but the membership of the San Bernardino Branch was not reported. All of these branches owned their own chapels. There was also a Sunday school organization at Elsinore.

**SAN DIEGO DISTRICT**, of the California Mission, consisted in 1930 of the Latter-day Saints residing in San Diego and Imperial counties, in the extreme south end of the state of Cali-

ifornia with headquarters at San Diego. It consisted of four organized branches of the Church, namely, East San Diego, Logan Heights, National City, and San Diego. Exclusive of Logan Heights Branch, not reported, the district had a total population of 836 in 1930, including 235 children.

**SANDY**, East Jordan Stake, Salt Lake Co., Utah, is a town and business center on the Los Angeles and Salt Lake Railroad, about 12 miles south of the Temple Block, Salt Lake City. The origin of the name is uncertain, some claiming that it was given because of the sandy nature of the soil in this region of country, and others that it was named in honor of Alexander Kinghorn, commonly known as "Sandy", the engineer who ran the first locomotive into the station.

The site of Sandy, on account of its altitude, was chosen in 1871 by the location of a station from which a branch line could be built to the mouth of Little Cottonwood Canyon, mining operations in that canyon at the time being quite active, and for several years Sandy was the shipping point also for the mines at Bingham and Tintic in Utah, and Pioche in Nevada. After the advent of the railroad in 1871, several smelters were located in the vicinity of Sandy, among which may be mentioned the "Saturn", the "Flagstaff" and the "Mountain Chief" (also called Mingo). These mining operations drew into the district a somewhat rough element and several shooting frays are noted in the early history of Sandy. Smelting is still continued in the district.

Meetings were held in a rented hall in Sandy for the Latter-day Saints residing there and in the vicinity as early as 1873, with Isaac Harrison as presiding Elder. He acted under the direction of the bishopric of South Cottonwood Ward. Later meetings were held in a room of the Utah Southern Railroad until Bro. Andrew O. Gaelte opened his private residence to the saints free of charge. In 1874 a

lumber building was purchased to serve as a chapel and moved to a location near the place where the Sandy 1st Ward meeting house now stands. Elder Isaac Harrison was succeeded in the presidency of the branch by William Newell, who in turn was succeeded by Elder Isaac Harrison, serving a second term. In 1877, when the Union Ward was organized, the saints at Sandy were organized as a branch of that ward with John W. Sharp as presiding Elder. He presided until Sept. 3, 1882, when the Sandy Branch was organized as a ward with Ezekiel Holman as Bishop. Soon after the organization of the ward a frame meeting house was erected, the former building being too small to accommodate the members of the ward. This meeting house served until 1900 when a fine chapel, built of pressed brick, was erected in Sandy.

A large number of converts from Scandinavia, especially from Sweden, settled in Sandy, locating on farms and took an active part in the activities of the ward.

Bishop Holman presided until 1892, when, on account of impaired vision, he was honorably released and was succeeded by James Jensen, who presided until the organization of Jordan Stake in 1900, when he was called to act as a counselor in the stake presidency, and was succeeded as Bishop of Sandy Ward by William D. Kuhre, who acted until 1911, when he was called to preside over the Jordan Stake, and was succeeded as Bishop of Sandy Ward by Alva J. Butler, who acted until Sandy Ward was divided into three wards in 1920. Sandy Ward belonged to the Salt Lake Stake of Zion until 1900, when it became a part of the Jordan Stake.

**SANDY 1ST WARD**, East Jordan Stake, consists of Latter-day Saints residing in the eastern part of the town of Sandy, Salt Lake Co., Utah, and vicinity. Sandy is about 12 miles south of the Temple Block, Salt Lake City.

In 1920 the question of dividing the

larger wards of Jordan Stake was under consideration, and it was decided to divide Sandy Ward into three wards, namely, Sandy 1st Ward, Sandy 2nd Ward and Sandy 3rd Ward. This division was made at a conference held at Sandy Nov. 14, 1920, to go into effect Jan. 1, 1921, and at a meeting held Dec. 12, 1920, Alva J. Butler was chosen Bishop of the Sandy 1st Ward. When Bishop Butler moved to Salt Lake City in 1921 he was succeeded by August M. Nelson, who presided over the ward Dec. 31, 1930. When first organized, Sandy 1st Ward belonged to the Jordan Stake of Zion, but when that stake was divided in 1927, it was transferred to the East Jordan Stake. On Dec. 31, 1930, the Sandy 1st Ward had 567 members, including 132 children.

**SANDY 2ND WARD**, East Jordan Stake, consists of the Latter-day Saints residing in the northwest part of the town of Sandy, Salt Lake Co., Utah, and vicinity.

Sandy Ward was divided into three wards at a meeting held at Sandy Nov. 14, 1920, this division going into effect Jan. 1, 1921. At a meeting held Dec. 12, 1920, James P. Jensen was chosen Bishop of Sandy 2nd Ward and acted in that capacity Dec. 31, 1930. When first organized, Sandy 2nd Ward was in the Jordan Stake of Zion, but when that stake was divided in 1927 the ward was transferred to the East Jordan Stake. On Dec. 31, 1930, the Sandy 2nd Ward had 508 members, including 91 children.

**SANDY 3RD WARD**, East Jordan Stake, consists of the Latter-day Saints residing in the southwest part of the town of Sandy, Salt Lake Co., Utah, and vicinity.

Sandy Ward was divided into three wards at a meeting held in Sandy Nov. 14, 1920, this division to take effect Jan. 1, 1921. At a meeting held in Sandy Dec. 12, 1920, Alma F. Smith was chosen as Bishop of Sandy 3rd Ward. He acted until 1926 when he was succeeded by James Ernest Jen-

sen, who presided Dec. 31, 1930. For some time after the organization of the ward meetings were held in the Jordan Stake seminary building, but in 1925 a fine ward chapel was erected on the State Road at a cost of about \$21,000. When first organized, Sandy 3rd Ward belonged to the Jordan Stake of Zion, but when that stake was divided in 1927 it was transferred to the East Jordan Stake. On Dec. 31, 1930, the Sandy 3rd Ward had 576 members, including 107 children.

**SANFORD WARD**, San Luis Stake, Conejos Co., Colorado, consists of the Latter-day Saints residing in the town of Sanford and vicinity. Sanford is about six miles northeast of Manassa and three miles southeast of La Jara on the Denver and Rio Grande Railroad. Sanford is essentially a Mormon town, having been settled by members of the Church and named Sanford in honor of Silas Sanford Smith, the first president of the San Luis Stake. In 1884 Pres. John Taylor and party, when visiting the saints in San Luis valley, felt impressed that the colonists already located at Richfield and at Ephraim should be encouraged to move to a more healthy and suitable location, the site of which they selected where the town of Sanford now stands. Thus in 1885 most of the people from Richfield and Ephraim located on the newly surveyed townsites, where Albion Haggard, a member of the San Luis Stake High Council, had been appointed presiding Elder. In 1886 a meeting house was erected at Sanford.

On April 15, 1888, the Sanford Ward was organized with Soren C. Berthelsen as Bishop. He was succeeded in 1899 by Wm. Orson Crowther, who, being called into the stake presidency, was succeeded in 1911 by James P. Jensen, who was succeeded in 1922 by John B. Reed, who was succeeded in 1924 by Henry W. Valentine, who was succeeded in 1930 by Wm. Alma Crowther, who presided Dec. 31, 1930, on which date the ward had a membership of 682, including 138 children. The

total population of the Sanford Precinct in 1930 was 973, of whom 597 resided in the town.

**SAN FRANCISCO DISTRICT**, of the California Mission, embraced in 1930 thirteen counties of California, namely, San Mateo, San Francisco, Alameda, Contra Costa, Solano, Napa, Marin, Sonoma, Lake Mendocino, Trinity, Humboldt and Del Norte, with headquarters at San Francisco. The district includes two organized branches of the Church outside of the wards of the San Francisco Stake, namely, Hayward and Vallejo, with a Church membership of 165, including 21 children. Sunday school organizations are also functioning at Alameda, Santa Rosa and Walnut Grove.

**SAN FRANCISCO STAKE OF ZION** consists of the Latter-day Saints residing in the cities of San Francisco, Oakland, Berkeley, and other cities and towns in the surrounding country in California. The headquarters of the stake are in the city of Oakland, across the bay from San Francisco. The stake consists of the following organized bishop's wards: Balboa, Berkeley, Dimond, Elmhurst, Martinez, Mission, Oakland, Richmond, San Francisco and Sunset.

As the Latter-day Saint population increased in California, and there were a number of branches in the California Mission which had grown into permanent organizations, with an ever-increasing membership, it was decided to organize some of these largest and more permanent branches into a stake of Zion, which was accordingly done at a special meeting held July 10, 1927, attended by Apostles Rudger Clawson and George Albert Smith. On that occasion the following branches, which hitherto had belonged to the San Francisco Conference, or District of the California Mission, were organized into the San Francisco Stake of Zion, to-wit: Berkeley, Daly City, Dimond, Elmhurst, Martinez, Mission, Oakland, Richmond, San Francisco, and Sunset. Oakland was chosen as the headquar-

ters of the new stake. None of the branches in the other districts of northern California were taken into the stake. Wallace Aird Macdonald, jun., formerly president of the Oakland Branch, was chosen as president of the new stake. John Edward Johnson, former president of the Berkeley Branch, was chosen as first counselor, and Clyde Walter Lindsay, formerly president of the Mission Branch, was chosen as second counselor. Reed S. Gardner, formerly secretary of the California Mission, was chosen as stake clerk. The only change in this stake presidency that took place prior to the close of 1930 was the release of second counselor Clyde W. Lindsay Nov. 16, 1930, and the appointment of Eugene Hilton as his successor. On Dec. 31, 1930, the total membership of the San Francisco Stake was 3,534, including 734 children. Among the brethren of the Priesthood were three Patriarchs, namely, Wm. E. Potts, Gaston L. Braley and Norman B. Phillips.

**SAN FRANCISCO WARD**, San Francisco Stake, San Francisco Co., California, consists of the Latter-day Saints residing in that part of San Francisco lying north of Market and Oak streets and the Golden Gate Park. The city of San Francisco had a population of 634,394 in 1930.

When the San Francisco Stake of Zion was organized July 10, 1927, the San Francisco Branch, which hitherto had formed a part of the California Mission, was organized into a bishop's ward, with Jay C. Newman as Bishop. He was succeeded Oct. 30, 1927, by Claude W. Nalder, who presided Dec. 31, 1930. On that date the San Francisco Ward had a membership of 412 souls, including 50 children.

San Francisco has been connected with the history of the Latter-day Saints almost from the very beginning.

A company of saints which sailed from New York, by way of Cape Horn, arrived in the Bay of San Francisco July 31, 1846, and soon afterwards turned the California or Spanish town

Yerba Buena into the Anglo-Saxon town of San Francisco. These saints, who made the voyage in the ship "Brooklyn," under the direction of Samuel Brannan, constituted the first branch of Latter-day Saints in California. Samuel Brannan took charge of the branch until 1847, when he was succeeded by Addison Pratt, who had returned to America from his mission to the Society Islands. A branch organization was kept up in San Francisco until 1858, when, on account of the Johnston Army troubles, all the Latter-day Saint organizations in California were temporarily discontinued, the saints removing to Utah. While there were a few scattered saints in California continuously from 1858 to 1894, there was no permanent Church organization there. After opening the California Mission anew in 1893, the saints in San Francisco and Oakland were organized as a branch of the Church, and on March 28, 1894, the name of the Oakland Branch was changed to San Francisco Branch with a presiding Elder; it has had a continued existence ever since.

**SAN JOSE (COLONIA SAN JOSE).** Juarez Stake, State of Sonora, Mexico, consisted of a colony of Latter-day Saints residing in San Jose, situated on the Batetio Creek, nine miles north of Colonia Morelos. Colonia San Jose was only a temporary settlement of the saints founded mainly by people from Oaxaca, who had lost their property there by flood in 1905. George Albert Martineau acted as Bishop in 1911, but this settlement, like the other L. D. S. colonies in Mexico, was broken up in 1912.

**SAN JOSE DISTRICT,** of the California Mission, embraced in 1930 Santa Clara County and parts of San Mateo, Santa Cruz, San Benito and Monterey counties, California, with headquarters at San Jose. The district includes three organized branches of the Church, namely, Monterey, Palo Alto and San Jose. On Dec. 31, 1930, there were in Palo Alto Branch 174 mem-

bers, including 60 children, but the membership of the Monterey and San Jose branches was not reported.

**SAN JUAN STAKE OF ZION** consists of the Latter-day Saints residing in San Juan and Grand counties, Utah, with headquarters at Blanding. The stake, in 1930, consisted of only three organized bishop's wards, namely, Blanding, Monticello and Moab. The great majority of the inhabitants within the limits of the San Juan Stake are Latter-day Saint farmers and stock-raisers. All the settlements are surrounded by extensive deserts, and two of them (Blanding and Monticello) are far removed from any railroad communication.

The first attempt made by Latter-day Saints to colonize in that part of Utah now included in the San Juan Stake of Zion took place in 1855, when the authorities of the Church called a number of missionaries, mostly from Manti, Sanpete Co., to locate a settlement among the Indians in the beautiful little valley in which Moab is now situated. This mission, known in the history of the Church as the Elk Mountain Mission, left Manti May 21, 1855, and arrived on the present site of Moab June 12, 1855. The missionaries immediately went to work building a fort, planting crops and assisting the Indians in every way possible. All went well until Sept. 23, 1855, when the Indians went on the war-path, attacked the settlement, killed James W. Hunt, Ed. Edwards and Wm. Behunin, and compelled the settlers to vacate, which they did Sept. 25, 1855. From that time until 1879 no attempt was made to plant colonies in the southeast part of Utah, but in the latter part of 1879 a number of families were called from Parowan and Cedar City to locate a settlement on the San Juan River. In obedience to that call, a company of settlers, under the direction of Silas S. Smith, started from the Iron County settlements and without much difficulty crossed the mountains into Potatoe Valley, where

Escalante is now situated, but from there on, in making a road through the desert to the Colorado River, and especially in crossing the Colorado River and then on the east side, making new roads through a badly broken up country, these pioneer settlers experienced more hardships than any other colony known in the history of the Church who have founded settlements in the Rocky Mountains. However, after extreme suffering and hardships, these sturdy pioneers succeeded in reaching a point on the San Juan River, where they located a colony known as Bluff City. In due course of time Monticello and Moab, in Utah, Fruitland, in New Mexico, and Mancos, in Colorado, were settled by Latter-day Saints, and these were organized into the San Juan Stake of Zion Sept 23, 1883, with Platte D Lyman as president. He was succeeded, temporarily, in 1884 by Jens Nielsen as presiding Bishop, but in 1885 Francis A. Hammond was called from Huntsville, Weber Co., Utah, to preside over the San Juan Stake, with William Halls as first and William Adams as second counselor. In 1897 Platte D Lyman succeeded William Adams as second counselor. In 1898 Platte D Lyman was succeeded by Wayne H Redd as second counselor. Pres Francis A. Hammond was accidentally killed Nov. 27, 1900, and at a meeting held in June, 1901, Platte D Lyman was chosen as president of the San Juan Stake, with William Halls as first and Wayne H Redd as second counselor. Platte D Lyman, who died Nov 13, 1901, was succeeded in the presidency of the San Juan Stake by Walter C. Lyman, who chose William Halls and Wayne H Redd as his counselors. This presidency stood intact until Nov 13, 1910, when Lemuel H Redd, jun., was chosen as president of the stake, with David Halls as first and Albert R. Lyman as second counselor.

On May 21, 1912, the San Juan Stake was divided, and the settlements of the saints in New Mexico and Colorado were organized as the Young

Stake, on which occasion David Halls, who had acted as first counselor in the San Juan Stake, became a member of the presidency in the new stake, and Albert R Lyman was promoted from second to first counselor and George Adams chosen as second counselor in the San Juan Stake. Pres Lemuel H Redd, jun, died June 1, 1923, and the counselors took charge until Nov 25, 1923, when Wayne H. Redd was chosen as president of the stake, with Albert R. Lyman as first and Oscar W. McConkie as second counselor. Joseph B. Harris succeeded Oscar W. McConkie as second counselor Dec. 6, 1925. In December, 1928, Albert R. Lyman was released and Joseph B Harris was promoted to first counselor and Leonard K. Jones chosen as second counselor to Pres Redd. Wayne H Redd presided over the San Juan Stake Dec 31, 1930, with Joseph B Harris as first and Leonard K Jones as second counselor. The first stake clerk of the San Juan Stake was Charles E Walton, who in 1897 was succeeded by Lemuel H. Redd, jun., who in 1901 was succeeded by William Halls, who in 1904 was succeeded by Lemuel H Redd, jun (serving a second term), who in 1905 was succeeded by Peter H Allen, who in 1923 was succeeded by B Frank Redd, who acted Dec. 31, 1930. On this date the San Juan Stake had a total membership of 1,925, including 348 children. Among the Priesthood there were four Patriarchs, namely, Kumen Jones, Wayne H Redd, Alexander Jameson and Benjamin D Black.

**SAN LUIS CONFERENCE**, or District, of the Western States Mission, consists of Latter-day Saints residing in the San Luis Valley, Colorado, in which also the San Luis Stake of Zion is located. The total membership in the district Dec 31, 1930, was 831, including 200 children. There is a branch of the Church at Alamosa and L. D. S. Sunday schools are operating at Fox Creek and Lake View.

**SAN LUIS STAKE ACADEMY,** Manassa, Colorado. In 1879 two settlements, Ephraim and Manassa, were founded by Latter-day Saints in San Luis Valley in the extreme south part of Colorado; later other settlements were founded, including the town of Sanford. In 1906 the San Luis Stake Academy was established in Sanford, where theological education was stressed as well as high school subjects. The school was under the direction of the presidency of the stake and Thomas D. Rees was appointed principal. In 1927 the school was moved to Manassa, where a building, originally intended for an opera house, was secured and remodeled. Besides a regular high school curriculum, a course in elementary agriculture was added in 1910. In 1924, on account of improved educational facilities offered by the state schools in the district, the San Luis Stake Academy was discontinued and L. D. S. theological seminaries established in Manassa and Sanford instead.

Following are the names of the principals of the academy during the 18 years of its existence. Thomas D. Rees, 1906-1908; C. Henry Anderson, 1908-1909; Louis F. Moench, 1909-1910; Frank O. Soule, 1910-1913; Heber C. Snell, A. B., 1913-1914; H. S. Harris, L. L. B., 1914-1919; Wallace F. Bennett, 1919-1920; Frank Y. Gates, 1920-1922; F. G. Eyre, 1922-1923, and Heber D. Clark, 1923-1924.

**SAN LUIS STAKE OF ZION,** the only stake of Zion completely in Colorado, embraces the Latter-day Saints residing in Conejos County, Colorado, organized into three regular bishop's wards and two branches, viz., Manassa, Richfield and Sanford wards, and Romeo Branch (belonging to Manassa Ward) and Morgan Branch (belonging to Richfield Ward). The headquarters of the stake are at Manassa where there is a comfortable stake office, a beautiful stake tabernacle, a ward chapel, recently built, two modern school houses, a L. D. S. Relief

Society hall, a Church seminary building, and a brick amusement hall.

In 1877 some saints from the Southern States, in charge of Pres. John Morgan, arrived in Pueblo, Colorado, to establish a colony in some location considered suitable by the authorities of the Church. They spent the winter of 1877-1878 in Pueblo, living in a sort of United Order. Pres. Morgan returned to the Southern States in the spring of 1878, leaving the saints at Pueblo in charge of Elder James Z. Stewart, an experienced colonizer, who had been instructed by the Church authorities to locate the Southern States saints in a suitable place and to purchase land for that purpose. Later in 1878 the colony left Pueblo and settled upon a tract of land near the Mexican village of Los Cerritos in San Luis Valley, where, in consultation with Elder Lawrence M. Petersen, of Cebolla, New Mexico, a site for a colony had been selected. Bishop Hans Jensen (Hals) of Mantí, Sanpete Co., Utah, was sent to take charge of the colony, to which shortly afterwards his brother, Lawrence M. Petersen, brought a company of converts from New Mexico, other saints from Utah also came to the settlement. In 1879 two more settlements were founded, named respectively Ephraim and Manassa, in honor of the two sons of Joseph, the Hebrew potentate of Egypt. Other settlements were later established in San Luis Valley, but on account of difficulty in obtaining water, and early frosts, some of these were broken up.

The San Luis Stake was organized June 9, 1883, with Silas Sanford Smith as president. He was succeeded in 1892 by Albert R. Smith, who in 1905 was succeeded by Levi P. Helm, who in 1908 was succeeded by Erastus S. Christensen, who in 1914 was succeeded by Hyrum S. Harris, who in 1919 was succeeded by William O. Crowther, who in 1924 was succeeded by James P. Jensen, the present incumbent. Following are the names of the counselors and stake clerks who have acted in San

**Luis Stake:** First counselors: Richard C. Camp, 1883-1884; Soren C. Berthelsen, 1884-1886; Edward Dalton, 1886-1892; Levi P. Helm, 1892-1905; Thomas A. Crowther, 1905-1908; Erastus A. Nielsen, 1908-1911; William O. Crowther, 1911-1919; Samuel Jackson, 1919-1924, and John B. Reed, 1924-1930. Second counselors: William Christensen, 1883-1890; Joseph Francis Thomas, 1890-1893; Thomas Alma Crowther, 1893-1905; Erastus S. Christensen, 1905-1908; Thomas D. Rees, 1908; Samuel Jackson, jun, 1908-1919; John W. Shawcroft, 1919-1924, and John J. Brady, 1924-1930. Stake clerks Albert R. Smith, 1883-1892, Nilson G. Sowards, 1892-1893; Marcus O. Funk, 1893-1904; Stephen A. Smith, 1904-1925, and James A. Holman, 1925-1930. On Dec. 31, 1930, the San Luis Stake had a total membership of 2,171, including 445 children.

If San Luis Valley, with an altitude of about 7,700 feet above sea level, had been two or three thousand feet lower, it would, no doubt, have been one of the best and most attractive valleys in the Rocky Mountain country; even as it is, it has many facilities and the inhabitants are quite prosperous.

**SAN PEDRO BRANCH,** St. Joseph Stake, Cochise Co., Arizona, consisted of a few Latter-day Saints living in a scattered condition in the southeast end of the San Pedro Valley, about six miles from St. David, to which the branch belonged. At an early day a few families settled in the southeast part of the San Pedro Valley. They belonged to St. David Ward until Jan. 23, 1899, when they were organized into a branch of the Church with Joseph Nahum Curtis as presiding Elder. This branch organization was continued until 1909, when it ceased to exist and the remaining members were transferred to St. David Ward.

**SAN PEDRO WARD,** Los Angeles Stake, Los Angeles Co., Calif., consists of the Latter-day Saints residing in San Pedro and Wilmington, which are located at the north end of the San

Pedro harbor. San Pedro, though situated at a considerable distance, is a part of the municipality of Los Angeles.

The San Pedro Ward was organized April 22, 1923, with Joseph W. Covington as Bishop. He was succeeded in 1925 by LeRoy C. Boren, who in 1930 was succeeded by J. Golden Kimball, jun., who presided Dec. 31, 1930. On that date the Church membership of the San Pedro Ward was 256 souls, including 70 children.

**SANTA CLARA WARD,** St. George Stake, Washington Co., Utah, consists of the Latter-day Saints residing in the town of Santa Clara, which is situated on the left bank or the east side of the Santa Clara Creek, about five miles northwest of St. George, in a narrow valley, which at the place where the village is situated is only three-quarters of a mile wide. The farming lands lie both below and above the settlement, in which there is only one principal street, running east and west. The farms at Santa Clara are necessarily small, as the farming land is very limited indeed, but the small area of land is cultivated carefully by the settlers. Santa Clara, a veritable oasis in the desert, is noted for its fine quality of fruit. Grapes and almonds abound, besides apples, peaches, plums, cherries, pears, etc. As a rule four crops of lucern are raised every season. All the inhabitants of Santa Clara are members of the Church and most of them are Swiss or descendants of Swiss saints. Most of the houses in the settlement are built of adobes, but there are also some rock and frame buildings. Plaster of paris and ismglass are found in the mountains west of the settlement. The farms and gardens of Santa Clara are irrigated from the waters of Santa Clara Creek.

Apostle Parley P. Pratt's exploring company, in their travels through southern Utah, went as far south in January, 1850, as the mouth of the Santa Clara Creek, and since that time the Santa Clara Valley and its vicinity



has been well known to the Mormon population of Utah. It was a favorite rendezvous of the Indians before the arrival of the whites. After the founding of Harmony in 1852, an exploring company was sent down to the Santa Clara and other parts of the country along the Rio Virgen, and some of the brethren called on missions to southern Utah in October, 1853, arrived on the Santa Clara stream in the fall of that year. Other missionaries, under Elder Rufus C. Allen, arrived in the spring of 1854. These missionaries had been organized in Salt Lake City under the direction of Apostles Orson Hyde and Parley P. Pratt, and sent out under the presidency of Rufus C. Allen. The other missionaries in the company were David Lewis, Samuel F. Atwood, Jacob Hamblin, Samuel Knight, Lorenzo W. Roundy, Thales H. Haskell, Richard S. Robinson, Ira Hatch, Amos G. Thornton, Prime T. Coleman, David W. Tullis, Benjamin Knell, Augustus P. Hardy, Clark Ames, Hyrum Burgess, Thomas D. Brown, Robert Ritchey, John R. Murdock, John Lott, Elnathan Eldredge, Isaac Riddle and William Henefer. These first missionaries, called to labor among the Indians, spent some time at Harmony, where they helped to build a fort, but in June, 1854, they arrived on the Santa Clara Creek, where they found a camp of Indians numbering nearly 200 souls. These Indians were very friendly and the missionaries at once commenced assisting the Indians in sowing and planting and otherwise instructing them in civilized ways. Santa Clara continued principally as an Indian missionary station. Jacob Hamblin succeeded Rufus C. Allen as president of the mission. In 1856 the site for a fort was selected half a mile above the present Santa Clara village, or about a quarter of a mile above the log cabin formerly built by the missionaries. This fort, as well as the pioneers can remember, enclosed an area of 100 feet square. The hammer-faced rock walls were two feet thick, and twelve feet high. The fort was built in three

weeks, and was afterwards declared by Pres. Brigham Young to be the best built fort in Utah.

The influence of the missionaries kept increasing for good and the Indians, realizing their own low estate, improved their mode of life. Jacob Hamblin was appointed president of the Indian Mission in 1857 and Zadok Judd was appointed Bishop of the temporal affairs of the place. Assisted by the missionaries, the Indians usually raised good crops. In 1858 some of the saints who had vacated San Bernardino, Calif., settled at Santa Clara, strengthening the town, and assisted to build a school house outside of the fort. From Santa Clara Jacob Hamblin was sent on a mission to the Moquis Indians in 1858. A post office was established in Santa Clara in 1859, in which year also Pres. Brigham Young visited the settlement. At the general conference of the Church held in Salt Lake City in October, 1861, a large number of families were called from the northern settlements to locate in southern Utah. Among them was the so-called Swiss Company, which arrived at Santa Clara Nov. 28, 1861. These saints were placed in charge of Daniel Bonelli, one of the missionaries called to settle in southern Utah. The arrival of the Swiss Company gave a fresh impetus to the settlement.

Santa Clara was partly destroyed by floods in January, 1862. Rufus C. Allen, the first president of the Santa Clara Indian Mission, was succeeded by Jacob Hamblin, who presided until 1862, when Edward Bunker was called by the Church authorities to Santa Clara to preside as Bishop. Under his administration many improvements were made, water ditches extended, and a new town plot surveyed on the present site of Santa Clara. Bro. Bunker presided until 1877, when he left Santa Clara to locate the settlement of Bunkerville. He was succeeded as Bishop of Santa Clara by Marius Ensign, who in 1884 was succeeded by John G. Hafen, who in 1912 was succeeded by Edward R. Frei, who in 1927 was suc-

ceeded by Vivian J. Frei, who presided Dec. 31, 1930, on which date the ward had a membership of 313, including 63 children. The total population of Santa Clara Precinct in 1930 was 378, of which 249 resided in the Santa Clara village.

**SANTA MONICA WARD**, Hollywood Stake, Los Angeles Co, California, consists of the Latter-day Saints residing in the popular resort of Santa Monica and vicinity, with headquarters in Ocean Park, where a L D S meeting house is situated, built by the Ocean Park Ward before that ward was divided. Santa Monica is situated on the Pacific Coast, about 12 miles west of the city of Los Angeles. The ward also includes the saints at Sawtelle, Westwood and Beverly Hills.

The Santa Monica Ward came into existence Feb 26, 1928, when the Ocean Park Ward was discontinued, or divided into two new wards, named respectively Santa Monica and Mar Vista, the Santa Monica Ward consisting of the north part of the former Ocean Park Ward. John T Corbridge acted as Bishop from the beginning and on Dec 31, 1930, the ward had a membership of 587 souls, including 168 children.

**SANTAQUIN**, Nebo Stake, Utah Co, Utah, is a town in the extreme south end of Utah County, its boundaries extending to the north line of Juab County, Utah. Most of the people reside on the townsite, which is situated on Summit Creek, near the mouth of Summit Creek Canyon and occupies an elevated position overlooking a great part of Utah Valley northward and Goshen Valley and the mountains beyond, westward. Santaquin is six miles southwest of Payson, 25 miles southwest of Povo, the county seat, 20 miles north of Nephi, Juab Co, and 71 miles by railroad south of Salt Lake City. The railroad station on the Los Angeles and Salt Lake Railroad is about 1½ miles west of the settlement. Of public buildings Santaquin has a substantial meeting house, a modern

school house, a Relief Society hall and an amusement or social hall. About two-thirds of the people are of Scandinavian descent, mostly Swedes and Norwegians.

Santaquin was first settled in the summer of 1851 by Benjamin F. Johnson and others (all Latter-day Saints). Bro. Johnson, who had charge of the little settlement on Summit Creek from the beginning, was called on a mission to the Hawaiian Islands, and James S. Holman was chosen as his successor. He was ordained a Bishop Oct. 4, 1852, and set apart to preside over the Summit Creek settlement, which by the county court was created a precinct May 21, 1853. When the so-called Walker Indian War broke out in the summer of 1853, the settlers of Summit Creek evacuated the place and moved to Payson for safety. The permanent settling of Summit Creek (now Santaquin) took place in the spring of 1856, when Benjamin F. Johnson and others re-settled the place. None of the houses built by the former settlers were then standing, the Indians and others having destroyed nearly everything that could burn. The first steps taken by the new settlers was the building of a fort on the northwest corner of the block on which the present Santaquin school house now stands. The houses in the fort were built in such a manner, that they, together with the wall, made quite a formidable fortification, affording ample protection against attacks by Indians. The settlers built a school house (18 by 32 feet) in the fort in 1856. The farming in 1856 was done south and east of the fort, while the stock was herded on the lower lands north and west, where grass was plentiful. James S. Holman, who had presided as Bishop before 1853, returned with other settlers and again took charge of the ecclesiastical affairs of the settlement. As Bishop he only handled the tithing, while Benjamin F. Johnson acted as president of the branch. This dual presidency, not being satisfactory, only lasted for a short time, and when Elder William

McBride in 1858 was chosen as Bishop of the place, the office of president was discontinued. In 1857 the people commenced to build on the townsite. At the time of the "Move", in the summer of 1858, quite a number of families from the north stopped temporarily at Santaquin, and a few of them remained to become permanent settlers. Among them was William McBride, who succeeded James S. Tolman as presiding Elder in the latter part of 1858. Bro McBride was succeeded as presiding Elder in 1865 by David H. Holladay, who died Jan 29, 1874, and was succeeded temporarily by John D. Holladay, who acted until Aug. 15, 1875, when George Halladay was called from Pleasant Grove to preside as Bishop of Santaquin. He acted in that capacity until 1889, when he was succeeded by Eli Openshaw, who in 1895 was succeeded by John M. Holladay, who in 1919 was succeeded by George W. LeBaron, who presided until 1924, when Santaquin was divided into two wards, namely, the Santaquin 1st Ward and the Santaquin 2nd Ward. The two wards had 1,092 members Dec 31, 1930, including 308 children. Santaquin had 151 inhabitants in 1860, 715 in 1880; 929 in 1900, and 1,249 in 1930.

**SANTAQUIN 1ST WARD** consists of the Latter-day Saints residing in the east part of Santaquin, the street running north and south from the Power Plant, and following the electric pole line northward, being the boundary line between the Santaquin 1st and Santaquin 2nd Ward. The saints of that ward meet for public worship in the amusement hall built by the people before the ward was divided.

Santaquin 1st Ward came into existence Dec. 27, 1924, when the original Santaquin Ward was divided into two wards, George W. LeBaron, who had acted as Bishop of Santaquin, being chosen as Bishop of the Santaquin 1st Ward. He acted in that capacity until 1927, when he was succeeded by William F. Broadbent, who acted as Bishop Dec. 31, 1930. On that date the Santa-

quin 1st Ward had 544 members, including 125 children.

**SANTAQUIN 2ND WARD** consists of the Latter-day Saints residing in the west part of Santaquin and was organized Dec. 27, 1924, when Santaquin was divided into two wards. The establishment of the boundary lines between the two wards left the old Santaquin meeting house in the 2nd Ward, and that building is still used as a house of worship by the saints of said ward (1930).

William A. Chatwin was the first Bishop of Santaquin 2nd Ward; he was succeeded in 1929 by Albert A. Greenhalgh, who presided Dec. 31, 1930; on that date the Santaquin 2nd Ward had 548 members, including 183 children.

**SARILDA BRANCH**, Yellowstone Stake, Fremont Co, Idaho, consisted of a few Latter-day Saints living on Sand Creek, adjacent to Ora. The school house in which meetings and Sunday school sessions were held was situated at a point where Sand Creek emerges from the sand hills about three miles southwest of the Ora meeting house. A few of the farmers in the district irrigated their land from Sand Creek but most of them endeavored to operate dry farms. The few remaining members of the Church now residing in the district belong to the Ora Ward.

**SASKATCHEWAN DISTRICT**, or Conference, of the North Central States Mission, consists of Latter-day Saints residing in the province of Saskatchewan, in Canada. On Dec 31, 1930, it had a total Church membership of 145, including 36 children. There are two organized branches of the Church in the district, namely, Moose Jaw and Regina.

**SAVAII CONFERENCE**, or District, of the Samoan Mission, comprises all the Latter-day Saints residing on the large Island of Savaii. It contains several branches of the Church, but no statistics are available.

**SCANDINAVIAN MISSION** (The) embraced the three Scandinavian coun-

tries, Denmark, Sweden and Norway, and at different times also Iceland and Finland. The headquarters of the mission were at Copenhagen, Denmark. The population of Denmark is about 3,000,000, Sweden about 6,140,000, and Norway about 2,890,000.

The preaching of the restored gospel was confined to the English-speaking people (Indians excepted) until 1843, when the first missionaries were sent to the Pacific Islands, where they founded the Society Islands Mission in 1844; but after the headquarters of the Church had been established in Great Salt Lake Valley and the first missionaries were called from there to foreign lands, missionaries were chosen to open up the door for the restored gospel in France, Germany, Italy, and Scandinavia, on the continent of Europe. Thus Apostle Erastus Snow was called to open up a mission in the Scandinavian countries, and with him Peter O. Hansen was called specially to Denmark, and John E. Forsgren to Sweden. These brethren left Great Salt Lake Valley, together with other missionaries, in October, 1849, and arrived in Great Britain early the following year. Erastus Snow, while stopping in England, chose George Parker Dykes, who was laboring as a missionary in England, to accompany him and the other brethren mentioned to Scandinavia. Elders Snow, Forsgren and Dykes arrived in Copenhagen, Denmark, June 14, 1850, (having been preceded there by a month or so by Peter O. Hansen). Successful missionary work was at once commenced in the capital of Denmark, where the first baptisms took place Aug. 12, 1850, and the first branch of the Church was organized Sept. 15, 1850.

In the meantime John E. Forsgren was sent to Sweden, where he, on July 26, 1850, baptized his brother, Peter A. Forsgren, as the first convert to the restored gospel in Sweden. Owing to persecution the work in Sweden, however, did not prosper until 1853, but in Denmark George P. Dykes raised up the second branch of the

Church in that country at Aalborg Nov. 25, 1850. Soon other branches were organized, which were grouped into three conferences, named respectively the Aalborg Conference, the Fredericia Conference, and the Copenhagen Conference. Many branches were raised up in different parts of Denmark, which were organized into other conferences, such as Aarhus, Bornholm, Fyen, Odense, Øernes, Skive and Vendsyssel.

Norway was opened up as a missionary field by Hans F. Petersen, a Danish local Elder, in September, 1851. Other missionaries followed him to Norway, where two branches of the Church were organized, to-wit Østerrisør (organized July 16, 1852), and Fredrikstad (organized July 25, 1852). These two branches were organized as the Brevik (later Christiania) Conference Aug. 14, 1852. Soon after (Sept. 5, 1852), three other branches were organized, namely, Brevik Branch Dec. 8, 1853, the Christiania Branch Sept. 29, 1854, and the Drammen Branch.

In Sweden the first branches of the Church were organized in 1853 by Anders W. Winberg, namely, Skonaback April 24, 1853, Malmö April 25, 1853, Lomma April 25, 1853, and Lund April 30, 1853. These branches, which were raised up in the midst of much persecution, were grouped into the Skåne Conference (organized June 26, 1853). Later many other branches were organized in Sweden, which were grouped into the Stockholm Conference (organized Dec. 31, 1854), Göteborg (organized Sept. 5, 1857), Norrköping (organized May 12, 1858), and Sundsvall (organized June 12, 1859).

As the work increased in Norway, branches were organized in different parts of the country, and in 1899 (May 8) Norway, which hitherto had consisted of only one conference, was divided into three conferences, namely, the Christiania (continued), Bergen and Trondhjem.

After the lapse of a few years, the Scandinavian Mission, consisting of the three Scandinavian countries, Den-

mark, Sweden and Norway, became the most successful and fruitful missionary field of the Church established among non-English-speaking people. From the beginning until the close of 1930, 54,358 persons were baptized in Scandinavia, namely, 26,656 in Denmark, 19,147 in Sweden, and 8,555 in Norway. Of these 26,027 emigrated to Zion during the same period, namely, 13,984 from Denmark, 8,545 from Sweden, and 3,498 from Norway.

Following is a list of the Elders who have acted as presidents of the Scandinavian Mission. Erastus Snow, 1850-1852; John E. Forsgren, 1852, Willard Snow, 1852-1853, John Van Cott, 1853-1856; Hector C. Haight, 1856-1858, Carl Widerborg, 1858-1860; John Van Cott (second term), 1860-1862; Jesse N. Smith, 1862-1864, Samuel L. Sprague (pro tem.), 1864; Carl Widerborg (second term), 1864-1868; Jesse N. Smith (second term), 1868-1870; William W. Cluff, 1870-1871; Canute Peterson, 1871-1873; Christian G. Larsen, 1873-1875; Nils C. Flygare, 1875-1876; Ola N. Liljenquist, 1876-1877, August W. Carlson (pro tem.), 1877-1878; Nils C. Flygare (second term), 1878-1879; Niels Wilhelmsen, 1879-1881; Andrew Jensen (pro tem.), 1881, Christian D. Fjeldsted, 1881-1884; Anthon H. Lund, 1884-1885; Nils C. Flygare (third term), 1885-1888; Christian D. Fjeldsted (second term), 1888-1890; Edward H. Anderson, 1890-1892; Joseph Christiansen, 1892-1893, Carl A. Carlquist, 1893-1894; Peter Sundwall, 1894-1896; Christian N. Lund, 1896-1898; George Christensen, 1898; Andreas Peterson, 1898-1901, Anthon L. Skanchy, 1901-1904, and Christian D. Fjeldsted (third term), 1904-1905.

In 1905 it was decided to separate Sweden from Denmark and Norway and organize the Swedish part of the mission into a separate mission, called the Swedish Mission, and to retain Denmark and Norway under the old name of Scandinavian Mission.

**SCHLESVIG - HOLSTEIN CONFERENCE**, or District, of the Swiss-

German Mission, includes the Latter-day Saints residing in the province of Schlesvig-Holstein in the extreme northwest part of Germany, with headquarters at Kiel, a city of about 213,000 inhabitants. The Church membership of the Schlesvig-Holstein District was 279 in 1930, including 26 children. The district contains six branches, namely, Flensburg, Friedrichstadt, Husum, Kiel, Neumunster and Rendsburg.

**SCHNEIDEMUHL CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the town of Schneidemuhl, located on the boundary line between Germany and Poland, about 200 miles northeast of Berlin. On Dec 31, 1930, this district had a total membership of 300, including 72 children. There are six branches in the district, namely, Driesen, Kolberg, Kieuz, Schneidemuhl, Schoenlake and Stolp.

**SCIPIO WARD**, Millard Stake, Millard Co., Utah, consists of the Latter-day Saints residing in the town of Scipio, in Round Valley, in the extreme east central part of Millard County. The center of the ward is 14 miles northeast of Holden, 25 miles northeast of Fillmore, the headquarters of the stake, and 130 miles southwest of Salt Lake City. Scipio is the coldest settled place in Millard County, in consequence of which fruits, grown extensively in other parts of the county, will not grow there, but good grain is produced. Nearly all the inhabitants are members of the Church.

Pres Brigham Young and party often passed through Round Valley on their travels to and from the settlements in southern Utah, and even then the locality was considered as a desirable location for a settlement. Yet actual settlement did not commence until 1860, when water for irrigation purposes was secured by the construction of a dam at the lower end of the valley. In 1861 Apostle

George A. Smith visited Round Valley and organized the settlers there as a branch of the Church, with Benjamin H. Johnson as presiding teacher pro tem. Later the same year Elias F. Pearson was appointed president of the branch. In 1862 a school house was built, which was also used as a meeting house.

In 1863 Pres. Young again passed through the valley and located a town-site, to which he gave the name of Scipio, after Scipio Africanus, the great Roman general. When Scipio was first settled a lake in the lower part of the valley, about two miles long, supplied water for the settlement, but later as the supply was taken care of some distance above, this lake dried up. As the lake bottom was found to consist of valuable and productive farming land, it was surveyed into regular farming lots, which subsequently yielded grain and cereals in great abundance. Jesse B. Martin succeeded Elias F. Pearson as presiding Elder in 1863. He was succeeded in 1867 by Daniel Thompson, who acted until 1877, when the Scipio Ward was organized with Daniel Thompson as Bishop. In 1882 Bishop Thompson was called into the stake presidency and was succeeded as Bishop of Scipio by Thomas Yates, who was succeeded in 1902 by Orvil L. Thompson, who, being called into the presidency of the stake, was succeeded in 1907 by William R. Thompson, who was succeeded in 1918 by William L. Hatch, who died Jan. 21, 1919, and was succeeded by Bert L. Robins, who was succeeded in 1925 by Arthur Charles Brown, who was succeeded in 1928 by Lars Jensen, who was succeeded by James Wells Robins, who presided Dec. 31, 1930, on which date the ward had a membership of 552, including 125 children. The Scipio Precinct had a total population of 565 in 1930.

**SCOFIELD WARD**, Carbon Stake, Carbon Co., Utah, consisted of Latter-day Saints residing in Pleasant Valley, but the ward only existed about two years, from 1888 to 1890.

It came into existence June 17, 1880, by the Pleasant Valley Ward being divided into the Scofield Ward and Winter Quarters Ward, and while the Winter Quarters Ward consisted of saints working at the mining camps situated in the mountains immediately west of Pleasant Valley, the Scofield Ward consisted of the saints residing in Scofield, which is somewhat centrally situated in Pleasant Valley.

Scofield Ward was originally an outgrowth of the Pleasant Valley Ward. When that ward was organized into two wards June 17, 1888, named respectively Pleasant Valley and Scofield, Joseph T. Ballantyne was chosen as Bishop of the Scofield Ward, which ward, however, at that time only existed about two years, until 1890, when the Scofield Ward was disorganized and the remaining members transferred back to the Pleasant Valley Ward.

At a ward conference of the Pleasant Valley Ward held at Scofield July 28, 1901, it was decided by unanimous vote of all present to divide the Pleasant Valley Ward into two wards to be named respectively the Pleasant Valley Ward and the Scofield Ward. John E. English, who had acted as first counselor to Bishop Thomas J. Parmley in the Pleasant Valley Ward, was sustained as Bishop of the Scofield Ward. On the same occasion a branch of the Church was organized at Clear Creek as a part of the Scofield Ward, with Leon B. Hampden as presiding Elder. Bishop English was succeeded in 1902 by George Ruff, who in 1929 was succeeded by William Hays as presiding Elder. He acted in that position Dec. 31, 1930, at which time the membership of the Scofield Branch was 159, including 56 children.

**SCOTT'S BLUFF** is an attractive natural formation standing on the south side of the Platte River, about 20 miles west of Chimney Rock, Nebraska. It was named after a man called Scott, who, in the early trapper days, being sick, was left by his companions to starve to death. Scott's

Bluff is associated with several tragedies resulting from warfare between the whites and Indians.

**SCOTTISH CONFERENCE**, or District, British Mission, comprises the Latter-day Saints residing in Scotland, and in 1930 contained four branches, namely, Edinburgh, Glasgow, Aberdeen and Airdrie, with a total Church membership of 304, including 13 Elders, 16 Priests, 3 Teachers, 16 Deacons, 347 lay members and 44 children.

Samuel Mulliner and Alexander Wright, the first L. D. S. missionaries to Scotland, arrived in Glasgow Dec 20, 1839. Apostle Orson Pratt and Elder Reuben Hedlock followed soon afterwards and in 1840 the branches raised up by these missionaries were organized as the Glasgow Conference and the Edinburgh Conference. In 1850 the Dundee Conference was organized and in 1852 the Kilmarnock Conference was raised up, but in 1857 the last-named conference was attached to the Glasgow Conference, Dundee and Edinburgh conferences also had become part of the Glasgow Conference by the close of 1869. As this conference then became the only conference in Scotland, it was frequently referred to as the Scottish Conference, and after Dec 31, 1878, the name of Glasgow Conference was seldom used. On that date the Scottish Conference contained 14 branches and had a total membership of 525, including 4 High Priests, 5 Seventies, 69 Elders, 20 Priests, 35 Teachers and 14 Deacons, 131 persons had emigrated to Utah during the year. From that time the Scottish Conference has had a continued existence. The headquarters of the district in 1930 were maintained in Glasgow.

**SCOTTISH MISSION.** The British Mission was opened by Apostle Heber C. Kimball and six other missionaries in 1837. They commenced their labors in Preston, Lancashire, England, where a branch of the Church was organized Aug. 6, 1837. As more missionaries

arrived, the work was extended to different parts of the kingdom. On Dec. 20, 1839, Elders Samuel Mulliner and Alexander Wright, of Scotch descent, arrived at Glasgow as the first L. D. S. missionaries to Scotland. The following day they proceeded to Edinburgh, where the parents of Elder Mulliner resided. Elder Wright also had relatives in the north of Scotland, whom he went to visit. Laboring alone for a short time, Elder Mulliner baptized Alexander Hay and his wife, Jessie Hay, in the River Clyde, at Bishopton, near Paisley, Jan 14, 1840. These were the first fruits of the preaching of the gospel in Scotland. Five days later the newly baptized couple were confirmed and their children blessed, at which time the Sacrament of the Lord's Supper was administered for the first time by divine authority in Scotland. A few days later Elder Mulliner joined Elder Wright in Edinburgh, and on Feb 2, 1840, baptized two young men from Leith, named respectively Gillispie and McKenzie, Mrs McKenzie was baptized on the 15th. Elders Mulliner and Wright soon afterwards commenced missionary operations at Paisley, where they hired a hall in which to preach, they baptized a lady, Miss Grace McMaster, and others, on March 26, 1840.

In the beginning of May, 1840, Apostle Orson Pratt arrived at Paisley and assisted to organize a branch of the Church there on May 8, 1840, the first branch of the Church organized in Scotland. Up to May 17, 1840, eighty persons had been baptized in Scotland. Elders Pratt and Mulliner then proceeded to Edinburgh, where they hired a hall in which, on May 24th, Apostle Orson Pratt preached his first public discourse in Scotland, and soon afterwards a branch of 40 members was raised up in Edinburgh. In the fall of 1840 the branches in Edinburgh and vicinity were organized as the Edinburgh Conference.

In May, 1840, Reuben Hedlock joined Elder Wright in Paisley and

on June 6th they raised up a branch of the Church at Bridge-of-Weir. Elder Hedlock then went to Glasgow, where he hired a hall in which to preach, and on Aug 8, 1840, raised up a branch of the Church in that city, consisting of 12 members, a membership which had increased in number to 74, two months later. The Glasgow Conference was organized soon afterwards, consisting of the branches of the Church in and near Glasgow. At a conference held in Manchester, England, April 6, 1841 (fifteen months, after the arrival of the first Elders in Glasgow), it was reported that there were about 600 members of the Church in Scotland. In 1850 the Dundee Conference was organized and in 1852 the Kilmarnock Conference, at which time the saints in Scotland numbered considerably over 3,000 souls.

As emigration to the headquarters of the Church in America increased, the membership of the branches became less and two or more branches were frequently merged into one branch. The same policy was followed with regard to conferences, and in 1870 only one conference, namely, the Glasgow Conference, was in existence. In time, this conference was referred to as the "Scottish Conference" and Scotland, as a missionary field, is still designated as the "Scottish Conference, or District, of the British Mission."

**SCUTUMPAH** was a temporary settlement founded by John D. Lee in the early 70's. The word Scutumpah means squirrel water, or dirty water, in the Indian dialect. The place was also named Clarkston after a family by that name. It was situated in a little valley about 14 miles southeast of the upper Kanab settlement (now Alton). A Sunday school was organized at Scutumpah Aug 15, 1878, with Willard Lee as superintendent, but this school only lasted a short time, as all the families moved to Arizona the following year (1879). In 1930 there was only one ranch where the settlement of Scutumpah once stood.

**SEAGULL MONUMENT**, on the Temple Block, Salt Lake City, Utah, was erected in 1913 and unveiled Oct. 1, 1913. It is believed to be the first and only monument in the world so far erected in honor of birds. It was built in honor of the gulls, who, by devouring the crickets which were destroying the crops of the pioneers of Utah in 1848 and 1849, saved the lives of thousands of emigrants who would have perished by starvation if the crops had been entirely destroyed by these crickets, which in innumerable numbers descended from the mountain slopes to devour the growing grain in the fields. For several years the building of a monument was contemplated and it was finally designed and erected by Mahonri M. Young, Utah's famous sculptor—a grandson of Pres. Brigham Young. The granite base, weighing twenty tons, rests on a concrete foundation. From the base rises a graceful Doric column of granite, 15 feet high, surmounted by a granite globe. Two seagulls of bronze rest upon the granite ball. The birds each weigh about 500 lbs., and the stretch of the wings from tip to tip is eight feet. On three sides of the high base, in relief structure, the seagull's story is told. The tablet on the east tells of the arrival and early movements of the pioneers, that on the south tells of the threatened devastation by the cricket invasion, the third commemorates the pioneers' first harvest. On the fourth tablet is the title of the monument in the following words: "Seagull Monument erected in grateful remembrance of the mercy of God to the Mormon Pioneers."

**"SEER (The)"** was a periodical edited and published at Washington, D. C., by Apostle Orson Pratt, who had been called at a special conference of the Church held in Salt Lake City in September, 1852, to preside over the missionary work of the Church in the United States and the British Provinces in Canada, and to publish a periodical explaining the principles of the gospel, but especially the doctrine of



celestial marriage The first number of "The Seer" is dated January, 1853, and the periodical (octavo size) was issued regularly monthly that year, No. 12 being dated December, 1853 No. 1 of Volume 2 was published in January, 1854, followed by five other numbers. But after the appearance of No. 6 of Volume 2 in June, 1854, the place of publication was changed from Washington, D. C., to Liverpool, England, where two more numbers, dated respectively July and August, 1854, were published All the numbers published at Washington, D. C., were republished in Liverpool, England, by Franklin D. Richards and printed by Richard James, 3 South Castle St., Liverpool From the foregoing it is seen that only 20 numbers of "The Seer", aggregating 320 pages altogether, were issued from the press The printing matter on each page measures 4 by 7½ inches. The main part of Elder Pratt's treatise on celestial marriage as published in "The Seer" was subsequently translated into the Danish language and published in said language under the title "Det Celestiale Ægteskab", in 1855, by John Van Cott, president of the Scandinavian Mission.

**SEMINARIES** (Latter-day Saint). For many years after the arrival of the pioneers in Utah in 1847, the Church was responsible for the secular education of the young people and established grade schools, high schools and universities. But later when the territorial and, of more recent years, the state boards of education established institutions of learning, a duplication of secular studies at the expense of the Church was avoided. But as religious education is not emphasized in state schools, the necessity of supplying, especially to the youth in the adolescent age, this most important branch of education, L. D. S. seminaries were commenced in 1921 in buildings secured or erected in close proximity to the various high schools. Here, under efficient teachers, courses of study in Old Testament history, New Testa-

ment history and Church history and doctrine were offered and members of the Church were urged to advise their sons and daughters to take advantage of the opportunity offered without charge and for their benefit, and also given freely to non-members of the Church The aims of these institutions are to promote a knowledge of the Bible and other standard Church works, to establish attitudes that will lead to reverence for God, respect for authority and promote good citizenship The students are also trained in leadership, especially in regard to officiating in the ordinances of the gospel and acting as executives in all worthy enterprises. Realizing the advantage of such instruction, the cooperation of the state institutions has been secured and credit towards graduation is allowed by most of the state schools to seminary students taking Bible classes.

At the close of 1930 there were seminaries in American Fork, Beaver, Bicknell, Blanding, Brigham City, Castle Dale, Cedar City, Coalville, Circleville, Delta, Ephraim, Escalante, Ferron, Fillmore, Grantsville, Garland, Gunnison, Heber, Hyrum, Hinkley, Huntington, Hurricane, Kanab, Kamas, Kaysville, Lehi, Logan, Magna, Manti, Monioe, Morgan, Moroni, Mount Pleasant, Murray, Nephi, Ogden, Panguitch, Payson, Pleasant Grove, Provo, Richmond, Richfield, Roosevelt, Salt Lake City, Sahna, Sandy, Spanish Fork, Springville, Tooele and Vernal in Utah, in Ammon, Blackfoot, Builey, Driggs, Grace, Heyburn, Malad, Menan, Montpelier, Oakley, Paris, Pocatello, Preston, Rexburg, Rigby, Rupert, Shelley and Sugar City in Idaho, at Lovell, Cowley, and Lyman in Wyoming; at Mesa, Phoenix, Snowflake and St Johns in Arizona, and at Manassa and Sanford in Colorado.

Institutes, giving the same courses of instruction in an advanced form to college students, have been established in Logan, near the Utah Agricultural College; at Moscow, near the University of Idaho, and at Pocatello, near

the southern branch of the University of Idaho.

**SEVIER STAKE OF ZION** consists of the Latter-day Saints residing in the west-central part, and also south-east part of Sevier County, and a small part of Piute County, Utah, with headquarters at Richfield, where there is a fine stake tabernacle and stake office building with accommodations for the stake presidency and the High Council of the stake, and where most of the stake conferences and other general gatherings convene. Nearly all the inhabitants of the Sevier country are farmers and stockraisers, and water for irrigation purposes is obtained, mainly, from the Sevier River and from smaller streams, which enter into the Sevier Valley, both from the east and the west, and from the Otter Creek Reservoir in Piute County, which was built by counsel of the Church authorities in 1907-1921, and was one of the first reservoirs built for irrigation purposes in the United States. The Sevier Valley has an excellent climate, the winters are mild, as a rule, and the summers not very hot. The surrounding hills and mountains afford good grazing for stock. The Sevier Stake consists of eight bishop's wards, viz: Glenwood, Koosharem, Richfield 1st, Richfield 2nd, Richfield 3rd, Richfield 4th, Venice and Sigurd.

In the summer of 1863 Apostle George A. Smith, then living in Provo, Utah, sent George W. Bean and other brethren to explore the valley of the Sevier in south-central Utah. These explorers, in traveling southward, reached Gunnison, where they found Barney or Elijah Ward, an old mountaineer who had lived in the country a long time and had raised a family of children by a Shoshone (Indian) wife. Barney spoke of the Sevier Valley as the finest country in Utah for wintering stock. Thus encouraged, the party went on, explored almost every nook and corner in the valley and reported in favor of making settlements of the saints in that part of Utah. As Elder Orson Hyde, at that time,

presided over all the settlements in Sanpete Valley, the actual settlement of the Sevier Valley was assigned to him by the Church authorities at Salt Lake City. And so a number of families were called from Sanpete Valley and elsewhere for that purpose. Among them was Robert Wilson Glenn, who, in 1864, located on the east side of the Sevier River, in what was called Glenn's Cove, afterwards known as Glencoe, and still later Glenwood. Richfield was settled by Albert Lewis in January, 1864, and Alma (Monroe) by Moses Gifford and others about the same time. A month later Salina was settled by Peter Rasmussen and others. During the year 1864 other settlements were formed in the upper valleys on the Sevier, such as Marysvale, Circleville and Panguitch. By united efforts and determination by these pioneers, the settlements made a good start, and in January, 1865, the Utah Legislature organized Sevier County, locating the county seat at Richfield. The so-called Black Hawk War broke out in April, 1865, it commenced in Sanpete County, where hostile Indians killed Peter Ludvigsen, a young man, near Twelve Mile Creek. The Indians then headed for Salina Canyon, where they came upon Barney Waid, the old mountaineer, and James Anderson, whom they killed April 10, 1865, and drove stock owned by these men to the stronghold of the Indians, by way of Salina Pass. The people of Sanpete, being aroused, organized a party of militia, which under the leadership of Col. Reddick W. Allen started in pursuit. They followed the Indians up Salina Canyon, and at a point near the Alum Beds, about 12 miles up the canyon from the present Salina, the Indians attacked the brethren and from ambush killed William Kearns of Gunnison and Jens Sørensen of Ephraim, and wounded others. On July 14, 1865, Robert Gillespie was murdered at Gravelly Ford, eight miles south of Salina. The next day Anthony Robinson of Alma (Monroe) was found in his wagon, murdered by the Indians. The news of these tragedies

seemed to raise the martial spirit in Sanpete, and General Warren S. Snow with about a hundred men marched towards Fish Lake, and near the head of Grass Valley they had a fight with the Indians, a number of whom were killed, and one of the whites severely wounded. On July 26, 1865, a hostile raid was made by Indians on the Glenwood settlement, and one of the brethren was badly wounded. About this time General Snow, with 103 men, went up the Sevier River as far as Circleville, then up East Fork of the Sevier, where he got on the trail of the Indians, which he followed across the mountains into the lower end of Rabbit Valley, where they had a skirmish with the Indians during which some of the brethren were wounded.

While the year 1866 opened peacefully for the people of Sevier, the Indians renewed their hostilities in April, and swept the range near Salina of all the cattle and horses. As the prospect of a continuous Indian war faced the settlers, troops were ordered from other parts of Utah to protect the people in the southern settlements, the Church furnishing forage and food supplies as far as possible. The people of Glenwood, living so near the mountains on the east, being exposed to Indian raids, moved their women and children to Richfield April 20, 1866. On the morning of April 24, 1866, before daylight, the Indians made a raid on Alma (now Monroe), shot down cattle, hogs and sheep in the town and then moved southward to Marysville, where they killed Albert Lewis, April 22, 1866, and wounded other brethren. In the meantime the Indians continued very active and carried on their depredations in Sanpete and Utah counties, as well as keeping Sevier County in constant agitation. In June, 1866, the Indians raided Round Valley, in Milard County, killing James R. Ivie and driving off four or five hundred head of cattle and horses. Gen. Pace, being near Gunnison, made an unsuccessful attempt to head off the raiders at Gravelly Ford. About this time Gen.

Daniel H. Wells, who had made a tour of the country, planned an expedition to Fish Lake, which, however, brought no result. On June 23, 1866, Gen. Wells, who had also visited Circleville, met with the saints of Richfield, and advised the people to abandon that outpost and all other exposed localities and concentrate at the stronger places. At Glenwood he laid out a fort for the convenience of the settlers, and left a company of militia stationed there to protect the citizens while they built a fort wall. Gen. Wells also advised the people of Alma (Monroe) to remove their women and children to Richfield and assist in building a rock wall there enclosing the public square. Military operations were carried on by Gen. Pace and details of troops from the northern counties until cold weather caused the Indians to retire for the season. Thus matters stood at the close of 1866 in the Sevier country. On the morning of March 21, 1867, just at daybreak, three persons were killed while on their way from Richfield to Glenwood, namely, Jens P. Petersen and wife, and a young lady named Mary Smith. According to counsel from Church and military authorities, all the settlements on the Sevier River except Gunnison were vacated. About 200 teams were sent from Sanpete to remove the people from Richfield, Alma (Monroe) and Glenwood, and by April 25, 1867, all were removed to places of safety. On April 29, 1867, General Warren B. Pace with his militia established headquarters on a small hill immediately east of the fort built at Gunnison. They erected a stone fort.

In May a party of the former settlers of Richfield and vicinity, accompanied by an escort of militia, made a trip to the vacated settlements on the Sevier, returning with a quantity of grain and some of their property. No hostile Indians were seen by the members of this expedition, but a number of chickens, pigs, and cats were found in the deserted town. Silence reigned throughout the abandoned

settlements, causing a peculiar, solemn, awe-inspiring feeling to come upon the visitors. A similar expedition was made later. In 1868 an attempt was made to resettle the Sevier country by a party from Sanpete County, in charge of Frederick Olson of Springtown, who had acted as presiding Elder at Alma (Monroe) before that settlement was broken up by the Indians. But this party, on reaching Cedar Ridge, about eight miles north of Richfield, were suddenly attacked by Indians who emerged from cedars above the road. A battle ensued, during which Lars Alexander Justeson was killed outright and others of the party were wounded. There were no women or children in the company and the 25 men constituting the party, mostly from Gunnison, Fountain Green and Springtown, were glad to escape with their lives and return to their homes in Sanpete Valley. A company of men visited Richfield in August, 1870, and spent a week there engaged in putting up hay. On Nov 5, 1870, a few families arrived at Richfield to re-settle the place. These families were consequently the first to make Richfield a permanent settlement. At a meeting held Dec 18, 1870, William Morrison was sustained as president of the settlement, with Niels Mortensen (Petersen) and Stephen M Farnsworth as counselors. Nelson Higgins was chosen as Bishop. Eight families spent the winter of 1870-1871 in Richfield. Early in 1871 Glenwood, Alma (Monroe) and Salina were also re-settled.

In July, 1872, Richfield had 150 families, Monroe 80 families, Glenwood 75 families, Salina 33 families, Annabella Springs 14 heads of families, and Clear Creek nine heads of families. These settlements have had a continued existence ever since. On May 18, 1872, Joseph A. Young, a son of Pres. Brigham Young, was appointed to preside over the settlements in the Sevier Valley, and on Sunday, May 24, 1874, an important meeting

was held at Richfield, attended by Apostles Orson Pratt and John Taylor, on which occasion the Sevier settlements were organized as the Sevier Stake of Zion with Joseph A. Young as president and Albert K. Thurber as his counselor. In 1874 the United Order was universally introduced among the saints in the Sevier Valley, and considerable work was done under that organization in the different settlements, but without permanent success. Pres. Joseph A. Young died suddenly in Mantu Aug. 5, 1875, he was succeeded by Albert K. Thurber as president of the stake. On July 15, 1877, a more complete organization of the Sevier Stake took place when Franklin Spencer was chosen as president of the stake with Albert K. Thurber as first and William H. Seegmiller as second counselor. A High Council and many other stake officers were chosen. Pres. Spencer was succeeded in 1884 by Albert K. Thurber (serving a second term), who in 1888 was succeeded by William H. Seegmiller, who in 1910 was succeeded by Robert D. Young, who still presided Dec. 31, 1930.

Following is a list of other presiding stake officers of the Sevier Stake: First counselors. Albert K. Thurber, 1874-1875, 1877-1887; William H. Seegmiller, 1887-1888; George W. Bean, 1888-1894, William H. Clark, 1894-1902, Joseph S. Horne, 1902-1910, and James M. Peterson, 1910-1930. Second counselors. William H. Seegmiller, 1877-1887; William Henry Clark, 1887-1894, Joseph Smith Horne, 1894-1902; James Christiansen, 1902-1904, Robert D. Young, 1904-1910; John Christensen, 1910-1930, and Fred Horace Gunn, 1930. Stake clerks: William G. Baker, 1874-1877; William Morrison, 1877-1887; Theodore Brandley, 1887-1892; Samuel D. Clark, 1892-1893; George W. Bean, 1893-1895; Simon Christensen, 1895-1902; Jacob M. Lauritzen, 1902-1906, George M. Jones, 1906-1922; Willard H. Robinson, 1922-1929, and William A. Seegmiller, 1929-

1930. On Dec. 31, 1930, the Sevier Stake had 3,641 members, including 741 children. Among the Priesthood were four Patriarchs, viz.: Joseph Smith Horne, Herbert H. Bell, John Dastrup and Hans J. Hansen.

At a stake conference of the Sevier Stake held Jan. 30, 1921, the Sevier Stake of Zion was divided into three stakes, the south part of the same being organized as the South Sevier Stake, and the north part as the North Sevier Stake, while the central part was continued with the old name. After this separation the Sevier Stake consisted of the following wards, to-wit Richfield 1st, Richfield 2nd, Richfield 3rd, Glenwood, Venice, and Koosharem; also the Burrville Branch. These wards had a total Church population of 3,641. In the organization of the South Sevier Stake on the same date the following wards were taken from the Sevier Stake. Annabella, Elsinore, Inverury, Joseph, Marysvale, Monroe North, Monroe South, and Sevier. The North Sevier Stake was organized with the following wards, which formerly belonged to the Sevier Stake. Aurora, Redmond, Salina 1st, Salina 2nd, Sigurd and Vermillion.

**SEVIER WARD**, South Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in a scattered settlement near the junction of Clear Creek and Sevier River, occupying the extreme southwest end of Sevier Valley. The center of the ward, where the meeting house was built early in 1930, is about four miles southwest of Joseph, ten miles by nearest road southwest of Monroe, the headquarters of the stake, and 17 miles southwest of Richfield, the county seat. Nearly all the people in the Sevier Ward are farmers.

Sevier Ward is an outgrowth of Joseph Ward, but there were settlers near the mouth of Clear Creek Canyon as early as in some of the larger settlements in Sevier County. From the beginning the saints in that neighborhood attended Sunday school ses-

sions and meetings in Joseph, but in due course of time a branch of the Joseph Ward was organized called the Cove Branch, over which Ray Utley presided as early as 1916. On Dec. 23, 1917, the Cove Branch was organized as a regular bishop's ward, named Sevier Ward, with Ray Utley as Bishop. He was succeeded in 1927 by Stephen M. Baker, who presided Dec. 31, 1930. On that date the Sevier Ward had 158 members, including 44 children. The total population of the Cove Precinct (or Sevier Precinct) was 198 in 1930.

**SHARON**, Windsor Co., Vermont, the birthplace of Joseph Smith the Prophet, is a farming district in a mountainous country, with a small village called Sharon and scattered settlers. The village is situated on White River and is a station on the White River Railroad, about ten miles northwest of the White River Junction on the Boston and Maine Railroad, and six miles southeast of South Royalton. The place where the Prophet Joseph Smith was born Dec. 23, 1805, is about three miles northwest of the village of Sharon. In 1905 the Church bought the old Mack Farm, containing about 200 acres of land, on which to erect a monument in memory of the Prophet. This monument stands approximately upon the spot on which the Prophet Joseph Smith first saw the light of day in mortality, and a memorial cottage was erected on the site of the home in which he was born. Both the monument and cottage were dedicated with simple but appropriate ceremonies Dec. 23, 1905, that date being the 100th anniversary of the Prophet's birth. The shaft is 38½ feet high, each foot representing a year of the Prophet's life.

The memorial farm contains about 250 acres of land consisting of farming land, meadows, pastures and woodland. The memorial cottage stands on high ground on the boundary line between Sharon and South Royalton, but the exact spot upon which the Prophet was born is in Sharon. Hence, it is his-

torically correct to say that the Prophet Joseph Smith was born in Sharon. The monument, which is said to be the largest polished marble shaft in the world, stands immediately northeast of the cottage.

After the dedication of the monument in 1905, Elder Junius F. Wells, under whose supervision the monument and cottage were built, took charge of the premises until 1911, when Franklin Brown of Salt Lake City was placed in charge of the farm for the Church. Bro. Brown died Jan 1, 1919, and Elder Heber Chase Smith was then called to superintend and take care of both the cottage and farm, which had been enlarged by new purchases. He was succeeded May 19, 1924, by Angus J. Cannon, who had charge in 1930. The main products of the farm are hay, corn and vegetables, and the farm in 1928 was stocked with Jersey cattle.

Thousands of people visit the place annually, both Mormons and non-Mormons, and, as a rule, even non-Mormon visitors listen attentively to the information given them by those in charge, who represent the Church, and good impressions are made and the visitors leave with the understanding that Mormonism is a matter of greater moment than they had previously imagined.

**SHARON STAKE OF ZION** embraces the Latter-day Saints residing on both sides of the Provo River and on the so-called Provo Bench, in Utah County, Utah. North it extends to the Timpanogos Stake, east to the Wasatch Mountains or the Utah-Wasatch County line, south to the Utah Stake or the north boundary of Provo city, and west to the Utah Lake. It embraces the following organized wards: Edgemont, Grand View, Lake View, Pleasant View, Sharon, Timpanogos and Vineyard. The headquarters of the stake are in the Timpanogos Ward, the center of which is five miles northwest of Provo and 42 miles southeast of Salt Lake City. At Timpanogos

there is a Church building used conjointly as a seminary and for accommodation of the stake presidency and High Council.

At a quarterly conference of the Utah Stake held at Provo Sept. 15, 1929, attended by Apostle Stephen L. Richards and the Utah Stake presidency, the Utah Stake of Zion was divided and a new stake, embracing the north part of the Utah Stake, was organized into a new stake of Zion named Sharon, to include the following wards which had formerly belonged to the Utah Stake: Edgemont, Grand View, Lake View, Pleasant View, Sharon, Timpanogos and Vineyard, with a total Church membership (including children) of 3,022. This left in the former Utah Stake the following wards: Provo 1st, Provo 2nd, Provo 3rd, Provo 4th, Provo 5th, Provo 6th, Manavu, Pioneer and Bonneville. The division of the Utah Stake was deemed consistent with the policy of the Church in favor of smaller units, as the Utah Stake, before this division, was one of the largest in the entire Church, having a membership of 12,276. Arthur Vivian Watkins of the Sharon Ward was sustained as president of the new stake; Samuel H. Blake, Bishop of the Vineyard Ward, was chosen as first counselor, and Adelbert Bigler, second counselor in the Edgemont Ward, as second counselor. Alex Ferdinand Andreasen was chosen as stake clerk. On Dec 31, 1930, the stake had a membership of 3,087, including 702 children.

**SHARON WARD**, Bear Lake Stake, Bear Lake Co., Idaho, consists of the Latter-day Saints residing in a farming district embracing the extreme northwest corner of Bear Lake Valley. The center of the ward, where the meeting house stands, is about 11 miles northwest of Paris.

Sharon Ward is an outgrowth of Liberty and was known originally as North Liberty. John Thomas Lyon was the first president of the branch, which was organized Feb. 4, 1897, and named

Sharon, in honor of the birthplace of the Prophet Joseph Smith: Sharon, Windsor Co., Vermont. Bro. Lyon acted until 1899, when he was succeeded by Samuel E. Hymas, who acted as presiding Elder until 1910, when the branch was organized as a ward, with Samuel E. Hymas as Bishop. He presided until 1926, when he was succeeded by John Gambling, who acted as Bishop of the Sharon Ward Dec. 31, 1930.

The total membership of the Sharon Ward Dec. 31, 1930, was 140, including 31 children; the population of the Sharon Precinct was 146.

**SHARON WARD**, Sharon Stake, Utah Co., Utah, consists of the Latter-day Saints residing on that part of the Provo Bench which extends north to the Windsor Ward in the Timpanogos Stake, east to the Provo River (which separates it from Edgemont Ward), south to the Timpanogos Ward, and west to Vineyard Ward. The Sharon meeting house, a modern brick building, is  $5\frac{1}{2}$  miles northwest of Provo and  $5\frac{1}{2}$  miles southeast of Pleasant Grove.

That part of the Provo Bench, now included in the Sharon Ward, formerly belonged to the Timpanogos Ward, but as the population on the Provo Bench increased, it was deemed advisable to divide the Timpanogos Ward and create a new ward of the north part of the same. This was done at a meeting held Nov. 19, 1911, when Dean D. McEwan was chosen as Bishop of the new ward, which was named Sharon, honoring Sharon, Windsor Co., Vermont, the birthplace of the Prophet Joseph Smith. Before the ward was organized, however, a post office named Sharon had been established in the district. Bishop McEwan was succeeded in 1921 by Orson Prestwich, who in 1928 was succeeded by Oscar H. Anderson, who presided Dec. 31, 1930. On that date the ward had 615 members, including 127 children.

**SHEFFIELD CONFERENCE**, or District, of the British Mission, con-

sists of the Latter-day Saints residing in the city of Sheffield, in Yorkshire, and vicinity. Sheffield is noted for its cutlery productions and other manufacturing enterprises, and most of the members of the Church in the district are employed in the various factories in the city and neighboring towns. Sheffield Conference was organized May 16, 1842, and has had a continued existence ever since. On Dec. 31, 1930, the district had a total membership of 435, including 39 children.

**SHELLEY** is an important town on the Oregon Short Line Railroad, situated in the midst of a level, fertile farming district, bordering on Snake River. It is situated on the left bank of said river, nine miles southwest of Idaho Falls, and 17 miles northeast of Blackfoot. The town has had a rapid growth and is the business center of considerable upland.

Shelley, as a Latter-day Saint organization, is an outgrowth of the Taylor Ward, and James Mitchell and family, Ann Hubbard (a widow) and family, and Heber Hubbard and family were among the first L. D. S. settlers in that district of country now included in the Shelley Ward. They settled there in July, 1885. Other settlers arrived soon afterwards and these first L. D. S. settlers attended meetings in the Basalt Ward and later at Taylor. In the fall of 1893 they were organized into a branch of the Church with John Franklin Shelley as presiding Elder, and belonged to the Taylor Ward. The Shelley Branch was organized as a regular bishop's ward Feb. 10, 1895, with John F. Shelley as Bishop. The name Shelley was first given to the railroad station, honoring John F. Shelley, the first Bishop of the ward; afterwards the same name was given to the ward. Bishop Shelley presided until 1906, when he was succeeded by Joseph Holland, who presided until Aug. 1, 1909, when the Shelley Ward was divided and organized into two new wards, viz: the Shelley 1st

Ward and the Shelley 2nd Ward. The total Church membership of the two Shelley wards on Dec. 31, 1930, was 1,380, including 282 children. The total population of the Shelley Precinct was 2,182 in 1930; of these 1,447 resided in the Shelley village.

**SHELLEY 1ST WARD**, Shelley Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in that part of the town of Shelley which lies on the west side of the Oregon Short Line Railroad track extending to Snake River, including scattered farms in the vicinity. Most of the business part of Shelley is within the limits of the Shelley 1st Ward, in which ward there is a fine L. D. S. chapel, a brick building erected in 1914, at a cost of \$10,000.

The Shelley 1st Ward came into existence Aug 1, 1909, when the Shelley Ward was divided into two wards, namely, the Shelley 1st and the Shelley 2nd Ward. Edwin Cutler was chosen as Bishop of the Shelley 1st Ward, he was succeeded in 1912 by Thomas J. Bennett, who in 1915 was succeeded by Francis Marion Davis, who in 1922 was succeeded by Erastus M. Christensen, who in 1924 was succeeded by Marion Esplin, who presided Dec. 31, 1930. On that date the Shelley 1st Ward had 629 members, including 134 children.

**SHELLEY 2ND WARD**, Shelley Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing in that part of Shelley which lies east of the Oregon Short Line Railroad track, and extends into the country districts. The Shelley 2nd Ward meeting house is a fine cement block building with an auditorium capable of seating 300 people. In the basement there is a Relief Society hall and six class rooms.

Until 1909 all the Latter-day Saints residing in the town of Shelley constituted one ward, but on Aug. 1, 1909, the original Shelley Ward was divided into two wards, namely, the Shelley 1st and the Shelley 2nd wards, and Warren James Mallory was chosen

as Bishop of the Shelley 2nd Ward. He was succeeded in 1914 by John E. Kelley, who in 1929 was succeeded by Oliver Humphreys, who presided Dec. 31, 1930. On that date the Shelley 2nd Ward had 751 members, including 148 children.

**SHELLEY STAKE OF ZION** consists of the Latter-day Saints residing in the north central part of Bingham County, and a small part of Bonneville County, Idaho, with headquarters at Shelley, where there is a fine modern tabernacle and a stake office affording accommodations for the stake presidency and High Council. With the exception of business men located mostly in the town of Shelley, nearly the entire population within the limits of the Shelley Stake are Latter-day Saint farmers and stock-raisers. The stake extends northward to the Idaho Falls Stake, east to the mountains, south to the Blackfoot Stake, and west to the desert. The stake consists of nine wards, namely, Basalt, Firth, Goshen, Jameston, Kimball, Shelley 1st, Shelley 2nd, Taylor and Woodville.

At a stake conference of the Blackfoot Stake held Aug 16, 1914, attended by Apostles Francis M. Lyman and George F. Richards, the Blackfoot Stake was divided and the north part of the same organized into a new stake called the Shelley Stake, with Joseph H. Dye as president, Warren James Mallory 1st and Wilford M. Christensen 2nd counselor, and Frederick Christian Mickelsen, stake clerk. The following wards which had belonged to the Blackfoot Stake were taken from said stake and organized into the Shelley Stake: Basalt, Goshen, Jameston, Kimball, Shelley 1st, Shelley 2nd, Taylor and Woodville. The stake secured the so-called creamery property for a site on which to build a stake tabernacle Jan. 14, 1920. Work of construction was commenced June 29, 1927, and pushed forward with vigor and determination. The building, which is 56 by 99 feet, was nearly finished in 1930. The walls rise 32 feet from the foundation to the square,



The main auditorium can seat 1,200 people, with provisions for a gallery, when needed. The social hall measures 54 by 90 feet, with a very fine maple floor. In the center between the auditorium and the social hall there is a proscenium arch facing the hall, making the entire social hall a stage, if needed, with dressing rooms. In the basement there are 17 large class rooms besides the president's office, stake clerk's office, vault for records, a banquet hall, a spacious kitchen, a baptismal font, a large seminary class room, dressing rooms, and rest rooms. The building is heated with the latest and most improved steam-heating plant.

On Feb 17, 1924, Pres Joseph H Dye was released, together with his counselors (Warren J Mallory and Wilford M Christensen), and James Berkeley Larsen was sustained as president of the Shelley Stake, with Wilford M Christensen as first and E. Milton Christensen as second counselor. Francis M Davis succeeded E. Milton Christensen as second counselor Nov 3, 1929. Fred C Mickelsen, the first clerk of the Shelley Stake, died Aug 20, 1928, and was succeeded by Louis Ivan Jensen, who acted Dec 31, 1930. James Berkeley Larsen presided Dec 31, 1930, with Wilford M Christensen as first and Francis Marion Davis as second counselor. On that date the Shelley Stake had a total membership of 3,397, including 733 children. Among the Priesthood were three Patriarchs, namely, Adolph M Nielson, Hans O Weeding and Joseph H Dean.

**SHELTON WARD**, Idaho Falls Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing in a fertile district of the Snake River Valley, east of Snake River. The center of the ward is the little hamlet of Shelton, where there is a L. D. S. meeting house, but most of the people live in a scattered condition on their respective farms. The gardens and farming lands are irrigated principal-

ly from the Farmers Friend Canal, and the Enterprise Canal. Both these canals tap the south fork of Snake River about ten miles east of the center of the ward. The Shelton Ward meeting house is about 16 miles northeast of Idaho Falls, 12 miles northeast of Iona center, nine miles southeast of Rigby, and 12 miles west from the mouth of the canyon through which Snake River enters the valley.

Shelton Ward was originally known as East Willow Creek, being an outgrowth of Willow Creek Ward. The first Latter-day Saint settlers in that part of Snake River Valley belonged to the Rigby Ward, afterwards they became a part of the Willow Creek Ward. Later the locality was known as East Willow Creek, and still later as Enterprise. When John Shelton Howard arrived in the locality in the fall of 1889, as an exile from Bountiful, Utah, owing to anti-polygamy prosecutions, the Farmers Friend Canal had already been built and a couple of years later the Enterprise Canal was constructed. Reuben Cole was appointed to preside in the meetings at an early day and in 1892 John Shelton Howard was chosen as presiding Elder of the branch then called Enterprise. This branch was organized as a regular bishop's ward Aug 14, 1892, with John Shelton Howard as Bishop. He was succeeded in 1919 by Edmond Lovell, who in 1929 was succeeded by William Francis Burtenshaw, who presided Dec 31, 1930, on which date the Shelton Ward had a membership of 294, including 69 children.

**SHONESBURG BRANCH**, Zion Park Stake, Washington County, Utah, consisted of the Latter-day Saints residing in the little settlement of Shonesburg, situated on the Rio Virgen about five miles east of Rockville.

Shonesburg was thus named after an Indian chief by the name of Shones, who had a little farm on a small creek which empties into the Rio Virgen where Shonesburg was built. The place was first settled by Oliver DeMill.

and others, who arrived on the site of Shonesburg with their families Jan. 20, 1862. They immediately bought out the Indian claims and commenced making improvements. George Petty was the first presiding Elder at Shonesburg. He was succeeded later in 1862 by Henry Stevens, who in 1868 (after the settlement had been vacated a short time because of Indian troubles) was succeeded by John J. Allred, who later was succeeded by Samuel K. Gifford, who was succeeded by Walter Stringham, who in 1874 was succeeded by Oliver DeMill (serving a second term), who in 1889 was succeeded by Oscar DeMill, who presided until called on a mission in 1893. Soon after this the branch organization at Shonesburg was discontinued and the few saints left were transferred to the Rockville Ward.

**SHOSHONE**, Big Horn Co., Wyoming. See Byron.

**SHOSHONE**, Idaho. Elder Wm M. Purrington, of Ogden, Utah, located at Shoshone, Idaho, in 1912, to open up a picture show. Finding a number of L. D. S. families in the city, he called them together and, agreeable to instructions from local authorities, organized a branch of the Church with himself as presiding Elder, under the direction of Edwin C. Rawson, Bishop of the Carey Ward. This branch organization, which included a Sunday school, continued for some time after Elder Purrington returned to Ogden in 1914.

**SHOWLOW WARD**, Snowflake Stake, Navajo Co., Arizona, consists of Latter-day Saints residing in a large area of country extending north and south along Showlow Creek and its branches, near the top of the Mogollon Mountains, about 22 miles south of Snowflake, the stake headquarters, and has several dependent branches, among which are Ellsworth, Woodland and Pinetop.

In 1876 Alfred Cluff and David E. Adams, members of Allen's Camp on

the Little Colorado, having become dissatisfied with their location on the river, went up to the present site of Showlow to work for a Mr. Chas. E. Cooley, who owned the property as part of his ranch. Here they were joined by Brother George Buckler, who also worked for Mr. Cooley. Some time later, these brethren rented the ranch of Mr. Cooley. In 1878 Merritt Staley, Joseph H. Frisby and Moses Cluff arrived at Showlow. Brother Cluff located 1½ miles above the Cooley ranch and commenced to hold meetings with the few saints in the district, he having been appointed to preside over them. In 1880 Edson Whipple, one of the original pioneers of Utah, located with his family two miles below Cooley's ranch. There he was joined by three of his sons (Albert, Edson, Jun., and Willard). They built a large block house with port holes as a protection against Indians and renegade whites, who infested the locality.

On May 13, 1884, at a meeting held at "Edson Whipple's Fort," attended by Jesse N. Smith, president of the Eastern Arizona Stake, a ward was organized called Forest Dale with Hans Hansen as Bishop. The name was, however, soon afterward changed to Showlow. Brother Hansen acted as Bishop of the Showlow Ward until his death, which occurred about 1901, after which the ward organization was discontinued. Later more land was purchased in the vicinity by Latter-day Saints and Showlow Ward was organized in 1903 with James C. Owens as Bishop. In 1915 the saints erected a substantial meeting house, built of cement blocks. This edifice has an auditorium seating 500 people and contains many modern conveniences, including a stage. Bishop Owens was succeeded in 1919 by John Lorenzo Willis, who presided over the ward Dec. 31, 1930, on which date the Showlow Ward had 293 members, including 82 children.

**SHROPSHIRE CONFERENCE**, British Mission, consisted of the Latter-

day Saints residing in Shropshire, one of the midland counties of England, bordering on Wales. Shropshire Conference was organized Oct. 5, 1850, but was discontinued in 1862, when its branches were annexed to the Staffordshire Conference.

**SHUMWAY WARD**, Snowflake Stake, Navajo Co., Arizona, consists of Latter-day Saints residing in Shumway, eight miles south of Snowflake, the headquarters of the stake. Shumway, although not a large town, is quite important, as it contains a flour mill erected on Silver Creek, which is patronized by the people of the surrounding settlements. There is also at Shumway an electric plant erected in 1918 by the Snowflake Irrigation Company, which supplies Shumway, Taylor and Snowflake with electric light. In 1879 Nathan C. and Jesse Wanslee located a mill site on Silver Creek, in the valley in which Shumway is located. In 1880 Charles Shumway, one of the original pioneers of Utah, and Nelson T. Beebe bought out the Wanslee claim and erected a modern grist mill, the machinery for which was imported from the East. Other settlers located in the district and in April, 1883, the Shumway Branch of Taylor Ward was organized with Wilson Glen Shumway as presiding Elder. The settlement was named in honor of the pioneer, Charles Shumway. A ward organization was effected at Shumway Aug. 13, 1915, with Wallace Everett Shumway as Bishop. He was succeeded in 1919 by Walter H. Denham, who was succeeded in 1927 by Virgil Tillman Denham, who acted Dec. 31, 1930. A log meeting house was erected in Shumway in 1893, which was replaced in 1900 by a commodious brick chapel. On Dec. 31, 1930, the Shumway Ward had 94 members, including 33 children.

**SIAM MISSION** (The). Siam is an Asiatic kingdom, situated north of the Gulf of Siam, which separates the Malay from the Indo-Chinese Peninsula. Its area is about 195,000 square

miles. The population is about 10,000,000, over two thirds of whom are Siamese. The religion of the country is Buddhism. The capital or chief port is Bangkok; the most important exports are rice and teak lumber. The King of Siam is assisted by a cabinet made up of various heads of departments. There is also a legislative council of about forty ministers.

At a special two days conference commenced in Great Salt Lake City Aug. 28, 1852, 106 Elders were called to go on foreign missions, among whom Chauncey W. West, Elam Luddington, Benjamin F. Dewey and Levi Savage were called to Siam. In company with other missionaries these four Elders traveled with teams to San Bernardino, Calif., where they arrived Dec. 3, 1852. In California they were aided financially by the saints and friends, especially by John M. Horner. Nine of the missionaries bound for India and the four for Siam secured passage on the ship 'Monsoon,' which arrived at Calcutta, India, April 26, 1853. On their arrival in Calcutta, it was discovered that transportation to Siam was impossible on account of strained relations between the Burmese government and the East Indian Company, and so, in council with Nathaniel V. Jones, president of the Hindostan Mission, Elders Luddington, Savage, West and Dewey decided to remain for a time in India, Elders Luddington and Savage being assigned to labor in Burma, and Elders West and Dewey on the island of Ceylon. In spite of a most earnest desire on the part of the missionaries to faithfully perform the mission assigned to them, Elder Luddington only succeeded in entering the kingdom of Siam. He commenced his missionary labors in Bangkok, spending four months in that city and vicinity. He finally left the country and Siam never again became a missionary field for L. D. S. Elders.

**SIGURD WARD**, Sevier Stake, Sevier Co., Utah, consists of the Latter-

day Saints residing somewhat centrally in Sevier Valley, chiefly on the west side of the Sevier River, in a district of country lying northeast of Richfield and north of Glenwood. The ward embraces a farming district in which nearly all the people live in a scattered condition, but the center of the ward is a small village consisting of a school house, a store and a few private residences, seven miles northeast of Richfield, five miles northwest of Glenwood, about three miles northeast of Venice, and  $1\frac{1}{2}$  miles south of the center of Vermillion. Most of the gardens and farms in the Sigurd Ward are irrigated from the Vermillion Canal and a small canyon creek locally known as Cedar Ridge Creek. Only three families belonging to the ward reside on the east side of Sevier River. The Sigurd Ward extends north and south nearly three miles and east and west from mountain to mountain.

Sigurd Ward is an outgrowth of Vermillion, and its early history is identical with that ward. At a special meeting held at Vermillion Feb 22, 1895, the Vermillion Ward was divided and the south part of the same organized as the Sigurd Ward, a post office of that name having already been established there. The following day (Feb 23, 1895) John Dastrup was chosen as Bishop of the Sigurd Ward. He presided until 1921, when he was succeeded by Irvin L. Warnock, who acted as Bishop Dec 31, 1930. On that date the Sigurd Ward had 187 members, including 47 children. The total population of Sigurd Precinct was 203 in 1930.

**SILK CULTURE IN UTAH.** In 1868 Octave Ursenbach, a native of Geneva, Switzerland, having imported some silkworm eggs from France, established a small cocoonery in the 16th Ward, Salt Lake City. Pres. Brigham Young, becoming deeply interested in the project, soon afterwards called upon the saints to raise mulberry trees, and he established a large cocoonery at his farm, known as Forest Farm (now

Forest Dale), south of Salt Lake City. Twenty or thirty acres of mulberry trees were planted around the house, and Mrs. Zina D. Young was given charge of the cocoonery. The following year a Frenchman named Louis Bertrand, who had a knowledge of the silk industry, took charge of the project and was succeeded a year or so later by Robert Wimmer. The project, however, was not successful, and in order to more closely observe the enterprise, Pres. Brigham Young erected a small brick building in the rear of the Beehive House, for experimental purposes, under the supervision of Alexander Pyper.

In 1875 the cocoonery at the Forest Farm was placed in charge of Dr. John L. Dunyon and his wife and achieved unlooked-for success. It is said that at one time they had on hand 750 pounds of cocoons and several ounces of eggs.

A temporary organization of persons interested in sericulture existed in the 70's, but in January, 1880, the Utah Silk Association was organized, fostered by Pres. John Taylor, with Wm. Jennings as president, Eliza R. Snow as vice-president, A. Milton Musser as secretary and Paul A. Schettler as treasurer. This company erected a brick building at the mouth of City Creek Canyon, Salt Lake City, and purchased machinery for winding, doubling, dyeing and skeining silk. Cocoons were sent in from all parts of the territory. Cocoons sent by Z. C. M. I. to the Nonotuck Silk Co., of Florence, Mass., were reported by them to be the "best samples of American silk cocoons ever tested." In Provo, Utah, also home grown silk was manufactured and sold in dress lengths.

Silk exhibits of home manufacture formed an important part of every territorial and state fair for a number of years, and silk articles from Utah formed a part of Utah's exhibit at the World's Fair in Chicago in 1893. Still, sericulture in Utah can never be said to have passed the experimental stage.

**SILVER CITY WARD**, Tintic Stake, Juab Co., Utah, consisted of the Latter-day Saints residing in the once prosperous mining town of Silver City, which is situated near the south end of Tintic Valley, four miles south of Eureka, but as the mines were closed down and most of the people moved away, there were only a few families of saints left there in 1930, and the only Church organization remaining in the town was a L. D. S Sunday school.

Special attention was drawn to Silver City in February, 1883, when a miner was shot with fatal results. Some of the brethren employed in Silver City, and who had families with them, began to hold meetings, and the first Church organization there was a Primary Association, which was organized Aug. 21, 1898. On June 11, 1899, the saints who were temporarily located at Silver City were organized as a branch of the Church with Moroni Sanderson as president. Prior to this, however, there had been a temporary organization at Silver City with John Wheeler as president. J. Mount Taylor was president of the branch in 1900; he acted until Feb. 16, 1902, when the Silver City Branch was organized as a regular bishop's ward with J. Mount Taylor as Bishop. He was succeeded in 1909 by John S. Smith, who in 1913 was succeeded by E. Franklin Birch, who in 1917 was chosen as president of the Tintic Stake and was succeeded by Charles W. Reese, who in 1918 was succeeded by Perry B. Fuller, who in 1919 was succeeded by Jesse Haws, who in 1925 was succeeded by John W. Goodman, who in 1926 was succeeded by Thomas W. Dyches, jun. Owing to the closing down of the mines in the Tintic district, the ward organization was discontinued June 16, 1929, and Thomas Bale appointed presiding Elder at Silver City, where the saints became an independent branch of the Eureka Ward. This branch organization was discontinued July 20, 1930, and the

few members of the Church who remained in Silver City were transferred to and became a part of the Eureka Ward.

**SILVER REEF**, Washington Co., Utah, was a mining camp situated 1½ miles north of Leeds, seven miles northwest of Toquerville and 18 miles northeast of St. George.

Silver Reef was first located as a mining town in October, 1876, and in February, 1877, it had upwards of a thousand inhabitants, mostly men engaged in mining enterprises. A post office was established at a time when Silver Reef had over one hundred stores, business houses and dwellings. Silver Reef was strictly a silver and copper mining district. From the beginning of the town a number of brethren sought and obtained employment in the mines at Silver Reef, where most of the people were kindly disposed towards the Mormons, and although occasionally some little difficulty arose in regard to water rights between the people at Leeds and those of Silver Reef, the differences were settled satisfactorily, and miners gladly came out to assist the people at Leeds to repair their water ditches. Frequently Elders from Leeds were called to Silver Reef to preach or preside at funerals. A newspaper called the "Silver Reef Echo" was published at Silver Reef for some time. Silver Reef gradually died out as a mining camp, although in its palmy days it had a bank, a brewery, a water power quartz mill and four steam quartz mills. Bullion was shipped away from there in large quantities for several years. In 1930 nothing was left of the once flourishing mining camp of Silver Reef.

**"SKANDINAVIENS STJERNE"** (Star of Scandinavia), a periodical published in the Danish-Norwegian language, in Copenhagen, Denmark, was the organ of the Church in the three Scandinavian countries from 1851 to 1905. Since 1905 it has been the official organ of the Church in

Denmark and Norway, with scattered subscribers in many different parts of the world. This paper was commenced by Apostle Erastus Snow, and the first number was dated October, 1851. The first volume was published as a monthly magazine and covered the period from October, 1851, to October, 1852. With the commencement of volume 2, the periodical was changed from a monthly to a semi-monthly publication, and as such it has been continued ever since, each volume containing 24 numbers of 16 pages each with the exception of volume 46 (1897), which consisted of 30 numbers, in order to conform more strictly to the duration of the calendar year, commencing with 1898. "Skandnaviens Stjerne" is the oldest publication of the Church in a foreign language, being commenced only a year later than "The Deseret News." Erastus Snow published the first few numbers and after him the periodical has been edited and published by the presidents of the Scandinavian Mission, later by the presidents of the Danish-Norwegian Mission, and still later by the presidents of the Danish Mission, with the main circulation in Denmark and Norway.

The late F. E. Bording, a printer of Copenhagen, printed the first issue of "Skandnaviens Stjerne," and continued to print the publication as long as he lived. After his death, which occurred July 3, 1884, his son-in-law, Valdemar Petersen, printed the periodical for the Church, together with other Church publications, the same as Mr. Bording.

"Skandnaviens Stjerne" has been a staunch and able defender of the Church of Jesus Christ of Latter-day Saints. It has advocated the restored gospel to more people than any other periodical published by the Church in a foreign language. Its contents have consisted, to a great extent, of translations from English Church works and periodicals, namely, from the "Deseret News," the "Millennial Star," "Journal of Discourses," con-

ference pamphlets, etc. It has also been an accurate recorder of historical events and the Church historians rely to a great extent upon the data it contains, as relating to the progress of the work of the Lord in the three Scandinavian countries. It also kept a record of the many companies of saints who emigrated from Denmark, Sweden and Norway to the valleys of the Rocky Mountains, until recent years. Some of the best and most able Church members of Scandinavian origin have contributed towards making the periodical a true expounder of its motto, "Sandhed, Kundskab, Dyd og Tro forenet." (Truth, knowledge, virtue and faith united.)

Altogether 79 volumes of "Skandnaviens Stjerne" have been published since 1851, the present or current number covering 1930 being the 79th.

**SKÅNE CONFERENCE**, Swedish Mission, sometimes called Malmö Conference or District, consists of the Latter-day Saints residing in the south part of Sweden, with headquarters at Malmö. It was organized June 26, 1853, and contains the extreme southern provinces of Sweden; its northern boundaries have been changed several times. From the beginning the conference constituted a part of the Scandinavian Mission until it was transferred to the Swedish Mission in 1905. During its existence it has contained the following branches of the Church here named in the order of their organizations: Skonaback, Ystad, Malmö, Lomma, Lund, Helsingborg, Vallby, Viggårup, Näfvinge, Riseberga, Hjo, Svedala, Svålof, Halmstad, Landskrona, Ljungby (Lyngby), Sallerup, Horby, Kullaberg, Karlskrona, Gardstanga, Cimmerhamn, Hasselholm, Christianstad and Vidtsköfve.

The city of Malmö had about 120,000 inhabitants in 1930.

**SKIVE CONFERENCE**, Danish Mission, consisted of the Latter-day Saints residing in a western district of the central part of North Jutland,

Denmark, and was organized in the summer of 1857 from parts of the Fredericia and Aalborg conferences. Thyland and Salling were the principal districts of country within the boundaries of the conference, which existed only about seven years, as it was disorganized in the beginning of 1864, when that part of the same lying north of the Limfjord with the small islands in said fjord were added to the Aalborg Conference, and that part lying south of the Limfjord became a part of the Aarhus Conference.

**SLATERVILLE WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a district of country lying immediately northwest of Ogden. The center of the ward is six miles by nearest road northwest of the center of Ogden,  $3\frac{1}{2}$  miles southwest of Harrisville, and  $4\frac{1}{2}$  miles north of Salt Lake City. The L. D. S. meeting house, which is considered the center of the ward, is  $4\frac{1}{2}$  miles southeast of Plain City. The ward covers an area of country measuring about four miles from east to west and about  $1\frac{1}{2}$  miles from north to south. Nearly all the inhabitants of the ward are farmers who own some of the best land in Weber County. Considerable fruit is also raised. About two-thirds of the inhabitants are Latter-day Saints.

Slaterville (thus named in honor of Richard Slater, one of the early settlers of the place) as a settlement dates back to 1850. Among the first settlers were Stephen Perry and family who had arrived in Utah from Council Bluffs, Iowa, the previous year. From the beginning of the settlement, Erastus Bingham, sen., had jurisdiction over the ecclesiastical affairs of the district. In 1856 Thomas Richardson took charge of the saints in that particular part of the stake, which is now included in Slaterville Ward, as presiding Teacher, and on Sept. 10, 1858, the district was more fully organized with Thomas Richardson as president. He was succeeded in 1875

by John A. Allred, who presided until May 28, 1877, when he was ordained a Bishop to preside over the Slaterville Ward, which was then organized. He was succeeded in 1899 by James Alma Slater, who was succeeded in 1922 by James Henry Rich, who in 1928 was succeeded by Enos Arnold Slater, who presided Dec. 31, 1930. On that date the ward had 224 members, including 37 children. Slater Precinct had 328 inhabitants in 1880; 400 in 1900, and 307 in 1930. Slaterville Ward belonged to the Weber Stake until 1908, when it became part of the North Weber Stake.

**SLIDE WARD**, Morgan Stake, Morgan Co., Utah, consists of the Latter-day Saints residing at Devil's Slide, a station on the Union Pacific Railroad in the upper Weber Canyon. A peculiar rock formation in the side of the mountain, caused by erosion, gives the name to the location.

The Union Portland Cement Company's works, established at Devil's Slide, employ a number of Latter-day Saints who, with their families, reside in the district. For their benefit, on March 29, 1914, a ward was organized, called the Slide Ward (omitting the word "Devil") Cyrus Jensen was ordained a Bishop and set apart to preside over the new ward. When first organized, meetings and Sunday school sessions were held in the Employees, Club House, but when, shortly afterwards, a school house was erected at Slide, this building was used instead, and still (1930) serves for this purpose.

Bishop Jensen was succeeded in 1918 by John E. Carruth, who was succeeded in 1919 by Ernest Dalton Brimley, who was succeeded in 1926 by Bert Stoddard Dickson, who acted as Bishop Dec. 31, 1930. On that date the Slide Ward had 173 members, including 35 children.

**SMITHFIELD**, Benson Stake, Cache Co., Utah, is one of the principal Latter-day Saint settlements in Cache Valley. It is situated in the open val-

ley, not far from the mountains, seven miles due north of Logan and six miles southwest of Richmond, the stake headquarters. The town is most beautifully situated on elevated ground, sloping gently from the mountains on the east to Bear River on the west. Owing to its high location, the town is visible from nearly all parts of Cache Valley. Smithfield is the center of a rich agricultural district, well watered from the summit on Smithfield Creek, which rises in the mountains east of the settlement and also through canals tapping Logan River, near the mouth of Logan Canyon. The town is universally known for its bounteous production of all kinds of cereals and fruits. Near the town are two flouring mills, a pea canning factory, a branch of the Sego Milk Industry Company, the largest brick and tile yard in northern Utah, a number of stores and many fine private residences. In the center of the town there is a fine meeting house or tabernacle, and two other L. D. S. houses of worship.

Smithfield was settled by Latter-day Saints in 1859, about the same time that the city of Logan was founded. The first settlers were Seth Langton and Robert and John Thornley. Others followed and the saints who settled on Summit Creek (the original name of Smithfield Creek) were organized as a branch of the Church in 1859, with John G. Smith (in whose honor the settlement was named) as presiding Elder. A townsite was surveyed in 1860. Some Indian difficulties were encountered in the summer of that year, during which John Reed of Franklin, one of the settlers, was killed and others wounded. The first school house was built in Smithfield in 1861. This was later moved to the Tabernacle Square. A fort was also built as a protection against the Indians. In 1862 Samuel Roskelley succeeded John G. Smith as Bishop of the settlement. He was succeeded in 1880 by George L. Farrell, who in 1900 was succeeded by Newton Woodruff,

who presided until 1906, when the town of Smithfield was divided into two wards, viz., the Smithfield 1st and Smithfield 2nd wards. Later a Smithfield 3rd Ward was organized. According to official reports the membership of the three Smithfield wards on Dec. 31, 1930, was 2,293, including 377 children, out of a total population of 2,446.

**SMITHFIELD 1ST WARD**, Benson Stake, consists of that part of the city of Smithfield in Cache County, Utah, lying north of Summit Creek, extending to the mountains on the east, to the Smithfield 3rd Ward on the south, and to the Smithfield 2nd Ward on the west. The ward chapel is situated on the northwest corner of the Tabernacle Block, consisting of a fine brick building having an auditorium capable of seating 600 people. It also contains a recreation hall, a bishop's room and a number of class rooms. It is heated by hot air and lighted by electricity.

When the original Smithfield Ward was divided Oct. 28, 1906, into the Smithfield 1st and 2nd wards, Newton Woodruff, who had presided over the old Smithfield Ward until that date, was released, and Edwin R. Miles, jun., was chosen as Bishop of the Smithfield 1st Ward. Brother Miles died Oct. 21, 1914, and George Done was placed in temporary charge of the settlement. He acted in that capacity until 1915, when George Y. Smith was chosen as Bishop of the ward. He was succeeded in 1916 by Christian J. Plowman, who in 1929 was succeeded by George G. Nelson, who acted as Bishop Dec. 31, 1930. The membership of Smithfield 1st Ward Dec. 31, 1930, was 1,041, including 172 children.

**SMITHFIELD 2ND WARD**, Benson Stake, consists of the Latter-day Saints residing in the southwest part of the city of Smithfield, or that part of said city lying south of Summit Creek and west of Main St. Southward the ward extends to Hyde Park and westward to Bear River.

When the Smithfield Ward was divided Oct. 28, 1906, into the Smithfield



1st and the Smithfield 2nd wards, William L. Winn was sustained as Bishop of the Smithfield 2nd Ward. He presided until 1919, when he was succeeded by Lorenzo Toolson, who in 1923 was succeeded by John H. Peterson, who in 1926 was succeeded by George Elmer Kingsford, who in 1928 was succeeded by Sylvester Lowe, who presided Dec. 31, 1930. The membership of Smithfield 2nd Ward Dec. 31, 1930, was 650, including 111 children. The Smithfield 2nd Ward is considered the most attractive part of the city

**SMITHFIELD 3RD WARD**, Benson Stake, consists of Latter-day Saints residing in the southeast part of the city of Smithfield, Cache Co., Utah. It is separated on the north from the Smithfield 1st Ward by Summit Creek. Eastward it extends to the mountains and southward to the Hyde Park Ward. The main street of Smithfield separates it from the Smithfield 2nd Ward on the west. The ward owns a good chapel.

The Smithfield 3rd Ward came into existence Feb. 21, 1926, when the Smithfield 2nd Ward was divided, and that part of the city of Smithfield lying south of Summit Creek and east of Main St. and 1st West St., and extending to the boundary of Smithfield Precinct on the south and the mountains on the east was organized as the Smithfield 3rd Ward.

For some time after the organization of the Smithfield 3rd Ward meetings were held in the public library and Sunday school sessions in the Summit school house, but steps were immediately taken to erect a meeting house and a part of the same, intended for a social hall, was finished so that meetings could be held in it Dec. 26, 1926. In the chapel or main part of the building the first meeting was held July 18, 1927. This house of worship is a modern brick building erected in U shape at a cost of \$72,000. Richard Roskelley was chosen as Bishop of the Smithfield 3rd Ward at the time of its organization and he presided in

1930. The membership of Smithfield 3rd Ward Dec. 31, 1930, was 602, including 94 children.

**SMOOT WARD** (originally Cottonwood Ward), Star Valley Stake, Lincoln Co., Wyoming, consists of Latter-day Saints residing in the south end of Star Valley. The settlement is a scattered one, and is composed of farmers and stockraisers. The gardens and farms are irrigated from Cottonwood Creek and Salt River.

The settlement dates back to 1887, and the first crops were raised that year. A branch of the Church was organized May 12, 1889, embracing all the scattered families of saints in the south end of Star Valley. William Parsons was appointed presiding Elder. Two months later (July 2, 1889) the branch was organized as a ward with William Parsons as Bishop. Brother Parsons acted in that capacity until 1903, when Thomas Walton succeeded him as presiding Elder, but in 1904 Frank P. Cranney was appointed Bishop of the ward, he was succeeded in 1913 by Charles H. Peterson, who was succeeded in 1929 by Hugh W. Findlay, who acted as Bishop of the Smoot Ward Dec. 31, 1930. The name of the ward was changed from Cottonwood to Smoot, honoring Senator Reed Smoot, representing Utah in the United States Senate. Previous to that a post office had been established in the settlement by that name. Smoot Ward on Dec. 31, 1930, had a membership of 311, including 92 children.

**SNAKE VALLEY BRANCH**, Nevada Stake, consists of the Latter-day Saints residing on ranches and small farms in Snake Valley, White Pine Co., Nevada. The headquarters of the branch are at Baker and within the limits of the branch are the famous Lehman Caves, located at the foot of Mount Wheeler, the highest mountain in the state of Nevada. These caves, an underground fairyland, are visited by thousands of tourists annually.

There were Latter-day Saints in Snake Valley at an early day, but they, having no separate organization, were associated with Deseret Ward or with other wards in Millard County, Utah. On July 26, 1925, the few families of saints in Snake Valley were organized as an independent branch, with headquarters at Garrison, Utah. When the Nevada Stake was organized Sept. 19, 1926, the branch became a part of that stake, and the headquarters of the branch were transferred to Baker, Nevada. Alma Jennings was the first presiding Elder of the Snake Valley Branch. He was succeeded in 1928 by Albin M. Bellander, who acted in that capacity Dec. 31, 1930. The branch at that time consisted of 74 members, including 20 children.

**SNOW COLLEGE**, in Ephraim, Utah, was founded Nov. 3, 1888, under the direction of the Sanpete Stake presidency and called the Sanpete Stake Academy. The aim of the institution was to provide instruction in higher branches of education than was possible to obtain in the schools in the settlements, in addition to a course in theology and ethics of the Church. The main building of the school is a fine structure, standing in the center of a five-acre plat. Adjacent to it is the gymnasium, completed in 1912. The college offers the degrees of Associate in Arts and Associate in Science. Agriculture and animal husbandry are also taught.

The name of Sanpete Stake Academy was retained until 1902, when the title was changed to Snow Academy in honor of Pres. Lorenzo Snow and Apostle Elias Snow. In 1917 the school became the Snow Normal College and in 1923, when advanced college work was stressed, the name was changed to the Snow College. Following are the names of the presidents of the Snow College since its foundation: Alma Greenwood, 1888-1891; George Christensen, 1891-1892; Newton E. Noyes, 1892-1921; Wayne B. Hales, 1921-1924, and Milton H. Knudsen, 1924-1930.

**SNOWFLAKE STAKE ACADEMY**, Snowflake, Navajo Co., Arizona, was founded in 1888 by the presidency of the Snowflake Stake. School sessions were commenced in the old Relief Society hall at Snowflake with fifty students, in charge of E. W. Webb. Elder Webb was succeeded by Levi M. Savage, but later resumed charge of the school. High school studies were featured and considerable advancement was made, but, on account of financial conditions, the school was closed from 1894 to 1899, when it was reopened with Joseph Peterson as principal. Louis F. Moench, D. B., took charge of the school in 1908-1909, when Joseph Peterson, having returned from college, again became president of the institution and acted in that capacity until 1914. In 1908 additions were made to the school building, but a disastrous fire destroyed the edifice in 1910, after which sessions of the school were held in four buildings in the vicinity, which had been placed at the disposal of the school. In 1914 a new academy building was erected at a cost of \$35,000, surrounded by a spacious campus and athletic field.

More advanced classes were added from time to time until a full four-year high school course was given in addition to classes in theology and Church history. In the spring of 1918 a summer school was added, which had an enrollment of about 200 the first year. In 1924, on account of educational facilities offered by the state high schools in the district, the Snowflake Stake Academy was discontinued and a L. D. S. seminary established instead. The successors of Joseph Peterson were Ernest Bramwell, 1914-1915; J. Edward Johnson, A. B., 1915-1917; Henry Randolph Atkin, A. M., 1917-1919, and Silas L. Fish, 1919-1924.

**SNOWFLAKE STAKE OF ZION** consists of Latter-day Saints residing in Navajo County, Arizona, with headquarters at Snowflake, a town situated about 28 miles south of Holbrook, the

nearest railway station on the Atchison, Topeka and Santa Fe Railroad. The stake consists of eleven wards, namely, Clay Springs, Holbrook, Joseph City, Lakeside, Pinedale, Showlow, Shumway, Snowflake, Taylor, Winslow and Woodruff.

The first Latter-day Saint settlements in Arizona were founded on the Little Colorado River in 1876, mostly by people who had been called by the authorities of the Church for that purpose. Four towns were founded on the Little Colorado River, namely, Brigham City, Sunset, St. Joseph and Obed, which were organized into the Little Colorado Stake of Zion Jan. 27, 1878, with Lot Smith as president. The Little Colorado River proving treacherous and unreliable for irrigation purposes, some of the settlers left their first location on said river and traveled up stream eastward, where they located Woodruff, St. Johns and other settlements, and in 1879 the Little Colorado Stake was divided and the eastern part of the same organized as the Eastern Arizona Stake. The two stakes (Little Colorado and Eastern Arizona) existed side by side until 1887, when the Eastern Arizona Stake was divided into two stakes, named respectively the St. Johns Stake and the Snowflake Stake, the Snowflake Stake absorbing remnants of the original Little Colorado Stake. The Snowflake Stake was organized Dec. 18, 1887, with Jesse N. Smith as president, Lorenzo H. Hatch as first and Joseph H. Richards as second counselor. A High Council, Priesthood quorums and auxiliary organizations were organized at the same time. Pres. Jesse N. Smith died June 5, 1906, after rendering very efficient service in the capacity of president. After his death his counselors took temporary charge of the stake until Feb. 11, 1907, when Samuel F. Smith (son of the late Jesse N. Smith) was chosen as president of the Snowflake Stake, with James M. Flake as first and Alof Larson as second counselor. In 1923 Joseph Peterson succeeded James M.

Flake as first counselor in the stake presidency. Samuel F. Smith presided over the Snowflake Stake Dec. 31, 1930, with Joseph Peterson as first and Alof Larson as second counselor. J. Lester Shumway was the stake clerk.

Joseph Fish was the first clerk of the Snowflake Stake; he was succeeded in 1894 by Levi M. Savage, who in 1904 was succeeded by Samuel F. Smith, who in 1907 was succeeded by Martin R. Tanner, who in 1918 was succeeded by James B. Pace, who in 1923 was succeeded by J. Lester Shumway.

On Dec. 31, 1930, the Snowflake Stake had 3,140 members, including 805 children.

**SNOWFLAKE WARD**, Snowflake Stake, Navajo Co., Arizona, consists of Latter-day Saints residing in the town of Snowflake, located on the west side of Silver Creek, a tributary of the Little Colorado River, 28 miles southeast of Holbrook, 50 miles west of St. Johns (the headquarters of the St. Johns Stake) and 60 miles north of Fort Apache. Snowflake is the headquarters of the Snowflake Stake of Zion.

A non-Mormon, by the name of Stinson, settled on Silver Creek in 1873, a quarter of a mile north of the present town of Snowflake. Later he changed his location to a site now known as Block B of the Snowflake Townsite. Wm. Jordan Flake, who came to Arizona from Utah in 1877, bought out the Stinson claim in July, 1878, for \$11,000 in stock, namely, 200 cows, 150 two-year old and 200 yearlings, payments to be made within two years. Other settlers, especially saints from the north, joined Bro. Flake, and a branch of the United Order was organized, which bought out one-fourth of Bro. Flake's claim, he selling it on the same terms at which the purchase had been made, saying he did not wish to make a profit on the labors of his brethren. A townsite was surveyed, and when on Sept. 24, 1878, Apostle Erastus Snow visited the settlement, he organized the saints as a ward,

which he named Snowflake in honor of himself and Bro. Flake, the founder of the town. John Hunt was set apart as Bishop of the ward. His jurisdiction for a short time extended over nearly the whole country, later included in the Snowflake and St. Johns stakes. When the Snowflake Stake of Zion was organized Dec. 18, 1887, the headquarters of the same were established at Snowflake; previously this district had belonged to the Eastern Arizona Stake. In 1881 the Relief Society at Snowflake erected a hall, which later was used by the Snowflake Stake Academy. In 1884 a substantial meeting house was built by the saints at Snowflake, which was known later as the Snowflake Stake tabernacle as it was used for stake purposes. A mercantile association was organized at Snowflake by John W. Young in 1881 and a store was opened at Snowflake under the title of the Arizona Cooperative and Mercantile Association. Other branches of that store were opened in other parts of the state of Arizona. Bishop Hunt served as Bishop of Snowflake 32 years and was succeeded in 1910 by Silas L. Fish, who was succeeded in 1916 by William Howard Shumway, who was succeeded in 1919 by William C. Smith, who presided Dec. 31, 1930, on which date the Snowflake Ward had 843 members, including 213 children. The total population of the Snowflake Precinct was 1,259 in 1930, of which 659 resided in the town of Snowflake.

**SNOWVILLE WARD**, Curlew Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Curlew Valley that lies within the limits of Box Elder County. It includes the town of Snowville, which is situated on Deep Creek on the east side of Curlew Valley, 56 miles northwest of Brigham City, the county seat, 28 miles northeast of Kelton on the Southern Pacific Railroad, and 18 miles southeast of Holbrook, the headquarters of the Curlew Stake. The village of Snowville is about 1½ miles south of the boundary line between Utah and Idaho.

Curlew Valley was for many years a favorite range for stockmen who herded cattle, horses, and sheep in the valley, and as these stockmen rather objected to any attempt being made to locate settlements in the valley, it was not until 1870 that the first settlers (some of the brethren from Malad Valley), ventured to look at the country with a view to settling. The founding of the settlement took place in 1871, and as the settlers increased in numbers the saints there were organized into a branch of the Church by Apostle Lorenzo Snow Aug. 13, 1876, with Arnold Goodhiffe as presiding Elder. A meeting house was built in the new settlement in 1877 and the branch was organized as a regular bishop's ward April 19, 1877, with Arnold Goodhiffe as Bishop. He presided 28 years, or until 1905, when he was succeeded by Jonathan C. Cutler, who in 1915 was succeeded by Joseph Jonathan Cutler, who in 1927 was succeeded by David George Nelson, jun., who presided Dec. 31, 1930, on which date the membership of the ward was 195, including 41 children. The total population of the Curlew Precinct, in which Snowville is located, was 342 in 1930.

**SOCIAL HALL**, in Salt Lake City, Utah, was the first playhouse west of the Missouri River. It was an adobe structure, built in 1852 on the east side of State St. between South Temple and First South streets. The auditorium was only 40 x 60 feet, with a seating capacity of about 300 persons. On the east end was a stage and here a new and distinctive dramatic era in Salt Lake City began. The building was dedicated January 1, 1853, and on January 17th the play "Don Caesar de Bazan" and a farce entitled "The Irish Lion" were performed.

But dancing was the principal feature of the public gatherings in the Social Hall in the early days, the cotillion, minuet and other square dances being favored, as Pres. Brigham Young opposed the waltz and round dances generally.

In 1853 the Deseret Dramatic Asso-

ciation was organized and continued to function as late as 1865, giving performances in the Salt Lake Theatre occasionally when it was opened in 1862. These early actors received no salary, being repaid for their services only by the applause they received, and an occasional benefit performance. Ballo's orchestra and brass band gave many of the musical settings.

The Social Hall continued to be used for public gatherings for more than half a century, after which the building was used as a Mutual Improvement Association library and gymnasium, as a training school by the University of Utah and by Miss Maud May Babcock and her "Varsity Players" sponsored by the University of Utah. Many notable plays were staged there by Miss Babcock between 1918 and 1921.

But as the immediate surroundings of the Social Hall had become a thriving business section and as the Social Hall had been condemned as unsafe, it was torn down in 1922. A little grass plot, sacred to the memory of the Social Hall, has been laid out on the site that it occupied and a granite marker with a brass plaque erected thereon, bearing an engraving of the building and an appropriate inscription.

**SOCIETY ISLANDS MISSION** (since 1907 called the Tahitian Mission) comprises four groups of islands lying in the South Pacific Ocean, known respectively as the Windward and the Leeward Islands of the Tahitian group and the Tuamotu and Tubuai archipelagoes, all being under French protectorate. These groups contain a great number of islands, but only a comparatively few of them are inhabited, and of these many are deserted except during the pearl diving seasons. Many of the islands are of coral structure, comprising a circular coral reef upon which land has formed and luxuriant vegetation grows. Inside the reef is a lagoon and the ring usually has one or more breaks through which vessels may pass into the lagoon. As these reefs are not entirely covered with vegetation, many

of the main islands have the appearance of being composed of many islands; this is particularly the case in regard to the Tuamotus. Others of the islands are strictly volcanic formations and have lofty mountains which appear at some points to rise immediately out of the sea. In the lagoons are large quantities of pearl oysters and mother-of-pearl-shells for which the natives dive, and which are largely exported. On the islands cocoanuts grow in great profusion and serve as the chief article of diet. Copra also is exported in large quantities.

The Tuamotu group, according to the government year book for 1895, contained eighty islands, but only a part of them are inhabited. Of the islands somewhat prominently associated with Latter-day Saint missionary work are the following: Ragirola, Arutua, Kakura, Neau, Apataka, Manaeha, Fakarava, Anaha, Arataka, Faleta, Takarota, Takaroa, Hau and Kakahina. The principal islands of the Tubuai Archipelago are the islands of Tubuai, Rorutu, Rimatara, Vavatu, Rivivi and Raparopara. The principal islands of the Marquesas Archipelago are Nukehiva, Huapu, Uauka, Eiao, Huahuna, Heva-oa, Tauati and Fatuheva. Of the Cook Archipelago the principal islands are Raratongo, Atiau, Mangara and Uaeitupake. The principal islands of the Leeward group of the Tahiti Archipelago are Borabora, Huahine and Riata, and of the Windward group, Tahiti, Morea, Maeti (or Taturao) and Mahitai.

The mission is divided into four conferences, or districts, namely, Tahiti, Tubuai, Upper Tuamotu and Lower Tuamotu. The headquarters of the mission are at Papeete, on the island of Tahiti, where there is a L. D. S. chapel and a mission home. Stone chapels have been erected on Takaroa, Mohu, Taahua and Huahine (Tubuai), and lumber chapels at Rotoava on Takaroa and on the islands of Takapoto, Morokau, Hau and Hikueru.

On June 1, 1843, Noah Rogers (a High Priest) and Elders Addison Pratt,

Benjamin F. Grouard and Knowlton F. Hanks (Seventies) left the city of Nauvoo, Ill., U. S. A., for the Sandwich Islands, having been appointed to labor there as missionaries. Having reached the Atlantic Coast on Oct. 9, 1843, these Elders boarded the ship "Timoleon" at New Bedford, Mass., but while enroute, Elder Hanks died of consumption Nov. 3, 1843, he being the first L. D. S. missionary to die at sea while on a foreign mission. On May 4, 1844, the other Elders landed on the island of Tubuai, where they were so well received by the natives that Elder Pratt, whose knowledge of the Hawaiian tongue enabled him to understand their language, decided to remain on Tubuai. On July 29, 1844, he organized the first branch of the Church on Tubuai and in due time he had made converts of nearly all the natives on the island.

Meanwhile Elders Grouard and Rogers had left Tubuai for other fields of labor. They landed on the island of Tahiti, where they commenced their missionary work and succeeded in converting and baptizing a number of white men, whom they organized as a branch of the Church. Among these was John Hawkins, who later rendered efficient aid as a missionary. Elder Rogers also made a trip to the Leeward Islands and did some missionary work on Raiatea, Borabora, and other islands, but without much success, his way being hedged up by missionaries of sectarian churches. Finally, being an elderly man, he returned to America and arrived in Nauvoo just as the saints were being expelled from that city, and he died from exposure, being the first man buried at what afterwards became the famous Mormon cemetery at Mount Pisgah, Iowa.

After doing successful missionary work on Tahiti, Elder Grouard extended his labors to the Tuamotu group, meeting with great success on the island of Anaa and some other adjacent islands, where he organized several branches of the Church. Being unable to continue the work alone, he

sent an urgent request to Elder Pratt on Tubuai to join him, which he did, and together these two Elders succeeded in baptizing over 2,000 converts on the Tuamotu group. Finally, it was thought expedient that one of them should return to the headquarters of the Church and report their labors. As Elder Grouard had married a native woman, Elder Pratt was the one selected to go, and he sailed from Papeete, Tahiti, March 28, 1847, for America.

After the departure of Elder Pratt, Elder Grouard commenced to labor on Tubuai, where he was received with joy and gained the confidence of the king or chief of the island to such an extent that he was made practically the chief man, next to the king, on the island. Nearly all the natives became members of the Church.

In May, 1850, Elder Addison Pratt returned to Tahiti on a second mission, having been appointed by Pres. Brigham Young to preside over the Society Islands Mission. He was accompanied by Elder James S. Brown and was joyfully received by the native saints and by Elder Grouard, who joined them soon afterwards. On Oct. 21, 1850, Bro. Pratt's wife and family, three other Elders from Zion with their families, and three unmarried Elders arrived on the islands to labor as missionaries, but of these only Sidney Alvarus Hanks, Jonathan Crosby and Simeon A. Dunn remained long on the islands. These three Elders and Elder James S. Brown, with the first missionaries, will always be closely associated with the early history of the mission.

Elders Pratt and Brown, on the Tuamotus, met with great success and it is estimated that there were 900 members of the Church on that group at that time. To assist them in their labors, the Elders built a schooner, which was called "Ravaii" (the Fisher); Elder Grouard was placed in charge of it. Thus the missionaries continued their missionary work until 1853, when, on account of a change in the local government of the islands, the American Elders were banished

from their fields of labor. The native saints also suffered severe persecution, and in order to protect themselves, gave other names to their community organizations, such as "Church of Christ," "Abraham's Church," "The Sheep," etc., and, being as sheep without a shepherd, fell into error. "Reorganite" or Josephite missionaries also came among them and drew most of them away from the true Church.

In this condition the natives were found by Elders Joseph W. Damron and Wm. A. Seegmiller, who arrived from Hawaii, their field of labor, forty years later. These Elders in 1892 met with a cold reception, except on the island of Takaroa, where a branch of one hundred faithful saints was discovered. Elders Damron and Seegmiller finding it difficult to prove to the natives that they had been deceived by the "Reorganite" missionaries, the First Presidency of the Church sent one of the former Elders, James S. Brown, to preside over the Society Islands Mission; he was still remembered by some of his old friends. He arrived at Papeete, Tahiti, Sept. 20, 1892, and by the end of 1892, with the assistance of Elders Damron and Seegmiller and Elders Elando Brown (his son), and Thomas Jones, who had accompanied Elder Brown, a Church membership of nearly 500 was raised up. Elder Brown remained on the islands until July, 1894, and performed a wonderful mission, the labors of the missionaries being, however, mostly centered on the Tuamotu and Tahitian groups. In 1896 Elder Andrew Jensen visited the mission in the interest of Church history. In 1898, more missionaries having arrived, the work was extended to the Leeward Islands, and to the Cook Islands and the Marquesas group.

In 1904 the Book of Mormon was published in the Tahitian language from a translation made by Elders Daniel E. Miller, William H. Chamberlain, Israel E. Willey and David Neff, with Wm. B. Taylor as copyist.

At the close of 1930 eleven Elders

from Zion and one missionary sister were laboring in the mission, which had a Church membership of 1,181, including 98 Elders, 43 Priests, 17 Teachers, 3 Deacons, 797 lay members, and 195 children.

Following are the names of the presidents of the Society Islands Mission: Noah Rogers, 1844-1845; Addison Pratt, 1845-1847; Benjamin Grouard, 1847-1850; Addison Pratt (2nd term), 1850-1852; native Elders, 1852-1892; Joseph W. Damron, 1892; James S. Brown, 1892-1893; Joseph W. Damron (2nd term), 1893-1895; Frank Cutler, 1895-1896; Daniel T. Miller, 1896-1899; Wm. H. Chamberlain, 1899-1900; Joseph Y. Haight, 1900-1902; Edward S. Hall, 1902-1905; Franklin J. Fullmer (pro tem.), 1905; Edward S. Hall (2nd term), 1905-1907; Frank Cutler (2nd term), 1907-1908; Wm. A. Seegmiller, 1908-1911; Franklin J. Fullmer, 1911-1914; Ira Ilyer, 1914-1915; Ernest C. Rossiter, 1915-1919; L. John McCullough, 1919-1920; Leonidas H. Kennard, 1920-1922; Ole B. Peterson, 1922-1925; Herbert B. Foulger, 1925-1926; Stanley W. Bird (pro tem.), 1926; Alma S. Burton, 1926-1929, and George W. Burbidge, 1929-1930.

**SODA SPRINGS WARD, Idaho** Stake, Caribou Co., Idaho, consists of Latter-day Saints residing in the town of Soda Springs and a few ranches lying adjacent. The boundaries of the ward are co-extensive with the precinct, in which the majority of the inhabitants are non-Mormons. Most of the saints in the ward are engaged in ranching and a few in farming. Soda Springs, which is an important station on the Oregon Short Line Railroad, is a popular health resort, and in summer the hotels are usually crowded with invalids and others, who locate there to drink the renowned mineral water, and to enjoy the pure air of the mountains. About 1½ miles southwest of the town lies Morristown, which was founded in 1863 by the so-called Morrisites, who were moved away from their location on the Weber River,

Utah, the year before. Soda Springs is 30 miles northwest of Montpelier, in Bear Lake County, Idaho, 45 miles east of McCammon, Idaho, and 238 miles by rail northeast of Salt Lake City, Utah.

Soda Springs, originally called Beer Springs, was well known by the early trappers and explorers. In the fall of 1863 a company of U. S. soldiers located a temporary fort on the bank of Bear River, immediately below the present town of Soda Springs. This fort, which was occupied by about one hundred soldiers, was built as a protection against Indians. About forty families of Morrisites arrived in the locality in May, 1863 (See article on Morristown). In June, 1870, Pres. Brigham Young and other leaders of the Church visited that part of the country, which led to the survey of a townsite at Soda Springs, consisting of 56 ten-acre blocks, with streets 8 rods wide. The actual settlement of Soda Springs took place in May, 1871, when a number of the brethren who had been called by the Church authorities to locate at Soda Springs arrived from Utah. An organized company of saints, including William H. Hooper, Brigham Young, Horace S. Eldredge and others, secured several thousand acres of land in and around Soda Springs and started a L. D. S. colony. In 1872 a branch store of the Z. C. M. I. was opened at Soda Springs. Philemon C. Merrill was the first presiding Elder at Soda Springs. He was succeeded July 16, 1873, by Jeppe G. Folkman, who was succeeded in 1876 by Daniel F. Lau, who acted as presiding Elder until August, 1877, when the Soda Springs Branch was organized into a regular bishop's ward with Daniel F. Lau as Bishop. He presided in that capacity until 1901, when he was succeeded by Thomas H. Horsley, who in 1917 was succeeded by David K. McLean, who in 1926 was succeeded by Hyrum M. Lau, who died Nov. 4, 1927, and was succeeded by Everett L. Horsley, who in 1929 was succeeded by Kenneth G. Balls, who presided Dec. 31, 1930, on which date

the Church membership of the Soda Springs Ward was 475, including 81 children. The total population of the Soda Springs Precinct in 1930 was 1,106, of which 831 resided in the Soda Springs village.

**SOLDIER BRANCH, Camas Co., Idaho,** consisted of a few Latter-day Saints discovered by missionaries laboring in the Northwestern States Mission in a farming district known as Soldier, 31 miles west of Hailey, a station on the Oregon Short Line Railroad, and about 50 miles west or northwest of Carey, Idaho. For the benefit of these saints a branch was organized at the home of George Labrum at Soldier, May 18, 1901, by Elders Clyde Spencer and Peter Nielsen of the above mentioned mission. Henry George Labrum was president of the branch and Lester William Stott superintendent of the Sunday school. Early in 1903 Soldier Branch was transferred to the Blaine Ward, at which time the hamlet had a total population of about 100. On Dec. 31, 1930, Soldier was part of the Fairfield Ward of the Blaine Stake.

**SOLDIER SUMMIT BRANCH, Kolob Stake, Utah Co., Utah,** consists of Latter-day Saints who are mostly in the employ of the Denver & Rio Grande Western Railroad at Soldier Summit, a station on said road located on the summit of the Wasatch Mountains, at an elevation of 7,440 feet. Soldier Summit is 44 miles southeast of Springville, and 33 miles northwest of Price, Carbon Co., Utah.

When the Denver & Rio Grande Western Railroad Company moved some of its machine shops from Helper to Soldier Summit, and made a permanent station on the top of the mountains, whereby a number of men were employed, among them were some Latter-day Saints. The commencement of a Sunday school led to the organization of a branch of the Church June 21, 1921, with Parley Bills as presiding Elder. Bro. Bills presided over the branch until 1928, when he was succeeded by Walter Scott Groesbeck.



On June 26, 1927, the Soldier Summit Branch, which hitherto had existed as an independent branch, reporting directly to the stake presidency, was organized as a regular bishop's ward, with Walter S. Groesbeck as Bishop. He held that position until January, 1930, when the Soldier Summit Ward was disorganized and a branch organization effected with Walter S. Groesbeck as presiding Elder.

**SOLOMONVILLE WARD,** Saint Joseph Stake, Graham Co., Arizona, consists of Latter-day Saints residing in or near Solomonville, a town on the Bowie and Globe branch of the Southern Pacific Railroad, eight miles southeast of Thatcher. Solomonville is an old Mexican town which existed before the Latter-day Saints came into Gila Valley, and the saints at Solomonville are in the minority. A branch of the Church was organized at Solomonville Jan. 11, 1920, with Jesse M. Layton as presiding Elder. This branch was organized as a ward June 26, 1921, with Jesse M. Layton as Bishop. The ward organization, however, was discontinued March 5, 1921, when the saints at Solomonville were organized as an independent branch with Seth A. Merrill as presiding Elder. He was succeeded in 1923 by Clifford A. Dean, who presided until 1926, when he was succeeded by Leshe W. Layton, who acted as presiding Elder of the branch until Feb. 26, 1928, when he was ordained a Bishop and set apart to preside over the Solomonville Ward, which was organized on that date. He acted in that capacity Dec. 31, 1930, when the ward had a membership of 182, including 44 children. The total population of the Solomonville District was 1,283 in 1930.

**SOUTH AFRICAN MISSION** (The) comprises the extreme south part of the continent of Africa, or the political division of that continent known as the Union of South Africa, which is a self-governing Dominion of Great Britain, containing about 8,000,000 inhabitants. The mission is divided into seven conferences, or districts, namely, Cape,

Transvaal, Port Elizabeth, Bloemfontein, Kimberley, East London and Durban. On Dec. 31, 1930, these districts had a total Church membership of 769, including 9 Elders, 30 Priests, 11 Teachers, 20 Deacons, 535 lay members, and 154 children. Twenty Elders from Zion were laboring in the mission, also two missionary sisters. Five of the local Elders also were devoting their entire time to missionary work.

At a conference held in Salt Lake City, Utah, Aug. 28, 1852, Elders Jesse Haven, Leonard I. Smith and William H. Walker were called to open up a mission in South Africa. Traveling via Liverpool and London, England, they arrived at Cape Town April 19, 1853. Bro. Haven presided over the mission. Immediately upon their arrival they made application for the use of the town hall, which was granted upon condition that they pay for the lighting. They made arrangements to hold meetings in the hall for six consecutive nights and commenced to advertise these meetings. On the first evening, April 25, 1853, the hall was nearly filled, but when testimony was borne to the divine mission of the Prophet Joseph Smith the audience became so excited that it was impossible to continue the meeting on account of the confusion. The following evening the brethren found the hall closed against them. They, however, obtained the use of other halls, but mobbers caused so much confusion that it was impossible to speak. Some converts, however, were made, but they were afraid to take a decided stand on account of persecution. Finally, a Mr. Nicholas Paul of Mowbray (a suburb of Cape Town), a man of influence, permitted the Elders to hold meetings in his home, informing the audience at the commencement of the meeting that if they did not wish to listen they could leave, but the first man who offered an insult on his premises would be in danger of "having more holes made through him than a skimmer," and as long as the Elders remained in the vicinity Mr. Paul was their friend, and

soon afterwards he and members of his family were baptized

On June 15, 1853, Elder Leonard I. Smith baptized Henry Stringer at Mowbray, as the first fruit of the labors of the Elders in South Africa. Soon afterwards a number of other converts were baptized and on Aug. 16, 1853, the first branch of the Church in South Africa was organized at Mowbray, four miles from Cape Town, and on Sept 7, 1853, another branch was organized at Newlands, six miles from Cape Town. Up to that time about fifty persons had been added to the Church by baptism. A third branch of the Church was organized Feb 23, 1854, at Beaufort, Cape Colony. These branches were later organized as the Cape Conference. The Elders also sent to England for copies of the Church works and a number of tracts for distribution. At a conference held at Port Elizabeth Aug 13, 1855, the "Church in the Cape of Good Hope" (South African Mission) was reported to consist of three conferences, six branches and a total membership of 126.

On Nov 27, 1855, Elders Wm. H. Walker and Leonard I. Smith sailed from Port Elizabeth on the ship "Unity," accompanied by 15 emigrating saints en route for Utah. This ship had been purchased by two members of the Church, namely, Charles Roper and John Stock, for the benefit of the saints, on account of the difficulty in securing passage by steerage for the company. The ship was chartered to London, England, with a cargo. On Dec 15, 1855, Pres. Jesse Haven left Cape Town en route for America. Up to that time 176 persons had been baptized in the whole mission. Some had emigrated and some had been excommunicated, leaving in all 121 saints in the colony after Elder Haven left. Elder Edward Slaughter (a local Elder) was left in charge of the saints in the Port Elizabeth Conference, and Richard Provis (another local Elder) in charge of the Cape Colony Conference.

In 1857 Elder Ebenezer C. Richardson was sent from the British Mission

to preside over the Cape of Good Hope Mission. He was accompanied by Elder James Brooks. When these Elders left for America in the spring of 1858, the Church in South Africa had a membership of 243.

On March 9, 1859, about 30 Latter-day Saints, emigrating to Zion from the South African Mission, sailed from Port Elizabeth on the barque "Alacrity," in charge of Elder Joseph R. Humphreys, a local Elder.

In December, 1861, Elders Wm. Fotheringham, Henry A. Dixon and John Talbot arrived in Cape Town as missionaries, and on March 14, 1863, a company of 15 emigrating saints left Port Elizabeth, bound for Zion, in charge of Robert Grant and John Stock, local Elders.

Elders Fotheringham, Dixon and Talbot remained in the mission until 1864 and Elder Miner G. Atwood succeeded Elder Fotheringham in the presidency of the mission. On April 12, 1865, a company of saints sailed from Port Elizabeth per ship "Mexicano," bound for Utah, in charge of Elder Miner G. Atwood, who left the mission in charge of local Elders.

Forty years elapsed before the South African Mission was reopened. In 1903 Elders Warren H. Lyon, Wm. R. Smith, Thomas L. Griffiths and George A. Simpkins were called to reopen the mission. In spite of the long lapse of years, they found, on their arrival, a few scattered members of the Church, showing that the seed sown by the former missionaries still bore fruit, and that at no time since the mission was opened in 1853 had the Cape of Good Hope and the surrounding districts been without at least a few members of the Church. Since 1903 work has progressed in the mission which, at the close of 1930, had a membership of nearly 800.

A monthly periodical of 12 pages mimeographed, and entitled "Cumorah Monthly Bulletin," was commenced at the mission headquarters at Mowbray in 1927. It was continued in this form until 1929, when the name of the peri-

odical was changed to "Cumorah Southern Cross" and printed as a small quarto-sized magazine as the official organ of the South African Mission.

Following is a list of the Elders who have presided over the South African Mission since its reorganization: Warren H. Lyon, 1903-1906; Ralph A. Badger, 1906-1908; Henry S. Steed, 1908-1909; Brigham A. Hendricks, 1909-1912; Frank J. Hewlett, 1912-1914; Nicholas G. Smith, 1914-1921; J. Wylie Sessions, 1921-1926; Samuel Martin, 1926-1929, and Don Mack Dalton, 1929-1930.

#### SOUTH AMERICAN MISSION

(The) includes the two great republics of Argentina and Brazil, but extension into other parts of South America will only be a matter of time. There are branches of the Church in Buenos Aires (Argentina) and Rio de Janeiro (Brazil).

The first L. D. S. missionaries called to South America were Apostle Parley P. Pratt, accompanied by his wife (Phebe Soper), and Elder Rufus C. Allen. They left San Francisco, Calif., on the bark "Henry Kelsey" Sept. 3, 1851, and arrived at Valparaiso, Chile, Nov. 8, 1851. Here they rented a house and commenced to study the Spanish language. Chile was at that time in the throes of a revolution, and but little missionary work had been accomplished by these Elders when they left Valparaiso March 2, 1852, arriving in San Francisco again May 21, 1852. However, the fact of an Apostle of the Church having been sent to open the door for the preaching of the restored gospel in South America so early in the history of the Church is interesting and significant.

In 1923 Andrew Jenson, assistant Church Historian, visited South America in the interest of Church history, traveling in Peru, Chile, Argentina, Uruguay and Brazil. He became deeply impressed that South America was a field ready for the harvest, and so reported upon his return home to the Church authorities.

In 1924 Wilhelm Friedrichs and Emil Hoppe, converts from Germany, residing in Buenos Aires, Argentina, wrote to the authorities of the Church, urging that missionaries be sent to that city and stating that some Germans residing there were awaiting baptism.

In September, 1925, Apostle Melvin J. Ballard was appointed to open up a mission in South America; Elders Rulon S. Wells (who spoke German) and Rey L. Pratt (who spoke Spanish), both members of the First Council of Seventy, were appointed to assist Elder Ballard. These three Elders arrived in Buenos Aires Dec. 6, 1925, and were met at the dock by Brothers Friedrichs and Hoppe, and a cottage meeting was held at the home of Bro. Friedrichs in the evening. A week later (Dec. 13th) six persons were baptized by Elder Ballard in the Rio de la Plata, namely, Mr. and Mrs. Kulick and their daughter, and Mr. and Mrs. Biebersdort and their daughter. Later the same day a sacrament meeting was held, at which the newly baptized converts were confirmed and Bros. Friedrichs and Hoppe were ordained Priests. Some little children were also blessed. On Christmas Day (Dec. 25, 1925) a meeting was held near the bank of the river, at which Elder Ballard dedicated the lands of South America to the preaching of the gospel; it was a solemn occasion. Other Elders were called into the field, among whom was K. B. Reinhold Stoof, who for several years had been editor of the "Beobachter," a Church publication in the German language printed in Salt Lake City. Elder Stoof succeeded Apostle Melvin J. Ballard in the presidency of the South American Mission when he and his companions left Buenos Aires in July, 1926. On Dec. 31, 1930, Elder Stoof still presided over the mission. According to the official report of Dec. 31, 1930, the South American Mission had a total membership of 135, including 27 children. Fourteen Elders from Zion were laboring in the mission, the membership of which consisted principally of

German converts; missionary work, however, was being commenced among the Indians. The headquarters of the mission were at Buenos Aires.

**SOUTH AUSTRALIAN CONFERENCE**, or District, of the Australian Mission, comprises the Latter-day Saints residing in South Australia, with headquarters at Adelaide. The total membership of the South Australian District on Dec. 31, 1930, was 115, including 28 children.

**SOUTH BOUNTIFUL WARD**, South Davis Stake, consists of the Latter-day Saints residing in the south part of Davis County, Utah.

The South Bountiful Ward was organized June 20, 1877, when the original Bountiful Ward was divided into three wards, namely, the East Bountiful, the West Bountiful and the South Bountiful wards. William Brown was sustained as Bishop of the South Bountiful Ward. At the time of its organization the ward had 78 families or 404 baptized members.

In the spring of 1850 John Perry was appointed to take charge of meetings held in the south part of the Bountiful Ward. The saints worshipped in private houses until a log building was rented of Eric G. M. Hogan for a school house, in which meetings were also held. In 1853 an adobe school house, located near the present meeting house, was erected. A few years later a larger building, known as the Social Hall, was erected, which was used for public and also for school purposes until 1877, soon after which a substantial concrete meeting house was built, which served until the present chapel, a fine brick structure, was erected in 1905, just across the street north of the older one.

Presiding Elder John Perry, being called on a mission to England in 1852, Reuben Perkins took charge of prayer meetings held in the district, now in South Bountiful, for a time, until he was succeeded by William Atkinson, counselor to Bishop John Stoker of the North Canyon (Bountiful)

Ward, who was succeeded by Wm. Brown, John Moss, and perhaps by others until the South Bountiful Ward was organized.

Bishop Wm. Brown died Oct. 28, 1892, and was succeeded in January, 1893, by Richard E. Egan, who was succeeded in 1905 by Stearns Hatch, who, being called into the presidency of the South Davis Stake, was succeeded in 1915 by Samuel C. Howard, who was succeeded in 1928 by Ezra T. Hatch, who presided as Bishop Dec. 31, 1930. On that date the ward had 737 members, including 143 children. The total population of the South Bountiful Precinct was 903 in 1930.

**SOUTH CAROLINA** was one of the original thirteen states of the American Union. During the Revolution the important battles of Fort Moultrie, Cowpens, King's Mountain, Camden and Eutaw Springs were fought in South Carolina. After its secession, South Carolina was re-admitted into the Union June 25, 1868. The area of the state is 30,495 square miles. The population of South Carolina was 581,185 in 1830; 594,398 in 1840; 668,507 in 1850; 703,708 in 1860; 705,606 in 1870; 995,577 in 1880; 1,151,149 in 1890; 1,340,316 in 1900; 1,515,400 in 1910; 1,683,724 in 1920, and 1,738,765 in 1930.

A remarkable prophecy concerning South Carolina was uttered by the Prophet Joseph Smith Dec. 25, 1832, as follows:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. And the time will come that war will be poured out upon all nations, beginning at this place." (Doc. & Cov. Sec. 87.) Twenty-eight years later the Civil War broke out and the first battle in that terrible conflict was fought Jan. 9, 1860, at Fort Sumter, in the Charleston Harbor, South Carolina.

Elder E. M. Murphy, a resident of

Cross Keys, Union Co., South Carolina, is believed to be the first Elder who made converts in that state. Elder Lysander M. Lewis, a missionary appointed to labor in South Carolina, found upon his arrival in Union County in November, 1839, some persons who had received the truth through the instrumentality of Bro. Murphy.

At a special conference held at Nauvoo, Ill., Aug. 16, 1841, Elder Abraham O. Smoot was appointed to labor as a missionary in Charleston, S. C.

In 1882 a branch of the Church was organized near Kings Mountain battle-ground, in York County, and in 1887 another branch of 27 members existed in Oconee County, S. C. In that year a spirit of persecution was manifested in some parts of South Carolina and Elder Joseph Thorup, although sick with chills and fever, was arrested and imprisoned for several days, and Richard Hartness, a local Elder, was severely whipped by a mob because he had befriended the Elders. But, as in other states, persecution ceased as the people grew to understand the mission of the Elders, and in 1896 22 Elders were laboring in South Carolina with considerable success. In 1900 there were about 1200 members of the Church in different branches in the state and in 1928 this number had increased to about 4000. When the Southern States Mission was organized in 1875, South Carolina was made a part of that mission, in which it ever since has constituted an important part.

**SOUTH CAROLINA CONFERENCE**, or District, of the Southern States Mission, consists of the Latter-day Saints residing in the state of South Carolina, which belongs to the Southern States Mission. This district at the close of 1930 had a membership of 3,343, including 357 children. There were six organized branches of the Church in South Carolina Dec. 31, 1930, namely, Catawba, Columbia,

Gaffney, Greenville, Ridgeway and Society Hill. Besides these there were Sunday school organizations at Abbeville, Blacksburg, Blenheim, Centerville, Georgetown, Meddendorf, Seneca, Tindal, Waterboro and Winnsboro. The saints in Gaffney, Columbia, Greenville and Catawba own their own chapels.

**SOUTH CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in the southwestern part of England and was created by the amalgamation of three small conferences, namely, Bath, Bristol and Trowbridge in 1847. The South Conference existed until Jan. 3, 1862, when the South Conference and the Wiltshire Conference were amalgamated under the name of the Bristol Conference.

**SOUTH COTTONWOOD WARD** consists of the Latter-day Saints residing in a central part of Salt Lake County, bounded on the north by Mill Creek Ward, on the east by Cottonwood Ward, on the south by Union Ward, and on the west by Murray East Ward. The South Cottonwood Ward meeting house, which was built in 1869, is situated a mile east of State St., on rising ground north of South Cottonwood Creek and a mile east of the State Road, about ten miles southeast of the Temple Block in Salt Lake City. Nearly all the inhabitants are Latter-day Saints, who live in a scattered condition on their respective farms, which are irrigated from Big and Little Cottonwood creeks, and the East Jordan Canal.

When Apostle Amasa M. Lyman arrived in Great Salt Lake Valley with his company of saints in October, 1848, he located part of them (mainly a number of families from the state of Mississippi) at a point between the two Cottonwood creeks, about ten miles southeast from the Great Salt Lake City fort. A tract of country consisting of about one mile square was surveyed and divided into ten-acre lots for the convenience of the

settlers, among whom were Amasa M. Lyman, William Crosby, Daniel Clark, James M. Flake, John Tanner and sons (Sidney and Nathan), Daniel M. Thomas, John Brown, and others. The place of their location was known as the "Amasa Survey." During the fall and winter of 1848 a few houses were built of logs, which the brethren hauled from near the mouth of Big Cottonwood and Mill Creek canyons, but most of the people lived in their tents and wagons until the spring of 1849 when a number of other houses were built. The first adobe house was erected in the settlement by John Brown in the summer of 1849. In the meantime water was taken out of the two Cottonwood creeks and other improvements made. The number of settlers was also increased by several families located at various points along the creeks, and a ward organization, known originally as the Cottonwood Ward (afterwards changing its name to South Cottonwood), was effected in 1849 with William Crosby as Bishop. During the year 1849 a small crop of wheat was raised, but it grew so scattered and short that when harvest came most of it had to be pulled by hand. The little colony, however, was very industrious, the crickets were fought vigorously, and immense numbers of them killed, but notwithstanding this the crops no doubt would all have been destroyed had not the gulls put in their appearance. In 1848-1850 the little colony grew steadily. The first meeting house built in the ward was a small adobe building known as Jonathan C. Wright's school house, erected in 1851. Previous to this all meetings had been held in private houses. As the settlers increased in numbers other school houses were built and the ward meeting house was erected in 1856. It was a substantial adobe building, and was, at the time of its completion, the finest meeting house outside of Salt Lake City. The present commodious ward house, also an adobe building, 40 by 60 feet, was erected in 1869.

In the fall of 1851 the majority of the people accompanied Amasa M. Lyman and Charles C. Rich to southern California, where they founded San Bernardino, after which the "Amasa Survey" was transferred to the Church. Bishop Crosby being among those who went to California, Jonathan C. Wright was appointed Bishop in his stead. He was succeeded in 1852 by Abraham O. Smoot, who in 1854 was succeeded by Andrew Cahoon, who in 1872 was succeeded by Joseph S. Rawlins, who in 1900 was succeeded by Orson Sanders, who in 1904 was succeeded by William B. Erikson, who in 1914 was succeeded by Jesse H. Wheeler, who in 1927 was succeeded by Amos H. Turner, who in 1929 was succeeded by James E. Erikson, jun., who acted as Bishop of the South Cottonwood Ward Dec. 31, 1930. On that date the South Cottonwood Ward had 674 members, including 99 children.

South Cottonwood Ward originally covered an extensive area of Salt Lake Valley, but as the population in the south end of said valley increased, the ward was divided, and among the wards which are outgrowths of the South Cottonwood Ward we may mention Murray 1st and 2nd wards, Grant Ward, Union Ward, and in fact all the wards lying southward to the mountains which separate Salt Lake Valley from Utah Valley.

**SOUTH DAKOTA.** That part of the United States now constituting North and South Dakota was a part of the original Louisiana Purchase. For some time it constituted a part of Nebraska, and was organized as a territory in 1861, and on Nov. 2, 1889, the two Dakotas were admitted into the Union as states, named respectively North and South Dakota. The manufacture of intoxicating liquors in South Dakota was prohibited by legislative enactment in 1890. The area of the state is 76,868 square miles. The population of South Dakota was 348,600 in 1890; 401,570 in 1900; 583,888 in

1910; 636,547 in 1920, and 692,849 in 1930.

After the martyrdom of the Prophet Joseph Smith and his brother Hyrum in Carthage, Ill., June 27, 1844, a number of schisms arose in the Church as men, ambitious for power and positions, led some of the saints away into different parts of the country. James Emmett was one of these and prevailed upon a few misguided people to bring their families and settle on the Vermillion River, a tributary of the Missouri River, in what is now Clay County, South Dakota. On the journey, finding the older women of the company a hindrance to progress, he ordered them to return to their former homes on Bear Creek, Hancock Co., Ill. In vain they pleaded to remain with their children; they were sent back in charge of three men, but with such a scanty supply of food that they could not subsist until the end of their journey unaided. This, and other acts of tyranny, caused dissension in the Emmett Camp, and hearing of this, in February, 1845, Pres. Brigham Young sent Apostle Amasa M. Lyman and Elder Daniel Spencer to visit the colony. They found much disunion among the people, and Emmett had implanted in their minds so many false impressions that they were not willing to return to Nauvoo. Shortly afterwards, however, Emmett came to Nauvoo, and, confessing his faults, became reconciled with the leaders of the Church. After that better conditions prevailed among the members of the camp on the Vermillion River, about one hundred in number, for a time. When in 1846, the saints had vacated Nauvoo and settled temporarily at Winter Quarters on the west bank of the Missouri River, Pres. Brigham Young sent two of the brethren to notify the saints in Emmett's Camp of the intended migration westward. They found that Emmett had deserted his post, and, with a young squaw, had left the company. The remaining saints were

invited to join the emigration westward, which some of them did, and the camp was broken up.

While missionaries laboring in the Northern States doubtless preached in that part of the United States now comprising South Dakota, no organized missionary work is recorded as being done there until 1898, when Elders Brigham F. Duffin and Leonidas S. Mecham, laboring in the Northern States Mission, were called by Pres. Louis A. Kelsch to open up a missionary field in South Dakota. They arrived at Watertown, Codington Co., July 27th of that year, and at once commenced to hold open air meetings. Soon afterwards a conference, called the South Dakota Conference, was organized with Brigham F. Duffin as president, and other Elders were sent to labor in the state.

In 1900 North and South Dakota were transferred from the Northern States Mission to the Colorado Mission (now Western States Mission). At that time the headquarters of the South Dakota Conference were at Sioux Falls. In 1925 the east part of South Dakota was annexed to the South Central States Mission and so remained Dec. 31, 1930.

**SOUTH DAKOTA DISTRICT**, or Conference, of the North Central States Mission, consists of Latter-day Saints residing in the east part of South Dakota, with headquarters at Sioux Falls. The district in 1930 had a membership of 64, including seven children. South Dakota was included in the North Dakota District until 1930, when it was organized into a separate district. The western part of South Dakota belongs to the Western States Mission and is known as the Black Hills District, which has a membership of 129, including 64 children.

**SOUTH DAVIS STAKE OF ZION** consists of the Latter-day Saints residing in the southeast part of Davis County, Utah. The stake extends north to the North Davis Stake, east to the Wasatch Mountains, south to the Salt

Lake County boundary line (or Salt Lake and Ensign stakes), and west to the Great Salt Lake. It contains the following bishop's wards: Bountiful 1st, Bountiful 2nd, Centerville 1st, Centerville 2nd, Farmington, North Farmington, South Bountiful and West Bountiful. Stake conferences are mostly held in the Bountiful Ward tabernacle.

At a conference of the Davis Stake held at Kaysville, June 20, 1915, the Davis Stake was divided into the North Davis Stake and the South Davis Stake. The following wards were designated to comprise the South Davis Stake: Bountiful 1st, Bountiful 2nd, South Bountiful, West Bountiful, Centerville and Farmington. On March 11, 1917, a new ward called North Farmington was organized from part of Farmington Ward, and on Dec. 23, 1917, Centerville Ward was divided into the Centerville 1st and the Centerville 2nd wards. Thus, at the close of 1930, the South Davis Stake consisted of the eight wards named above.

At the organization of the South Davis Stake, James H. Robinson was called to act as president, with Edward B. Clark as first and Stearns Hatch as second counselor. In 1924 Richard Stringham succeeded Stearns Hatch as second counselor. Pres. James H. Robinson and his first counselor, Edward B. Clark, still act in the positions to which they were called when the South Davis Stake was organized in 1915. Geo. Q. Knowlton was the first stake clerk; he was succeeded in 1915 by Harold H. Robinson.

On Dec. 31, 1930, the stake had 5,517 members, including 749 children.

**SOUTH GEORGIA CONFERENCE**, or District, of the Southern States Mission, comprises the southern part of the state of Georgia, with branches of the Church at Axon, Quitman and Waycross. Besides these branches, L. D. S. Sunday schools are in operation at Camilla, Hazlehurst, Kingsland, Ochlochnee and Willacoochee. The

South Georgia District on Dec. 31, 1930, had a total membership of 1,686, including 294 children.

**SOUTH HAWAII CONFERENCE**, or District, Hawaiian Mission, consists of the southwest part of the island of Hawaii, the largest island of the Hawaiian archipelago. The island of Hawaii contains 4,015 square miles, or twice the area of all the other islands combined. It is characterized by two central mountain peaks, Mauna Kea and Mauna Loa. The active volcano, Kilauea, is situated 4,000 feet above sea level on the slopes of Mauna Loa. Nearly eight miles in circumference and 600 feet deep, the crater encloses an area of 2,650 acres of solid lava formation. The center of the crater is occupied by a vast pit known as the "House of Everlasting Fire," which measures two miles in circumference. The pit is the center of all activity in the volcano.

The first L. D. S. Elders who labored as missionaries on Hawaii were James Hawkins and Hiram H. Blackwell. They sailed from Honolulu Dec. 21, 1850, and arrived at Hilo on Hawaii a few days later. Elder Blackwell soon afterwards left his post, but Elder Hawkins, writing under date of March 11, 1851, said that he had baptized 14 of the natives. He was later joined by Elder John S. Woodbury and his wife. Soon afterwards Elder Hawkins went to one of the other islands to labor and, in order to assist her husband, Sister Woodbury opened a school at Kaukau to teach English and also did sewing for the native women. Elder Woodbury baptized two of the students of his wife's school, after which Elder Woodbury and wife went to labor on one of the other islands. But the seed sown by these humble missionaries was to bear rich fruits later.

In April, 1853, a Brother Rice, a white convert, was called to work as a missionary among the natives on the island of Hawaii. On June 1, 1853, Elders Thomas Karren, Nathan Tanner



and a native Elder (John W. Kawaihae) went to labor on Hawaii. They desired to land at Hilo, but contrary winds took them to Kohala, where they found some natives waiting and praying for the Elders to come. Although the missionaries were worn out with traveling, the natives insisted on hearing them preach and 25 were baptized before breakfast the following morning. On June 15th two branches of the Church were organized, one with 15 and the other with 34 members. These were the first branches of the Church organized on the island of Hawaii. On July 27, 1853, the native Elder (John W. Kawaihae) died of chills and fever, due to over exertion in his missionary labors. The local missionary (Bro Rice) joined the American Elders, and by the end of August the membership of the Church on the island of Hawaii numbered over 1,000. In 1855 Hawaii contained two conferences, namely, Hilo and Kohala, but, in late years, as the work spread over the island, it was divided more broadly into the North Hawaii and the South Hawaii conferences. In October, 1886, the South Hawaii Conference contained nine branches with a membership of 281. The South Hawaii Conference, or District, at present (1930) embraces all of the island of Hawaii, not included in the Hilo and Hamakua conferences. There are several good meeting houses in the district, those at Waiohinu and Kau having been recently erected. In most of the branches L. D. S. Church auxiliary organizations are functioning successfully.

**SOUTH JORDAN WARD,** West Jordan Stake, consists of the Latter-day Saints residing in that part of Salt Lake County, Utah, which is bounded on the north by the West Jordan Ward (separated from the Sandy 3rd and Crescent wards), on the east by the Jordan River, bounded on the south by the Riverton 2nd Ward, and west by Heriman. It contains 14 square miles of farming coun-

try. Farming and sheep raising are the principal industries of the people, and water for irrigation purposes is obtained from the Beckstead Ditch (made in 1859) and from the South Jordan Canal, the Utah and Salt Lake Canal, Provo Reservoir, and Utah Lake Distributing Canal. The L. D. S. ward house, situated on 16th West St., is 16 miles south of the Temple Block, Salt Lake City, and four miles southwest of Sandy.

That part of Salt Lake County which is now included in the South Jordan Ward was first settled by Isaac J. Wardle and Samuel Alexander Beckstead, who, on March 1, 1859, located on the west side of the Jordan River, at a point nearly a mile south of the present South Jordan Ward House. Other settlers located at various bends of the river later the same year. About the year 1876, when the South Jordan Canal was finished, the population commenced to increase rapidly, and new farms were commenced on the bench. Later, when the Utah and Salt Lake Canal and other canals were completed, a still greater increase of population and prosperity was experienced, and up to the present time all kinds of grain, hay, and vegetables are raised with great success.

In 1863 the South Jordan saints were organized as a branch of the West Jordan Ward with James Woods as president. He was succeeded in 1867 by William A. Bills, who presided in that capacity for ten years, or until June 17, 1877, when the branch was organized as the South Jordan Ward with William A. Bills as Bishop. Bro. Bills was succeeded in 1900 by Thomas Blake, who in 1911 was succeeded by Samuel E. Holt, who in 1924 was succeeded by Hyrum Stocking, who presided until May 11, 1930, when he was succeeded by Byron Henry Beckstead, who acted Dec. 31, 1930. On that date the ward had 722 members, including 160 children.

**SOUTH MINNESOTA DISTRICT**, or Conference, of the North Central States Mission, consists of Latter-day Saints residing in the south part of the state of Minnesota. On Dec. 31, 1930, it had a total Church membership of 411, including 68 children.

**SOUTH PARK BRANCH**, Teton Stake, Teton Co., Wyoming, consists of the Latter-day Saints residing in that part of Jackson Valley which lies between the Teton Range on the west and the Gros Ventre Range on the east. The valley is about 50 miles long from north to south with an average width of 12 miles. The saints constituting the South Park Branch live in a very scattered condition along the several streams. The neighborhood, which may be termed the center of the branch, lies on Flat Creek, seven miles northeast of the junction of that creek with the south fork of Snake River, about 28 miles southeast of Victor in the Teton Valley, or 37 miles from Duggs in the same valley.

A number of Latter-day Saints entered Jackson Valley about 1892 and took up land there with a view of becoming permanent settlers. As these settlers increased in numbers they were organized into a branch of the Church July 30, 1893, with Sylvester Wilson as president and superintendent of Sunday school. Brother Wilson died and Seloi Cheney was made presiding Elder in his stead. At the close of 1896 there were eight families of saints or 48 souls in the branch. This branch organization ceased to exist in 1905, when the saints residing in the south part of Jackson Valley became absorbed or amalgamated with the Wilson Branch and afterwards constituted a part of the Jackson Ward. On Aug. 22, 1914, James M. Robertson, jun., was chosen as presiding Elder of the South Park Branch, then known as the Cheney Branch. The South Park Branch belonged to the Jackson Ward until Sept. 13, 1925, when the Jackson Ward was divided and the saints residing in the South Park Dis-

trict were organized as an independent branch with James M. Robertson, jun., as presiding Elder. Brother Robertson presided over the South Park Branch Dec. 31, 1930, on which date the branch had 44 members, including 12 children.

**SOUTH SANPETE STAKE OF ZION** consists of the Latter-day Saints residing in the central part of Sanpete County, Utah, with headquarters in Manti, where there is a stake house, with accommodations for the stake presidency and the High Council. The South Sanpete Stake consists of seven organized bishop's wards, viz., Ephraim North, Ephraim South, Ephraim West, Manti Center, Manti North, Manti South and Sterling. Nearly the entire population living within the boundaries of the South Sanpete Stake are L. D. S. farmers and stock raisers and business men. All the wards have substantial chapels, some of them modern, in which to hold religious services, including Sunday school sessions.

At the beginning the Sanpete Stake of Zion contained all the Latter-day Saints in Sanpete County, but at a meeting held Dec. 9, 1900, the Sanpete Stake was divided and two new stakes organized in its stead, viz., the South Sanpete Stake with the following settlements, or wards, which had previously belonged to the Sanpete Stake: Axtell, Centerfield, Ephraim North, Ephraim South, Fayette, Gunnison, Manti North, Manti South, Mayfield and Sterling, and the North Sanpete Stake with the following wards, which likewise had constituted a part of the Sanpete Stake: Chester, Fairview, Fountain Green, Freedom, Indianola, Milburn, Moroni, Mt. Pleasant North, Mt. Pleasant South, Spring City, and Wales. These two new stakes commenced to function Jan. 1, 1901. Canute Peterson, who had presided over the Sanpete Stake, was chosen as president of the South Sanpete Stake, with Henry Beal as his first and John B. Maiben as his second counselor. Pres. Canute Peterson died Oct. 14, 1902, at Ephraim, after which his counselors

(Henry Beal and John B. Maiben) took temporary charge of the stake until Nov. 16, 1902, when Lewis Anderson was chosen as president of the South Sanpete Stake, with Joseph Y. Jensen as first and Gustave A. Iverson as second counselor. Second Counselor Gustave A. Iverson went to Michigan for educational purposes and on Aug 5, 1905, Ezra Shomaker was chosen as second counselor to Pres Anderson. This presidency stood intact until Feb. 5, 1922, when they were all released, and Lewis R. Anderson, a son of the former president, was chosen as president of the stake, with Jacob B. Jacobson as first and John N. Dorius as second counselor. In 1924 Newton E. Noyes succeeded John N. Dorius as second counselor. Lewis R. Anderson acted as president Dec 31, 1930, with Jacob B. Jacobson as first and Newton E. Noyes as second counselor. Lewis Anderson was the first stake clerk of the South Sanpete Stake. He was succeeded in 1903 by Peter A. Poulson, who acted Dec 31, 1930.

At a stake conference held May 6, 1923, the south part of the South Sanpete Stake was organized as the Gunnison Stake with the following wards, which hitherto had belonged to the South Sanpete Stake. Axtell, Centerfield, Fayette, Gunnison and Mayfield and Clarion Branch. On Dec 31, 1930, the South Sanpete Stake had a total membership of 4,315, including 802 children.

**SOUTH SEVIER STAKE OF ZION** consists of the Latter-day Saints residing in the south part of Sevier County, and a small part of Piute County, Utah, with headquarters in Monroe, Sevier Co., where there is a good-sized modern stake tabernacle, combined with the Monroe South Ward, and also accommodations for the stake presidency and High Council, in the Monroe North Ward chapel. The South Sevier Stake consists of eight fully organized bishop's wards, viz., Annabella, Elsinore, Inverury, Joseph, Marysville, Monroe North, Monroe South and Sevier. Nearly all the members of the Church

belonging to the South Sevier Stake of Zion are farmers and stock-raisers. The farmers rely mainly upon the Sevier River for water for irrigation purposes and upon a number of streams issuing forth from the mountains on either side of the Sevier Valley.

Until 1921 all the saints in Sevier County belonged to the Sevier Stake of Zion, but as the Church population in the county increased in number, it was considered wise by the Church authorities to divide the Sevier Stake. This was done at a stake conference held at Richfield Jan 30, 1921, attended by Apostles George F. Richards and Richard R. Lyman, on which occasion the Sevier Stake was divided into three stakes, namely, the South Sevier Stake and North Sevier Stake (organized as new stakes) and the old Sevier Stake, which was continued under the old name, containing the more central part of the Sevier Valley and also the extreme southeast part of Sevier County, including Grass Valley. The South Sevier Stake was to comprise the following wards, which had hitherto constituted a part of the Sevier Stake, viz., Annabella, Elsinore, Joseph, Inverury, Monroe North, Monroe South, Sevier and Marysville. These wards had a total membership of 2,819, including children, at the organization of the stake. John E. Magleby, of Monroe, was chosen as president of the South Sevier Stake, with Bishop Joseph Levi Staples of Elsinore as first and Bishop Joseph William Parker of Joseph as second counselor. On Feb. 18, 1923, James R. Ware succeeded Joseph W. Parker as second counselor in the stake presidency. First Counselor Joseph L. Staples was released Nov. 8, 1925, and James R. Ware was promoted to first counselor, and James Brown, formerly stake clerk, chosen as second counselor to Pres. Magleby.

Pres. John E. Magleby was called to preside over the New Zealand Mission, and at a stake conference held May 13, 1928, he was released as president of the South Sevier Stake, and James

Russell Ware, who had acted as first counselor to Pres. Magleby, was chosen as president of the South Sevier Stake, with James Brown as his first and Wilford Hansen as his second counselor. These brethren held the positions named Dec. 31, 1930. James Brown was the first clerk of the South Sevier Stake; he was succeeded in 1925 by Walter Oscar Lundgren, who acted Dec. 31, 1930. On that date the South Sevier Stake had a total membership of 3,197, including 706 children. Among the Priesthood was Patriarch Jens Iver Jensen.

**SOUTH TEXAS CONFERENCE**, or District, of the Central States Mission, comprises the Latter-day Saints residing in the southern part of the state of Texas. The district includes five organized branches of the Church, namely, Emilee, Freeport, Houston, Jozye and Williamson, with a total Church membership, including scattered members, of 1,294, of whom 267 are children

**SOUTH WEBER WARD**, Mount Ogden Stake, Davis Co, Utah, consists of the Latter-day Saints residing on the south side of Weber River. The ward extends north to the Weber County Line and to Weber River, east to the Uintah Ward, south to the East Layton Ward, and west to the Sunset Ward—both in the North Davis Stake of Zion. The meeting house, a brick building erected in 1884, stands on the main highway leading from Riverdale to Weber Canyon and is about nine miles south of Ogden.

In November, 1851, Byrum and John Bybee settled in the vicinity of the present South Weber Ward meeting house. Other settlers followed and erected cabins in fort style, the location being known as Kingston's Fort. Thomas Kingston, one of the first settlers and active in the development of the place, was the first Bishop of the ward, being chosen to that position Nov. 11, 1853. A log school house was erected in 1854, Cyrus Canfield being the first teacher. Sister Sarah Wood-

ruff, wife of Apostle Wilford Woodruff, was the second teacher who taught in that primitive school house. Bishop Kingston was succeeded in 1857 by Richard Cook, who, with fifteen other members of the ward, was excommunicated from the Church in 1861 for following Joseph Morris, and was succeeded by Philo Allen as presiding Elder pro tem. South Weber became the stronghold of the Morrisite faction, and the old Kingston Fort in 1862 became the scene of its final extinction. Joseph Morris calling himself a prophet, had drawn away from the Church a number of adherents, among whom was John Banks, formerly a prominent missionary in Great Britain, and Richard Cook, Bishop of the South Weber Ward. Aided by Richard Cook, they had taken possession of the old fort, where they defied law and order, and on this account a posse was sent out from Salt Lake City on June 12, 1862, to arrest the leaders of the faction. After two days of siege, an engagement took place in which Joseph Morris, John Banks and some others, including two members of Col. Burton's posse, lost their lives. After the death of Morris, his adherents scattered to different parts of the country.

In 1865 presiding Elder Philo Allen of South Weber resigned his position and was succeeded by William Firth, who was succeeded in 1877 by David S. Cook as Bishop of the ward. He acted in that position until his death May 5, 1890, and was succeeded by George W. Kendall, who was succeeded in 1909 by Adolph G. Fernelius, who was succeeded in 1910 by George W. Kendall (serving a second term), who was succeeded in 1914 by Joseph A. Fife (presiding Elder), who was succeeded in 1915 by Clarence Charles Earl, who presided Dec. 31, 1930, on which date the ward had a membership of 161, including 34 children. The South Weber Precinct had a total population of 279 in 1930. South Weber Ward belonged to the Davis Stake until 1904 when, as the residents of the ward did most of their business in

Ogden, it was transferred to the Weber Stake and continued thus until 1922, when it became a part of the Mount Ogden Stake.

**SOUTHAMPTON CONFERENCE**, British Mission, consisted of the Latter-day Saints residing in the city of Southampton, Hampshire, England, and vicinity. Southampton Conference was organized Jan. 5, 1850, and dissolved May 30, 1871, and its territory divided between the Bristol and London conferences.

**SOUTHERN ILLINOIS CONFERENCE**, or District, of the Northern States Mission, comprises the saints residing in the south part of the state of Illinois, representing a total membership of 632, including 112 children, Dec. 31, 1930.

**SOUTHERN INDIANA CONFERENCE**, or District, of the Northern States Mission, at the close of 1930, comprises the saints residing in the south part of the state of Indiana, representing a total membership of 1,040, including 168 children. The headquarters are at Indianapolis, where there is a flourishing branch of the Church, containing a Relief Society, a Sunday school and Y. M. M. I. A. meetings are held at the L. D. S. chapel, 1060 Villa Avenue, and James Flemming presides.

**SOUTHERN OHIO CONFERENCE**, or District, of the Northern States Mission, comprises the Latter-day Saints residing in the southern part of Ohio, numbering 522 members, including 85 children, Dec. 31, 1930.

**SOUTHERN OREGON CONFERENCE**, or District, of the Northwestern States Mission, comprises the south part of the state of Oregon, and on Dec. 31, 1930, there was a membership of 129, including 35 children, in the district.

**"SOUTHERN STAR"** (The) was a Church publication issued from the press in Chattanooga, Tennessee, in the interest of the Southern States Mission. The periodical was published

weekly in quarto size, the first number being dated Dec. 3, 1898, and the last number of Vol. 1, Nov. 25, 1899. No. 1 of Vol. 2 was dated Dec. 2, 1899, and ended with No. 53, dated Dec. 1, 1900. The first volume contained 416 pages and the second volume 424 pages of closely printed matter.

The "Southern Star" became a popular periodical with the saints in the Southern States as well as among saints and friends elsewhere. It was printed on good paper and profusely embellished with portraits of Elders and other illustrations. It contained among other things an interesting history of the Southern States Mission, besides keeping close track of current events, thus becoming a good source of information to the historians of the Church.

It is classed as an important addition to our Church literature. The two volumes of the "Southern Star" were edited and published by Ben E. Rich, president of the Southern States Mission.

**SOUTHERN STATES MISSION** (The) comprises the states of Alabama, Florida, Georgia, Mississippi and South Carolina. It contains six districts or conferences, namely, Alabama, Florida, Georgia, South Georgia, Mississippi and South Carolina. The numerical strength of the Southern States Mission Dec. 31, 1930, was 15,454 members, including 1 Seventy, 283 Elders, 281 Priests, 47 Teachers, 206 Deacons, 12,731 lay members and 1,905 children. There were 113 missionaries from Zion laboring in the mission, including four missionary sisters. Charles A. Callis presided over the mission with Merlin R. Manning as secretary.

In 1839 and 1840 Elder Jedediah M. Grant introduced the restored gospel to Burkes Garden, Virginia, at which time he read from a manuscript of the prophecy of the Prophet Joseph Smith concerning the Civil War, which was ridiculed, but many of his hearers lived to see the proph-

ecy fulfilled. In 1839, also, missionary work was commenced in the state of Mississippi by Benjamin L. Clapp and others, and in 1846 a company of seventeen families, in charge of Wm. Crosby, migrated from Mississippi westward to Pueblo, Colo., where they spent the winter of 1846-1847, and entered the Great Salt Lake Valley the next year (July 29, 1847), five days after Pres. Brigham Young's arrival in the Valley. In 1875 Henry G. Boyle of Pima, Arizona, laboring as a missionary in Tennessee, established a branch of the Church at Shady Grove, Hickman Co., Tenn., and having reported an opening there for more missionaries, Elders George Teasdale, David P. Rainey, Joseph Standing, John Morgan, John D. T. McAllister, David Perry and John R. Winder were called at a conference held in Salt Lake City in October, 1875, to labor in the Southern States under the direction of Elder Boyle. The mission was to consist of the states of Tennessee, Arkansas, Alabama, Georgia, Mississippi and Virginia. A number of converts were made, many of whom migrated to Colorado, Arizona and New Mexico, uniting with the saints in these districts. San Luis Valley, Colo., was largely settled by saints from the Southern States.

In 1883 25 branches of the Church in the Southern States had been raised up, and the Church membership amounted to about 1,000. In 1887 missionary work among the Cherokee Indians in North Carolina was commenced, but, owing to opposition on the part of Indian agents who feared a migratory movement among their charges, it was not very successful.

As the work of the mission enlarged, the territory included in the Southern States Mission was extended over North and South Carolina, Kentucky, Maryland, Texas, Florida, Louisiana and Ohio. In 1895 the states of Kansas and Arkansas were transferred to the Central States Mission, and in 1897 Texas was also transferred to that mission. In 1893 the state of Mary-

land was annexed to the Eastern States Mission. In 1902 the Southern States Mission was divided and the Middle States Mission organized, Ben E. Rich, president of the Southern States Mission, being appointed to take charge of the new mission, while Ephraim H. Nye (transferred from the presidency of the Eastern States Mission) was appointed to succeed Ben E. Rich as president of the Southern States Mission. But at the demise of Elder Nye, one year later, the two missions were again amalgamated. In 1926 the state of Ohio was transferred to the Northern States Mission. The Southern States Mission was again divided in 1928, when the East Central States Mission was organized, at which time the states of Virginia, North Carolina, Tennessee and Kentucky were taken from the Southern States Mission to form the new mission.

The headquarters of the Southern States Mission, originally located at Nashville, Tenn., were changed in 1882 to Chattanooga, Tenn., and from thence in 1919 to Atlanta, Georgia, where they are still located.

In 1898 the publication of the "Southern Star," a weekly publication, was commenced at Chattanooga, Tenn., by Pres. Ben E. Rich. It continued for two years and was followed in August, 1903, by the "Elders Journal." This publication, in July, 1907, was merged into the "Liahona the Elders' Journal", published at Independence, Mo., which periodical is still issued bi-weekly.

The Southern States Mission has been the scene of more persecution than any other L. D. S. mission. Several of the missionaries were severely whipped and some of them paid the supreme sacrifice while engaged in missionary labors. The first of these, Joseph Standing, was shot down near Varnell's Station, Georgia, July 21, 1879, and William S. Berry and John H. Gibbs were shot to death by a mob in Lewis County, Tenn., Aug. 10, 1884, together with two local Elders, Martin Condor and John R. Hudson. In August, 1888, Elder Alma Pascal

Richards, having taken leave of his missionary companion, who was released to return home, was on his way to join other missionaries when he was murdered in Lauderdale County, Miss. His remains were interred by the county authorities and were not located by his brethren until some time later, after a diligent search.

There is a branch of the Church on the Catawba Indian Reservation, in South Carolina, officered and composed entirely of Indians. It has a membership of about 125 and owns a neat chapel.

There are in the Southern States Mission a number of other L. D. S. chapels owned by the saints, namely, at Atlanta, Columbus, Savannah, Empire and Buchanan in Georgia; at Jacksonville, Tampa, Miami, San Mateo and Live Oak in Florida; at Columbia, Charleston, Hartsville, Gaffney, Greenville, Seneca, Society Hill and Ridgeway in South Carolina; at Darbun, Sarah, Millville Bay, St. Louis in Mississippi, and at Lamison, Bradleyton and Elkmount in Alabama. At Atlanta, Georgia, the mission headquarters, a \$60,000 chapel with a home for the missionaries adjacent to it has been erected. Meetings are also held regularly in hired halls at Spartanburg, Camden and Liberty in South Carolina; at Birmingham and Selma in Alabama; at Fort Lauderdale in Florida; at Macon, Augusta and Waycross in Georgia, and at 52 other places in the mission Sunday schools have been organized, which function regularly.

Radio programs, featuring the singing of L. D. S. hymns and brief addresses by the missionaries, have created much interest.

Following are the names of the presidents of the Southern States Mission; Henry G. Boyle, 1875-1878; John Morgan, 1878-1883; Brigham H. Roberts (pro tem.), 1883-1884; William Spry, 1888-1891; J. Golden Kimball, 1891-1894; Elias S. Kimball, 1894-1898; Ben E. Rich, 1898-1902; Ephraim H. Nye, 1902-1903 (died May 15, 1903);

Ben E. Rich (second term), 1903-1908; and Charles A. Callis, 1908-1930.

**SOUTHGATE WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, lying approximately between 26th and 30th South streets, and extending from State St. to the Jordan River. On the north the ward is bounded by Burton Ward, on the east by Central Park Ward, on the south by Miller Ward, and on the west by Granger Ward (or the Jordan River).

Southgate Ward, an outgrowth of Burton and Miller wards, was organized Aug. 16, 1925, with John W. Cook as Bishop. Immediately after the organization of the ward, a temporary frame meeting house was erected on a building site secured on the corner of 27th South and Main streets, and served the ward until a fine, modern brick chapel was built adjacent to it. This commodious edifice, erected in 1929 at a cost of \$31,500, contains an auditorium capable of seating 300 persons, a Relief Society hall with kitchen, and ten class rooms.

John W. Cook presided Dec. 31, 1930, on which date the ward had 604 members, including 136 children.

**SOUTHWEST MISSOURI CONFERENCE**, or District, forms a part of the Central States Mission, and comprises the Latter-day Saints residing in the southwestern part of the state of Missouri. At the close of 1930 the district was reported with 529 members, including 90 children. There were three organized branches of the Church in the district, namely, Joplin, Springfield and Webb City.

**SOUTHWEST WASHINGTON CONFERENCE**, or District, of the Northwestern States Mission, comprises the southwest part of the state of Washington and had on Dec. 31, 1930, a Church membership of 300, including 70 children.

**SOUTHWESTERN STATES MISSION** included the states of Arkansas, Kansas, Texas, Missouri and Louisi-

ana, and the territory of Oklahoma and Indian Territory. That mission came into existence in March, 1898, when the name of the Indian Territory Mission was changed to the Southwestern States Mission. In 1900 the states of Missouri and Louisiana were added. Elder William T. Jack, president of the Indian Territory Mission at the time that the change of name took place, was continued as president of the Southwestern States Mission and held that position until April, 1900, when he was succeeded by Elder James G. Duffin. During the administration of Pres. Jack (or in 1899) he commenced the publication of "Truth's Reflex," a periodical devoted to Church matters, for distribution in the mission. In 1904 the name of the Southwestern States Mission was changed to the Central States Mission and Pres. Duffin was continued as president (See Central States Mission.)

**SPANISH FORK, Palmyra Stake,** Utah Co., Utah, is an incorporated city on the Spanish Fork River in the south part of Utah County, Utah, 12 miles by roundabout road south of Provo and 56 miles by rail south of Salt Lake City. Spanish Fork is an important railroad station on the Los Angeles and Salt Lake Railroad, on the Tintic branch of the Denver and Rio Grande Western Railroad and on the Salt Lake and Utah Railroad. Spanish Fork is an important business center and also the center of a rich farming district. It contains five organized bishop's wards.

Spanish Fork derives its name from the fact that the great Spanish explorer Escalante and his party camped on this stream in 1776, and thus in this respect Spanish Fork is the most historical of all the settlements in Utah. The river, canyon and city all derive their names from the fact that the old Spanish Trail from Santa Fe passed through Spanish Fork Canyon. Long before 1847 travelers and mountaineers traveled through this part of the country with pack animals between the

Spanish settlements in New Mexico and California.

Spanish Fork was settled by Latter-day Saints in 1851. The first settlers on the Spanish Fork bottom lands made farms in a somewhat scattered condition, some of them locating at what was called the Upper Settlement where Wm. Pace and others had settled early in 1851, but the majority of the settlers at another point on the Spanish Fork River about a mile and a quarter northwest of the present Spanish Fork. This locality soon became known as the Lower Settlement and was about three miles below the Upper Settlement. Most of these settlers built their cabins near the bank of the Spanish Fork River. The first water taken out of the river for irrigation purposes was conveyed to the farms in small ditches in the spring of 1851; other ditches and canals were subsequently made. The settlers on the Spanish Fork River were organized as a branch of the Church Dec. 21, 1851, with Stephen Markham as presiding Elder. At that time about a hundred people had located on the Spanish Fork River.

In 1852 the town of Palmyra was founded, but was afterwards united with and absorbed in Spanish Fork city. (See Old Palmyra.) A fort (later called the Old Fort) was built in 1854, about two blocks south of the present Spanish Fork public square. This fort measured 100 feet from north to south and 60 feet from east to west. The outside walls were two feet thick and 20 feet high. To this fort there was only one entrance, two folding gates 16 feet high and built of planks two inches thick laid double (making four inches in thickness.) The gate was 16 feet wide and faced south. The doors and windows of the houses all faced the inside of the fort, there being none on the outside. There were port holes in each of the compartments, both in the upper and lower stories. In the center of the square a well was dug which afforded water for the use of the families. Bishop William Pace and a number of others spent the winter of



1854-1855 in this fort. Religious meetings and other public gatherings were held in private houses until Palmyra was founded and a school house built there in 1852 (See Old Palmyra )

At a meeting of the saints held on the Spanish Fork River March 22, 1853, attended by Apostle George A. Smith, Stephen Markham was ordained a Bishop and set apart to preside over the Palmyra Ward. In 1853 all the people of the Upper Settlement (where Wm Pace and others had located) moved to Palmyra and spent the winter of 1853-1854 there. By this move Bro Wm Pace lost his ward, and some of the settlers, instead of moving into the Palmyra Fort, moved to other parts of the country. In October, 1853, there were 412 souls belonging to the Church in Palmyra. By advice from Pres Brigham Young, most of the people of Palmyra later moved to the present location of Spanish Fork.

John L. Butler was appointed to preside over the Spanish Fork settlement in the beginning. He was succeeded as Bishop in 1863 by John K. Thurber, who was succeeded in that capacity in 1874 by George D. Snell, who acted as Bishop of Spanish Fork until Dec 20, 1891, when the Spanish Fork Ward was divided into four wards, namely, the Spanish Fork 1st, 2nd, 3rd and 4th wards respectively. On April 21, 1929, another ward was organized from the east part of the Spanish Fork 1st Ward, and was called the Spanish Fork 5th Ward.

On Dec 31, 1930, the five Spanish Fork wards had a Church membership of 3,155, including 645 children.

Spanish Fork was incorporated as a city by act of the Utah Territorial Legislature in 1856.

The population of Spanish Fork was 773 in 1860, 2,304 in 1880; 3,327 in 1900, and 4,509 in 1930.

**SPANISH FORK 1ST WARD**, Palmyra Stake, consists of the Latter-day Saints residing in that part of Spanish Fork which is bounded on the north by 2nd North St., on the east by 4th East St., on the south by the limits of

the city, and on the west by 1st East St. The L. D. S. meeting house in course of construction in 1930 is on the corner of Center and 3rd East streets, facing north and west. The organization of the Spanish Fork 5th ward in 1929 from the east part of the 1st Ward changed the east boundaries of the 1st Ward to 4th East St. Prior to that the 1st Ward extended east and south to the limits of the city.

Until 1891 all the saints residing in Spanish Fork constituted only one ward, but as the inhabitants increased in number it was deemed advisable to divide the growing community of Spanish Fork into four bishop's wards. This was done at a special meeting held in Spanish Fork Dec 20, 1891, attended by Apostles John W. Taylor and Abraham H. Cannon. The four wards created on this occasion were the Spanish Fork 1st Ward with Henry Gardner as Bishop, the Spanish Fork 2nd Ward, the Spanish Fork 3rd Ward and the Spanish Fork 4th Ward. Bishop Henry Gardner was succeeded in 1901 by Robert W. McKell, who in 1918 was succeeded by William C. Beckstrom, who in 1929 was succeeded by Richard L. Jex, who acted Dec 31, 1930. On that date the ward had 541 members, including 83 children.

**SPANISH FORK 2ND WARD**, Palmyra Stake, embraces all that part of Spanish Fork lying west of 1st East St. and south of 2nd North St., consisting of the southwest part of the city of Spanish Fork. It includes most of the business part of the city, the old Spanish Fork meeting house, the City Hall and many fine residences. The old Spanish Fork meeting house built in 1860, now the stake amusement hall, is situated on the corner of Main St. and 1st North. The ward extends south to Salem Ward and west to Leland Ward.

Spanish Fork 2nd Ward came into existence Dec 20, 1891, when the city of Spanish Fork was divided into four wards. George D. Snell, who had presided over the Spanish Fork Ward since 1874, was chosen as Bishop of the

Spanish Fork 2nd Ward. He was succeeded in 1902 by Benjamin Argyle, who in 1917 was succeeded by Henry A. Gardner, who in 1918 was succeeded by Wells Thomas Brockbank, who in 1924 was succeeded by Elisha Warner, who acted Dec. 31, 1930. On that date the ward had 655 members, including 101 children

**SPANISH FORK 3RD WARD**, Palmyra Stake, consists of Latter-day Saints residing in the northwest part of the city of Spanish Fork, or all that part of the city lying west of 1st East St. and north of 2nd North St. The Spanish Fork 3rd Ward meeting house is located on the corner of Main and 6th North streets, facing north and east.

When Spanish Fork was divided into four wards Dec 20, 1891, Marinus Larsen was chosen as Bishop of the Spanish Fork 3rd Ward. He was succeeded in 1903 by George Hales, who in 1917 was succeeded by Ralph D. Morgan, who on Jan 19, 1930, was succeeded by LeGrand F. Smith, who acted Dec 31, 1930. On that date the ward had 766 members, including 188 children

**SPANISH FORK 4TH WARD**, Palmyra Stake, consists of the Latter-day Saints residing in the northeast part of Spanish Fork, or all that part of the city lying east of 1st East St. and north of 2nd North St. It extends to Springville on the north and Mapleton on the east. About one half of the people residing in the Spanish Fork 4th Ward are of Scandinavian origin and for many years Scandinavian meetings were held regularly in that part of the city

Spanish Fork 4th Ward came into existence Dec 20, 1891, when the city of Spanish Fork was divided into four wards. Andrew Eklund Nielson was sustained as Bishop of the Spanish Fork 4th Ward. He died Nov. 15, 1900, and was succeeded in 1901 by Abraham J. Hansen, who was succeeded in 1912 by Simon Wm. Grotegut, who in 1925 was succeeded by Isaac Briggs, who

presided Dec. 31, 1930. On that date the ward had 683 members, including 152 children.

**SPANISH FORK 5TH WARD**, Palmyra Stake, consists of the Latter-day Saints residing in the extreme southeast part of the city of Spanish Fork, or all that part of said city lying east of 4th East St. and south of Second North St.; southward the ward extends to the Salem Ward, and east to the tracks of the Denver and Rio Grande Western Railroad and the mouth of Spanish Fork Canyon. The ward meeting house, now in course of construction, is being built on the corner of Center and Seventh East streets, facing west and north. Quite a number of the inhabitants of the ward are of Icelandic origin

The Spanish Fork 5th Ward was organized April 21, 1929, from the east part of the Spanish Fork 1st Ward, with Authui Thomas McKell (formerly second counselor to Bishop Wm. C. Beckstrom of the 1st Ward) as Bishop. He acted Dec 31, 1930. On that date the ward had 510 members, including 121 children

**SPREEWALD CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in a beautiful, luxuriantly forested section of country lying about 50 miles southeast of the city of Berlin, Germany. On Dec 31, 1930, the district had a total membership of 332, including 40 children. There are six branches in the district, namely, Cottbus, Forst, Frankfurt on the Oder, Guben, Kustrin and Landsberg

**SPRING CITY WARD**, North Sanpete Stake, Sanpete Co., Utah, consists of the Latter-day Saints residing in that part of Sanpete Valley which lies between Mount Pleasant and Ephraim. Nearly all the inhabitants reside in Spring City proper, and only a few live on their respective farms in the neighborhood. Spring City is pleasantly situated on Canal Creek, near the foot of the Wasatch Mountains, on the east side of Sanpete Valley and on the

Marysville branch of the Rio Grande Western Railway, ten miles northeast of Ephraim, eight miles southeast of Moroni, six miles southwest of Mt. Pleasant, and 109 miles by railroad from Salt Lake City. The upper part of Spring City is built on rocky and gravelly land, well adapted for the culture of fruit trees, while the soil in the lower part of the townsite is a heavy clay. The farming land, which is watered from Canal Creek, Oak Creek and half of Cedar Creek, lies mostly west and northwest of the town, and is generally rich and very productive. All kinds of small grain and hardy vegetables are raised in abundance. The town has as good water for culinary purposes as any place in Sanpete Valley.

Spring City as a settlement dates back to 1852 when Pres. Brigham Young advised Father James Allred to select a place for a settlement where he could locate with his numerous posterity and kindred and preside over them. Complying with this advice, Father Allred, early in the spring of 1852, examined the tract of country lying along Canal Creek and finally decided on the present site of Spring City for a settlement March 22, 1852. Four days later the Allreds commenced making improvements. James T. S. Allred hauled a small log house with him from Manti with an ox team. The settlers re-erected this dwelling on the present site of Spring City in one day; it was a sawed log building about 16 feet square. During the summer of 1852 other houses were built, and a townsite surveyed. The little colony became known from the beginning as the Allred Settlement with Father James Allred as the patriarchal head of the family. Meetings were held principally in his own log cabin, and about a dozen families spent the winter of 1852-1853 in the little settlement. In the spring of 1853 farming operations were resumed successfully, and the colony was duly organized as a bishop's ward in April, 1853, with Reuben W. Allred as Bishop. When the

Walker Indian War broke out in July, 1853, the settlements in Sanpete Valley were exposed to great danger, and after the raid on the Mt. Pleasant Settlement July 19, 1853, about a dozen families from that place moved into the Allred Settlement, where all hands hastily built a fort by moving their log houses together. This fort was completed July 28, 1853. Notwithstanding the precaution of building a fort, the Indians, under Walker, made a raid on the Allred Settlement and drove off 200 head of horned stock and 30 head of horses, which was nearly all the stock belonging to the colony. In the face of these Indian troubles the Allred Settlement was vacated July 31, 1853, the people moving to Manti. While the families from the Allred Settlement were safely housed in Manti, the brethren returned to the vacated settlement on Canal Creek in companies to water and harvest their grain. In October, 1853, while James Allred and others were attending conference in Salt Lake City, they learned of the arrival of the first large company of Scandinavian emigrants, who had reached Salt Lake City Sept. 31, 1853. An influence was brought to bear upon them to settle in Sanpete Valley, and a large number of them responded, and accompanied James Allred to the location on Canal Creek, which was re-settled and called "Little Denmark." The Scandinavian saints lived in a kind of United Order, dividing their provisions and labor, some working on their houses while others stood guard. In the meantime the Indians continued to be hostile, and so the settlement on Canal Creek was vacated a second time, Dec. 19, 1853, the people moving to Manti. On Jan. 6, 1854, the Indians burned the fort and everything which had been left by the settlers on Canal Creek. For nearly six years after that no new attempt was made to settle on Canal Creek, but in the summer of 1859 the permanent settlement of Spring City (originally called Springtown) was made by a little company of settlers who arrived on

Canal Creek June 28, 1859; it included William Black, George Black, Joseph S. Black, and others with their families. These settlers immediately had a townsite containing 640 acres surveyed, and the surrounding farming lands were surveyed into 10 and 5 acre lots, which were distributed among the brethren. About a dozen families spent the winter of 1859-1860 in that new settlement, which since that time has enjoyed a gradual growth and continued prosperity.

The new settlement was organized as a bishop's ward in January, 1860, with Christen G. Larsen as Bishop. During the Black Hawk Indian War, James Meeks and Andrew Johnson were killed by Indians near Spring City, April 13, 1867. Bishop Larsen was succeeded in 1868 by Fred Olsen, who in 1882 was succeeded by James A. Allred, who died April 3, 1904, and was succeeded by Lauritz Orson Larsen, who died Sept. 28, 1913, and was succeeded by Samuel Allred, who in 1928 was succeeded by James F. Ellis, who presided Dec. 31, 1930, on which date the Spring City Ward had a Church membership of 1,021, including 166 children. The total population of the Spring City Precinct was 1,050 in 1930, of which 992 resided in Spring City.

**SPRING GLEN WARD,** Carbon Stake, Carbon Co., Utah, consists of Latter-day Saints residing in the upper end of Price River Valley, adjacent to the town of Helper on the Denver & Rio Grande Railroad, and about six miles northwest of Price, the headquarters of the Carbon Stake.

Spring Glen dates back to 1880 when James D. Gay of Spanish Fork took up a land claim on the west side of Price River, opposite to where the Spring Glen townsite now is. Other settlers soon followed and Teancum Pratt was the first man to bring his family into the infant settlement. He located on Gordon Creek on the west side of Price River, two miles from Price. These first Latter-day Saints were organized as a branch of the

Church in 1885 with Francis Marion Ewell as presiding Elder. He acted in that capacity until 1889, when the Spring Glen Branch was organized as a ward with Heber J. Stowell as Bishop; he was succeeded in 1892 by Edwin D. Fullmer, who in 1899 was succeeded by Thomas Rhoades (presiding Elder), who in 1900 was succeeded by James Nathan Miller (Bishop), who in 1905 was succeeded by John T. Rowley, who in 1910 was succeeded by Robert B. Morrison (presiding Elder), who in 1911 was succeeded by Silas Rowley, who acted as presiding Elder until June 21, 1928, when the branch was organized as a ward with Silas Rowley as Bishop. He presided Dec. 31, 1930, on which date the Church membership of the ward was 111, including 38 children. The total population of the Spring Glen Precinct was 659 in 1930.

**SPRING LAKE WARD,** Nebo Stake, Utah Co., Utah, consists of the Latter-day Saints residing in the village of Spring Lake, which is situated about half way between Payson on the northeast and Santaquin on the southwest, about three miles from either place. It is a small farming settlement which has a substantial meeting house and a school house.

The beautiful little pond or lake, which makes Spring Lake Villa so picturesque, is an artificial sheet of water originally made in 1856 by the people of Payson, who built a dam there, raising the water several feet for irrigation purposes. There were no settlers in the place until the fall of 1859, when James Pace and James Butler settled on the slope immediately south of the pond. Other settlers followed, and the place became known for its splendid orchards. Among the early settlers of Spring Lake was Joseph E. Johnson, a Church veteran and a gardener by vocation, who published a small paper entitled the "Utah Pomologist," and later "The Farmers' Oracle," printed on a press which he had brought with him from Nebraska, af-

ter having published the "Omaha Arrow" at Omaha (the first newspaper ever published in that place), and later had set up his press on Wood River, about 250 miles west of the Missouri River, where he published a small newspaper entitled "The Woodman's Echo," in the interest of travelers, there being no real settlers within hundreds of miles of his printing office.

Benjamin F. Johnson, who had charge of the settlement from the beginning, was the first Bishop of Spring Lake, which was organized as a ward Aug. 12, 1877; he was succeeded as presiding Elder in 1882 by Samuel Openshaw, who in 1883 was succeeded by John H. Moore, jun., who in 1889 was succeeded by German Ellsworth, who in 1892 was succeeded by William J. Taylor, who presided until 1901, when the branch was again organized as a ward with William J. Taylor as Bishop; he was succeeded in 1921 by Herman Twede, who acted as Bishop of Spring Lake Dec. 31, 1930. On that date the ward membership was 241, including 57 children. The total population of the Spring Lake Precinct was 300 in 1930.

**SPRING VALLEY**, Nevada, consisted of the Latter-day Saints residing in Spring Valley, the uppermost valley of that string of small valleys which lies above Meadow Valley or Panaca. The valley is reached by passing through a canyon four miles long, extending northward up from Eagle Valley. Spring Valley, although the highest and coldest of all the valleys in the neighborhood, contains some excellent farming and meadow land and by a judicious and well-regulated distribution of water for irrigation purposes could easily sustain a population of at least 25 families. Spring Valley was settled by four families of Latter-day saints in 1865. Other settlers moved in, until the valley had 15 families. Later 22 families of saints in Spring Valley lived in a fort. Nelson Franklin Millett had charge of

the little settlement in Spring Valley, which constituted a part of the Eagle Valley Ward, where it remained until the exodus of the saints from Nevada took place in 1871.

**SPRING VALLEY BRANCH**, Woodruff Stake, Uinta Co., Wyoming, consisted of the Latter-day Saints residing in Spring Valley, a coal-mining town situated in said valley (formerly known as Pioneer Hollow), on the Union Pacific Railroad, 19 miles east of Evanston. Most of the heads of families, who were members of the Church, were engaged in coal-mining, and had formerly been employed in the coal mines of Almy, Wyo. In the early part of 1900 the coal mines of Almy shut down and the mine known as No. 7, where the majority of the members of the Church were employed, ceased operations because the owners of the mine could not compete with other mines in prices in getting out coal, and as the Central Pacific Railroad Company closed two mines about the same time, nearly all the miners, who had worked in the Almy mines (some of them for many years), were thrown out of employment, and about 25 of these found employment at the new coal mine opened in Spring Valley, and were organized into a branch of the Church Nov. 8, 1900, with Edward Burton as president. He was succeeded in 1901 by Joseph Dean, who in 1903 was succeeded by Henry T. Williams, who presided until 1905, when the mines in Spring Valley ceased operations, and most of the miners moved away, which caused the discontinuance of the Spring Valley Branch.

**SPRINGDALE WARD**, Burley Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in a district of country lying east of Burley. The center of the ward is six miles east of Burley, three miles west of Declo and a mile south of Snake River. The meeting house, a lumber structure has an auditorium with a seating capacity for 200 persons; also four classrooms. The farms and gardens are 11-

rigated from the Minidoka Irrigation Project which pumps the water to the higher level on the south side of Snake River through the so-called "First Lift" and "Second Lift." Alfalfa, sugar beets, potatoes and other vegetables are raised

Springdale Ward is an outgrowth of Burley Ward, but prior to the organization of the branch the Latter-day Saints in the district belonged to the View Ward. A branch, known as the Pratt Branch (thus named in honor of some of the family of Parley P. Pratt who lived there), was organized Nov. 24, 1912, with Charles C. Livingston as presiding Elder. He acted in that capacity until the Springdale Ward was organized Oct. 17, 1915, when he was ordained a Bishop and set apart to preside over the ward. He was succeeded in 1918 by Niels P. Rasmussen, who was succeeded in 1924 by John E. Steiner, who was succeeded in 1927 by Frederick Christensen, who presided Dec. 31, 1930, at which time Springdale Ward had a membership of 274, including 63 children. The Springdale Precinct had a total population of 407 in 1930. When first organized Springdale Ward belonged to Cassia Stake, but became part of the Burley Stake in 1919.

**SPRINGDALE WARD.** Zion Park Stake, Washington Co., Utah, consists of Latter-day Saints residing in the village of Springdale, which is situated on the north fork of the Rio Virgen, about two miles up-stream from the junction of the North Fork with the Rio Virgen proper. Springdale is four miles northeast of Rockville, 24 miles northeast of Toquerville, and 20 miles east of Hurricane, the headquarters of the Zion Park Stake. Springdale is situated within a mile of the south entrance of Zion Park, and owing to the many tourists who of late years have visited the Park, Springdale is enjoying quite a boom, a number of cottages having been erected for the benefit of travelers, and other business enterprises sustained by the traveling public.

Springdale was first settled in the fall of 1862 by Albert Petty, George Petty, James H. Witlock and others, who had been called, with many others, as missionaries from the northern parts of Utah to settle Dixie or southern Utah. Most of those mentioned had spent the summer in Shonesburg and had moved over from that place to the north fork of the Rio Virgen. William Black and others came later from Sanpete County, and perhaps 20 families in all spent the winter of 1862-1863 on the North Fork. They located near the fine springs which still exist near the village of Springdale. Other settlers arrived in 1863 and a townsite was surveyed that year.

In July, 1864, the Springdale Branch was organized with Albert Petty as presiding Elder. In 1866 the place was broken up because of Indian troubles and most of the people moved to Rockville, but in 1868 some of them moved back to the Springdale townsite, but only two or three families became permanent settlers until 1874. Brother Albert Petty presided until his death, which occurred July 19, 1869. He was succeeded by Zemira Palmer, who in 1876 was succeeded by Evan M. Greene, who in 1879 was succeeded by Edmund Hepworth, who presided until Nov. 6, 1887, when the branch was organized as a ward with William Robinson Crawford as Bishop. He was succeeded in 1894 by Oliver Gifford, who in 1913 was succeeded by Thornton Hepworth, who in 1926 was succeeded by Daniel Crawford, who presided Dec. 31, 1930. On that date the Springdale Ward had 313 members, including 87 children. The total population of the Springdale Precinct was 351 in 1930.

**SPRINGFIELD,** the capital of the state of Illinois and the county seat of Sangamon County, is situated about five miles south of the Sangamon River, 185 miles southwest of Chicago, and 110 miles southeast of Nauvoo. It is an important railroad center. The first settlement on the site was made in 1819. It became the seat of Sangamon County in 1821 and an incorpor-

ated town in 1832. Springfield was frequently visited by the early Elders of the Church, who traveled through the country as missionaries and a branch of the Church was organized there at an early day. On a certain occasion when the Prophet Joseph Smith was arrested on trumped-up charges, he was tried and acquitted at Springfield Jan. 5, 1843. In 1930 there was still a branch of the Church in Springfield, where the saints met in the I. O. O. F. hall under the direction of Elder Charles Black.

Springfield is also remembered from the fact that Stephen A. Douglas, who previously had been friendly to the Latter-day Saints, here delivered his famous speech in which he characterized Mormonism as a "loathsome ulcer of the body politic" and recommended that Congress should apply the knife and "cut it out." This subsequently proved to be the keynote to the failure of Mr. Douglas becoming president of the United States, according to the prediction of the Prophet Joseph Smith, who on May 18, 1843, said that Judge Douglas would aspire to the presidency of the United States, but that if he ever turned against the Latter-day Saints, he should feel the hand of the Almighty upon him and not reach the goal of his ambition. This prophecy, as is well known, was literally fulfilled. Springfield had 12,137 inhabitants in 1840, 34,159 in 1900, and 71,864 in 1930.

**SPRINGFIELD BRANCH,** Blackfoot Stake, Bingham Co., Idaho, consists of Latter-day Saints residing in a farming district on the northwest side of Snake River. Springfield, a station on the Aberdeen branch of the Oregon Short Line Railroad, was named after Springfield, Illinois.

A townsite was surveyed at Springfield in 1910, when it became a railroad station, and building lots and farming land were taken up. It became a district of the Tilden (later Sterling) Ward and a Sunday school was organized for the benefit of the

saints residing there. On June 24, 1917, the saints at Springfield were organized as an independent branch (reporting directly to the presidency of the Blackfoot Stake) and Hugh Nelson Wells was appointed president of the branch. He was succeeded in 1919 by Clarence Duffin, who was succeeded in 1920 by Thomas Blackburn, who presided Dec. 31, 1930. On that date the Springfield Branch had 166 members, including 39 children. The total population of the Springfield Precinct was 409 in 1930.

Springfield has a good frame meeting house, erected in 1917 at a cost of \$5,500.

**SPRINGVILLE,** Kolob Stake, Utah Co., Utah, one of the prettiest cities for location in Utah, is situated in the east end of Utah Valley, below the mouth of Hobble Creek, from which stream the inhabitants get water for irrigation purposes. Springville consists of four L D S wards and represents industry and prosperity. The great majority of the inhabitants of the city are Latter-day Saints. Springville is six miles southeast of Provo (the seat of Utah County) on the lines of the Salt Lake and Los Angeles Railroad, the Denver and Rio Grande Western Railroad and the Salt Lake and Utah Railroad. It has a flouring mill and woollen factory, and also extensive steel works. The population of Springville was 1,357 in 1860; 2,312 in 1880; 3,422 in 1900, and 3,748 in 1930.

Springville was first settled in October, 1850, by Aaron Johnson and others. The town was incorporated as a city in 1852. Aaron Johnson was the first Bishop of Springville, which was organized as a ward soon after the settlement of the place. He presided until 1870, when he was succeeded by William Bringham, who in 1883 was succeeded by Nephi Packard, who acted as Bishop of Springville until 1892, when the ward was divided into four wards, namely, the Springville 1st Ward with John Tuckett as Bishop, the Springville 2nd Ward with Loren

H Harmer as Bishop, the Springville 3rd Ward with George R. Hill as Bishop, and the Springville 4th Ward with Joseph Loynd as Bishop. The Church population of the four wards Dec. 31, 1930, was 3,455, including 554 children.

**SPRINGVILLE 1ST WARD** consists of the Latter-day Saints residing in the southeast part of Springville. It is separated from the 4th Ward on the north by 2nd South St., and extends to the mountains on the east and to Mapleton Ward on the south; west the ward extends to the 2nd Ward. The meeting house of the Springville 1st Ward is somewhat centrally located.

Until 1892 Springville consisted of only one bishop's ward, but at a meeting held April 10, 1892, attended by Stake Pres Abraham O. Smoot, and other Church officers, Springville was divided into four wards, namely, the Springville 1st, 2nd, 3rd and 4th wards. John Tuckett was chosen as Bishop of the Springville 1st Ward. He was succeeded in 1898 by George H. Maycock, who in 1903 was succeeded by Oliver B. Huntington, jun., who in 1924 was succeeded by J. Emmett Bird, who acted as Bishop of Springville 1st Ward Dec. 31, 1930, on which date the ward had 1,090 members, including 139 children.

**SPRINGVILLE 2ND WARD** consists of the Latter-day Saints residing in the southwest part of Springville. It extends north to the Springville 3rd Ward, east to the Springville 1st Ward, south to the Mapleton Ward, and west to the Utah Lake. The Springville 2nd Ward meeting house is situated on the east side of Main St.

Springville 2nd Ward was organized April 10, 1892, when Springville was divided into four wards, and Loren H. Harmer was sustained as Bishop of the Springville 2nd Ward. He was succeeded in 1900 by Geo. E. Anderson, who in 1904 was succeeded by John Frank Bringham, who in 1924 was succeeded by William Wainwright, who in 1929 was succeeded by Ernest A. Strong, who acted as Bishop of the

Springville 2nd Ward Dec. 31, 1930, on which date the ward had 659 members, including 71 children.

**SPRINGVILLE 3RD WARD** consists of the Latter-day Saints residing in the northwest part of Springville. The ward extends northward to the mountains, or Provo; east to the Springville 4th Ward, south to the Springville 2nd Ward, and west to Utah Lake. The Springville 3rd Ward meeting house is somewhat centrally located in the ward.

When Springville was divided into four wards April 10, 1892, Geo. R. Hill was chosen as Bishop of the Springville 3rd Ward, he presided over the ward for 22 years, or until 1914, when he was succeeded by Willis K. Johnson, jun., who in 1924 was succeeded by Henry Ralph Smart, who died Jan. 1, 1930, and was succeeded as Bishop of Springville 3rd Ward by Peter Nielsen, who acted Dec. 31, 1930. On that date the Springville 3rd Ward had a Church membership of 779, including 110 children.

**SPRINGVILLE 4TH WARD** consists of Latter-day Saints residing in the northeast part of Springville. It extends north and east to the mountains; is separated from the 1st Ward on the south by 2nd South St., and from the 3rd Ward on the west by 1st East St. The ward has a fine brick meeting house.

Springville 4th Ward, like the other three wards, dates back to April 10, 1892, when Springville was divided into four wards, on which occasion Joseph Loynd was chosen as Bishop of the Springville 4th Ward. He was succeeded in 1910 by Gibson S. Condie, who in 1915 was succeeded by George R. Maycock, who in 1924 was succeeded by Hilton A. Robertson, who acted as Bishop of the Springville 4th Ward Dec. 31, 1930. On that date the ward had 927 members, including 234 children.

**SPRINGVILLE BRANCH, Idaho.** See Marysville.



**STAFFORDSHIRE CONFERENCE**, British Mission, also known as the Potteries Conference, consisted of Latter-day Saints residing in Staffordshire, England. At a meeting held at Hanley June 29, 1840, the branches of the Church at the Staffordshire potteries were organized as the Staffordshire Potteries Conference with Elder Alfred Cordon as president. In 1869 this conference was dissolved and its territory divided between the Birmingham and Manchester conferences.

**STANDARDVILLE BRANCH**, Carbon Stake, Carbon Co., Utah, consists of the Latter-day Saints residing in the mining town of Standardville, situated in Spring Canyon, about seven miles west of Helper, and 1½ miles west of Storrs. The camp is now also called Spring Canyon.

When the coal mines were opened at Standardville, which is an outgrowth of Storrs, a number of Latter-day Saints found employment in the mines and located in Standardville with their families. These saints were organized into a branch of the Church May 22, 1921, with Rudolph Reusser as presiding Elder. Following are the names of his successors: Joseph H. Smart, 1922, David John Rogers, 1922, Benjamin T. Nichols, 1923, Newel K. Beal, 1923-1925, and Reed A. Boren, 1925-1930. The Church membership of the Standardville Branch Dec 31, 1930, was 246, including 129 children. The total population of the Standardville Precinct was 504 in 1930.

**STANDROD BRANCH** was a temporary branch organized in 1898 for the benefit of a few Latter-day Saints residing in the vicinity of One Mile Creek, about 15 miles southeast of Almo, Cassia Co., Idaho. The branch was named Standrod in honor of Judge Standrod of Idaho. A school house, which was also used as a meeting house, was erected in 1898 directly on the boundary line between Utah and Idaho, one half of the building being in Utah and the other half in Idaho. Edward H. Morris was appointed pre-

siding Elder of the branch, but was succeeded in 1900 by Fred A. Peterson. A Sunday school was commenced in the district as early as 1892 by Sisters Elizabeth Lee and Alzina Barnes, but shortly afterwards Samuel P. Hardy became superintendent and acted until 1898, when he was succeeded by John Higham. The branch during its somewhat brief existence, belonged to the Almo Ward.

**STAR (or North) BRANCH**, Juab Stake, Juab Co., Utah, consisted of a few families who belonged to the Mona Ward.

For the accommodation of the Latter-day Saints residing in a scattered condition on their farms north of Mona, a Sunday school was organized Dec 14, 1879, and at a meeting held May 9, 1880, a branch of the Mona Ward was organized, called North Branch, with Christian E. Nielsen as presiding Elder. The branch was of short duration on account of the people moving away.

**STAR VALLEY STAKE OF ZION** consists of the Latter-day Saints residing in Star Valley, Lincoln County (formerly Uinta County), Wyoming, with headquarters at Afton. The stake consists of eleven organized bishop's wards, namely, Afton North, Afton South, Auburn, Bedford, Etna, Fairview, Freedom, Grover, Osmond, Smoot and Thayne. Also one independent branch named Turnerville.

Star Valley, or Upper Salt River Valley, was known to overland travelers who passed through it on what was called Lander's Cutoff, which entered the valley from the south through Lander's Canyon and left it, going up Stump Creek, thus crossing the valley from a southeasterly to a northwesterly direction. Lander's Cutoff dates back to 1863.

Elder Moses Thatcher and Bishop William B. Preston visited the Upper Salt River Valley in the fall of 1877 and were highly pleased with its appearance. They came in from Bear Lake Valley and found neither trap-

pers nor settlers in the valley, but a large number of Shoshone Indian wickiups, built of willows. No Indians, however, were in sight.

In August, 1878, Apostles Brigham Young, jun., and Moses Thatcher and William B. Preston, of the Cache Valley Stake presidency, visited Upper Salt River Valley. They stopped their teams on the west bank of Salt River at a point about five miles northwest of Afton. A meeting was held here and Brigham Young, jun., dedicated the valley by prayer as a gathering place for the saints. The company had arrived in the valley in the morning of the day on which they held their dedicatory services, which was Aug. 29, 1878.

At a meeting of the Twelve held in Salt Lake City, Utah, May 7, 1879, Apostles Charles C. Rich and Moses Thatcher were appointed to supervise the founding of settlements of saints in Star Valley. The first attempt at settling said valley took place in the summer of 1879, when David Robinson, August Lehmberg, and one or two others came over the mountains from Bear Lake Valley and located at a point near the present site of Auburn. These families, who all settled together, spent the winter of 1879-1880 in three small cabins built in the fall of 1879.

In 1880 a few other families came into the valley, among whom were Charles D. Cazier, who commenced to build a house where Grover now stands, but he soon moved across the river and located near the present site of Auburn. In the fall of the same year (1880) Apostles Charles C. Rich and Moses Thatcher, accompanied by others, visited the valley and held a meeting with the saints there Sept. 3, 1880, on which occasion Charles Drake Cazier was chosen to preside over the branch of the Church then organized. The Apostles advised the settlers to locate on Swift Creek, the present site of Afton, and directed Brother Cazier to have a townsite surveyed there to contain 30 blocks of ten acres each. On

the same occasion, Elder Thatcher remarked that the elevated bench at the mouth of Swift Creek Canyon would be a beautiful location for a temple. It was, also, on that occasion that Brother Thatcher named the valley Star Valley, as he called it a star among valleys, hitherto it had been known as Upper Salt River Valley.

Soon after Brother Cazier's appointment to preside, meetings were commenced in private houses and continued during the winter of 1880-1881. Some of the saints who lived at a distance made their way to the house of worship on snow-shoes. About nine families spent the winter of 1880-1881 in that part of the valley which is now included in the Auburn Ward, west of Salt River.

In the spring of 1881 a post office called Charleston was opened in Star Valley with Charles D. Cazier as postmaster and Thos. F. Burton as assistant. Cazier's commission was dated May 31, 1881, but though he was furnished with a mailsack and a key, no regular mail was either sent out or received at that time. The first mail service in the valley was not commenced until 1888, when the Afton post office was opened and a regular mail route was established between Montpelier, Idaho, and Afton, Wyoming.

It appears that the saints in Star Valley were a little slow in moving to the east side of the valley, as they had been counseled to do. Hence, Afton was not permanently settled until 1885. In the meantime other settlements were founded, viz, Fairview, Freedom, Glencoe (now Thayne), Cottonwood (now Smoot), and Grover.

As the number of saints increased in the valley, it was decided to separate the settlements in Star Valley from those in Bear Lake Valley and organize a new stake, which was done Aug. 13, 1892, on the occasion of a visit into the valley by Pres. Joseph F. Smith, Apostle Francis M. Lyman, Pres. William Budge and counselor

George Osmond, and several other brethren from the Bear Lake Stake. George Osmond, who had acted as second counselor to Pres. William Budge of the Bear Lake Stake, was chosen as president of the new stake, called the Star Valley Stake, with William W. Burton as his first and Anson V. Call as his second counselor. A High Council and other stake officers were also chosen on the same occasion. When first organized the Star Valley Stake consisted of seven wards, viz, Afton, Auburn, Fairview, Freedom, Glencoe (now Thayne), Cottonwood (now Smoot), and Grover. Later Afton was divided into the Afton North Ward and Afton South Ward. New settlements called Bedford, Etna and Osmond were subsequently organized.

Pres. Osmond died March 25, 1913. He was succeeded by Clarence Gardner, who in 1930 acted as president with Arthur F. Burton as first and Albert A. Bairus as second counselor; David Bennion was the stake clerk. Besides those already named, Wilford A. Hyde acted as second counselor in the stake presidency 1905-1912, and Clarence Gardner in 1912-1913. Following are the names of the stake clerks: William H. Kennington, 1892-1913; Joseph H. Rackstraw, 1913-1917; Adelbert E. Wilde, 1917-1918; Carl Cook, 1918-1926, and David Bennion, 1926-1930.

The saints in Star Valley have faced many difficulties in coping with the elements and a rigid climate, the altitude of Star Valley being about 6,000 feet above sea level. But while the crops have sometimes failed through being frost-bitten, the climate has changed materially for the better, and the people generally are prosperous, healthy and strong, and most of them faithful Latter-day Saints. The membership of Star Valley Stake Dec. 31, 1930, was 3,826, including 917 children.

**STAR WARD**, Burley Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in a farming district lying west of Burley on the south side

of Snake River. The meeting house, a modern brick structure, is located on the main highway, about three miles southwest of the business center of Burley. This meeting house, erected at a cost of \$18,000, has an auditorium capable of seating 400 people and also contains seven class rooms.

Star Ward was so named on account of Starrh's Ferry across Snake River being in the neighborhood. This ferry was named in honor of a Mr. Starrh, who owned a ranch in the locality. A L. D. S. branch known as the Starrh Ferry Branch existed as early as 1916 with William D. Harris as presiding Elder. He was succeeded in 1918 by George Durfee, who was succeeded in 1919 by Alma C. Tilley, who acted in that capacity until 1920, when the branch was organized as a ward with Alma C. Tilley as Bishop. He was succeeded in 1927 by Charles H. Smith, who presided as Bishop Dec. 31, 1930, at which time the Star Ward (so written in later documents) had a membership of 300, including 67 children.

**STARLINE WARD**, Lethbridge Stake, Alberta, Canada, consists of Latter-day Saints residing in a farming district about midway between Claresholm and Barons, or about ten miles west of Barons, a railroad station on the Aldersyde branch of the Canadian Pacific Railroad, 25 miles northwest of Lethbridge. Nearly all the saints in the Starline Ward are engaged in farming, mostly in raising wheat. Most of them are well-to-do and owners of farms varying from 360 to 2,000 acres.

The first L. D. S. settlers located in the Starline district in 1903, and were organized as a branch of the Claresholm Ward March 14, 1909, and as a ward July 13, 1909. The first bishop of Starline was George W. Pack, who in 1912 was succeeded by George Ernest Toone, who in 1929 was succeeded by Abiah Wadsworth Miller, who presided Dec. 31, 1930, at which date the ward had a membership of 56, including 13 children.

**STAVELY W A R D**, Lethbridge Stake, Alberta, Canada, consists of Latter-day Saints residing in and near the town of Stavely on the Macleod-Calgary branch of the Canadian Pacific Railway, 73 miles southeast of Calgary, 61 miles northwest of Lethbridge, and 36 miles north of Macleod, in the midst of a rich farming district.

The first L. D. S. settlers located in that part of the country in 1901, and as they increased in number they were organized into a branch of the Church in 1905, with Daniel Burbank as presiding Elder. This branch was organized as a ward July 11, 1910, with Joseph Smith Brown as Bishop.

Bishop Brown presided over the ward Dec. 31, 1930, at which date it had a membership of 127, including 36 children. Stavely Ward is a flourishing and up-to-date organization. Most of the L. D. S. inhabitants own their own homes. The name of the branch and ward was originally Pine Coolee.

"**STER (De)**" (The Star) is a semi-monthly periodical, published in the interest of the Church in the Dutch, or Netherlands language, the place of publication being Rotterdam, Holland.

Missionary labors by Latter-day Saints were commenced in Holland in 1861, and as the membership in the Netherlands Mission continued to increase, it was deemed advisable to publish a Church periodical in the Dutch language, a number of books and pamphlets having already been published in said language.

Consequently, the first number of "De Ster" was issued from the press June 1, 1896, consisting of a small octavo sheet of 16 pages. The first volume issued as a monthly periodical contained seven numbers, published regularly, representing 112 pages. With Vol. 2 the periodical was changed from a monthly to a semi-monthly publication, in which form it has been continued regularly ever since, under the direction of the presidents of the Netherlands Mission.

"De Ster" is to the Dutch saints what "Der Stern" is to the German-speak-

ing people, "Skandinaviens Stjerne" to the Danish-Norwegian people, and "Nordstjernan" to the Swedish people. Like these periodicals, "De Ster" publishes sermons by the leaders of the Church, missionary intelligence, original articles, including poetry, and much interesting reading matter intended to enlighten its readers in regard to the principles of the gospel. The current volume of "De Ster," or the one published in 1930, is the thirty-fifth volume of the series.

**STERLING W A R D**, Blackfoot Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing at Sterling (a station on the Aberdeen branch of the Oregon Short Line Railroad) and vicinity. Sterling is 27 miles by rail southwest of Blackfoot and eight miles northeast of Aberdeen.

When a railroad station was located in 1910, at a point which later became Sterling, a townsite was surveyed and named Sterling at the suggestion of Thomas L. Jones, one of the early L. D. S. homesteaders in the district, on account of the sterling qualities of the farming and agricultural possibilities of the region. Other members of the Church located there, and Sterling became part of the Tilden Ward. In 1912 Tilden was deserted on account of seepage from Snake River, and most of the inhabitants moved to the higher location at Sterling. The Latter-day Saints moved their meeting house, a lumber building with a rock foundation, and the bishopric of Tilden Ward commenced to function at Sterling. Soon afterwards (1913) the name of the ward was changed from Tilden to Sterling. On Feb. 9, 1913, Bishop Oscar E. Nilsson, with his counselors (Robert J. Jones and Richard A. Ward) were honorably released and Richard A. Ward was appointed Bishop of the Sterling Ward. He acted until May 11, 1930, when he was succeeded by John Cooper, who acted Dec. 31, 1930. On that date the Sterling Ward had 268 members, including 45 children. The total population of the Sterling Precinct was 532 in 1930.

**STERLING WARD**, South Sanpete Stake, Sanpete Co., Utah, consists of Latter-day Saints residing in the immediate neighborhood of Six Mile Creek and Nine Mile Creek, between Manti and Mayfield, being co-extensive with the Sterling Precinct, which consists of a farming and stock raising district. The lands and gardens are irrigated from the two creeks mentioned, and at the head of Nine Mile Creek Sterling draws its supply of culinary water through the winter. The village of Sterling, which is situated on the left bank of Six Mile Creek, occupies a central position of the ward. In the mountains about two miles northeast of the village of Sterling is the well-known Funk's Lake, a favorite resort for the people of Sanpete County. On June 22, 1878, a party of 11 persons were accidentally drowned in Funk's Lake, while boat-riding.

That part of Sanpete Valley which is now included in the Sterling Ward was in early pioneer days used as a herd ground by the people of Manti. William D. Funk and Daniel B. Funk of Manti were the first white men who located land claims on Six Mile Creek. They took up some land on the north side of said creek in 1872, made a ditch the same year, which conveyed the waters of the creek onto their lands. Other settlers arrived the same year, and still others the following years. In February, 1873, the brethren who had commenced to make improvements on Six Mile Creek moved their families out from Manti, which year, consequently, marks the beginning of the settlement. In 1874 the saints who had settled on Six Mile Creek were organized as a branch of the Church, or a part of the Manti Ward, with William G. Petty as president. He presided until 1877, when the branch was organized as a regular bishop's ward with William G. Petty as Bishop. He was succeeded in 1884 by John L. Peacock, who in 1891 was succeeded by Niels C. Christensen, who in 1910 was succeeded by Lewis C. Olsen, who in

1920 was succeeded by Erick Ludvigson, who presided Dec. 31, 1930. On that date the Sterling Ward had 302 members, including 67 children. The total population of the Sterling Precinct was 311 in 1930.

"**STERN (Der)**" (*The Star*) is a periodical published in the interest of the Church in the German language in Europe. The first number was dated Jan. 1, 1869, and published at Zurich, Switzerland, followed by eleven other numbers the same year, which constituted Volume 1. Volume 2, like the first volume, consisted of 12 sixteen page numbers (octavo size), and so also did Volume 3 (1871), Volume 4 (1872), Volume 5 (1873), Volume 6 (1874), Volume 7 (1875), Volume 8 (1876), Volume 9 (1877), Volume 10 (1878), Volume 11 (1879), Volume 12 (1880), and Volume 13 (1881). Volume 14 was commenced also as a monthly periodical, but after six numbers had been published, the paper was changed to a semi-monthly publication; hence, that volume contained 18 sixteen-page numbers. Beginning with Volume 15 and continuing to the present time "*Der Stern*" has been published regularly as a semi-monthly periodical, a volume each calendar year. The first two volumes of "*Der Stern*" were published in Zurich, Switzerland. From the beginning of 1871 to the spring of 1898 it was published from the mission office in Bern, Switzerland; from 1898 to 1903 in Berlin, Germany; from 1903 to 1912 in Zurich, Switzerland; from 1912 to 1927 in Basel, Switzerland; from 1927 to 1930 in Dresden, Germany, and since the beginning of 1930 at Basel, Switzerland. "*Der Stern*" was the Church organ for the Swiss and German Mission from 1869 to 1898; then it was published in the interest of both the Swiss Mission and the German Mission until the amalgamation of these two missions took place in 1904, when "*Der Stern*" became once more the organ of the Swiss-German Mission, and thus remained until 1927 when the Swiss-German Mission was divided again,

this time into the Swiss-German Mission and the German-Austrian Mission. In 1929, when the new Czechoslovak Mission was organized, "Der Stern" was also read by the German saints and became the organ of that mission, and in fact "Der Stern" circulates among the German-speaking saints in all the world.

Following is a complete list of the editors and publishers of "Der Stern": Karl G. Maeser (who published the first 18 numbers), 1869-1870; Edward Schoenfeld, 1870-1872; Johannes Huber, 1872-1874; John U. Stucki, 1874-1876; Joseph S. Horne, 1876-1877; Henry Flamm, 1877-1879; Serge F. Ballif, 1879-1881; John Alder, 1881-1882; Peter F. Goss, 1882-1883; John Q. Cannon, 1883-1884; Frederick W. Schoenfeld, 1884-1888; John U. Stucki, (second term), 1888-1890; Theodore Brandley, 1890-1891; John Jacob Schaerrer, 1891-1894; John Henry Stocker, 1894; George C. Naegle, 1894-1896; Peter Loutensock, 1897-1899; Arnold H. Schulthess, 1899-1901; Hugh J. Cannon, 1901-1905; Serge F. Ballif (second term), 1905-1909; Thomas E. McKay, 1909-1912; Hyrum W. Valentine, 1912-1916; Angus J. Cannon, 1916-1920; Serge F. Ballif (third term), 1920-1923; Fred Tadge, 1923-1925; Hugh J. Cannon (second term), 1925-1928; Hyrum W. Valentine (second term), 1928-1929; Edward P. Kimball, 1929, and Fred Tadge (second term), 1930. He still acted as editor-in-chief Dec. 31, 1930.

Of assistant editors may be mentioned Max Zimmer, 1915 and 1920-1921; K Edward Hoffman, 1915-1919; Albert F. Muller, 1919-1920; Paul Gmelin, 1920; Jean Wunderlich, 1924-1925; Zlellmut W. E. Plath, 1928, and Karl H. P. Grothe, 1929-1930.

**STETTIN CONFERENCE**, or District, of the German-Austrian Mission, consists of the Latter-day Saints residing in the town of Stettin, located in the north part of Germany, near the shore of the Baltic Sea. The district also embraces a number of villages in

the vicinity. The total population of Stettin District Dec. 31, 1930, was 541, including 61 children. There are seven branches in the district, namely, Barth, Demmin, Neubrandenburg, Prenslau, Stargard, Nord Stettin and Sud Stettin.

**STIRLING WARD**, Taylor Stake, Alberta, Canada, consists of the Latter-day Saints residing in the town of Stirling and surroundings. The town is built on a rolling prairie country, nine miles by road or seven miles by railroad northeast of Raymond, 20 miles southeast of Lethbridge, and 50 miles by rail northeast of Cardston. It is also 33 miles due north of the boundary line between the United States and Canada. The railway station of Stirling is 1¼ miles north of the center of the town.

Stirling as a L. D. S. settlement dates back to 1898, when the First Presidency of the Church entered into an agreement with the Alberta Irrigation Company (of which the Canadian Northwest Irrigation Company was the successor) to construct a canal extending from the St. Mary's River to Stirling. The canal was built and the townsite surveyed. On May 4, 1899, Elder Theodore Brandley and 29 companions stepped off the narrow gauge railroad at the Great Falls and Canadian Railway station, then the only building in sight on the prairie. A feeling of dismay over the outlook was felt by some of these pioneers, who had left orchards, gardens, trees, beautiful homes and many of life's enjoyments in Utah. But Pres. Chas. O. Card, who met the company, turned toward the spot selected for a townsite, and, addressing the newcomers said: "There on that hill you may select your city lot and begin to build your future home." The little band of saints, filled with courage and hope, pitched their tents on the plains of Alberta with one aim in life: to do the will of their Heavenly Father. On Saturday, June 17, 1899, it began to rain. The men had all gone out to work on the canal,

leaving Elder Brandley to care for the women and children who remained in town. Steadily the downpour continued, and, according to the government rain gauge, six inches of rain fell in the space of 14 hours. For two weeks this storm raged without ceasing. Tents would no longer give shelter from the rain and the people had to hold umbrellas over their heads while they ate their scanty meals, prepared under these circumstances. They were also compelled to sleep in wet bedding, and, as a last resource, cover their beds with dish pans to catch the water as it poured through the sodden canvas. But these sturdy settlers of Stirling stuck to their task and the outcome is a beautiful growing town on the prairie where the good saints of the ward have erected one of the finest L. D. S. chapels in Canada at a cost of not much less than \$40,000. The Stirling Ward was organized June 25, 1899, with Theodore Brandley as Bishop. He was succeeded in 1902 by Franklin D. Grant, who in 1904 was succeeded by Arthur E. Fawns, who presided over the ward Dec 31, 1930, on which date it had a membership of 637, including 145 children.

**STOCKTON BRANCH**, Tooele Stake, Tooele Co., Utah, consisted of the Latter-day Saints residing in the mining town of Stockton, which is situated in the extreme north end of Rush Valley, seven miles southwest of Tooele, the headquarters of the Tooele Stake. The Stockton Branch was a dependent branch belonging to the Tooele South Ward. Meetings were held somewhat regularly in Stockton when a pair of Elders from Tooele were sent on Sundays to conduct Sunday school.

Among the men employed in the mining town of Stockton were a number of Latter-day Saints, who, realizing the importance of some Church organization, applied to the Tooele Stake presidency for recognition. This led to the temporary organization of a branch of the Church in 1919, with Arthur W. Morrison as presiding Elder. He presided until Jan. 11, 1920, when the

Stockton Branch was organized as a regular bishop's ward, with Arthur W. Morrison as Bishop. He was succeeded in 1922 by Lawrence T. Liddell, who presided until 1924, when the ward organization was discontinued because of the closing down of the mines, but a Sunday school organization was kept up until a dependent branch of the Tooele South Ward was organized June 20, 1926, with James K. Anderson as presiding Elder. On July 13, 1930, Willard G. Atkin was appointed presiding Elder of the Stockton Branch. Much credit for the Church activities in Stockton of recent years is due Geo. M. Huffaker, Geo. R. Turner, John Ernest Gordon and Willard G. Atkin, who, for years, maintained the Sunday school organization at Stockton.

**STODDARD BRANCH**, Morgan Stake, Morgan Co., Utah, consisted of a few families of Latter-day Saints residing on the Weber River, about three miles below, or northwest of North Morgan.

In 1918 the saints residing in the northwest part of North Morgan Ward were, for convenience, organized as a branch of the North Morgan Ward, named Stoddard, in honor of the late Judson Stoddard, with Joseph A. Heiner as presiding Elder. This branch was organized as an independent branch on March 28, 1925, at which time Charles J. Pentz was set apart as presiding Elder. Bro. Pentz was succeeded in 1928 by Joseph F. Spendlove, but early in 1930 the branch was disorganized and the remaining members transferred back to the North Morgan Ward.

**STONE WARD**, Curlew Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing in a farming district in Curlew Valley. The ward extends from north to south about five miles, the south end being the boundary line between Utah and Idaho. Most of the settlers are farmers, who live with their families in a scattered condition on their respective farms. There is no village center, except the

so-called "Church House," one store and a post office, standing on the banks of Deep Creek, also called Curlew Creek, about three miles northeast of Snowville in Utah, and seven miles south of Holbrook, the headquarters of the Curlew Stake. The gardens and farming lands of Stone are irrigated from a canal which taps Deep Creek about nine miles north of the ward center, heading in the so-called Deep Creek Springs, which issue from the hills about 150 yards above the head of the canal. Some of the farms are situated on the east side of Deep Creek and form a part of the so-called Curlew Project, which depends mainly upon a reservoir for irrigation water.

Stone Ward is an outgrowth of Snowville, Box Elder Co., Utah. The original name of what is now Stone Ward was St. Thomas, named in honor of the first settlers. On Aug. 10, 1902, the saints of Stone were organized as a regular bishop's ward, with Thomas W. Rowe as Bishop. For some time prior to that these saints had constituted a branch of the Snowville Ward. The new ward was named Stone, in honor of an old settler by that name who was among the first white men to make a home in Curlew Valley. When the Curlew Stake was organized May 17, 1915, Bishop Thos. W. Rowe was chosen as second counselor in the new stake presidency. He was succeeded as Bishop of the Stone Ward by Hulbert B. Robbins, who in 1917 was succeeded by Andrew P. Peterson, who in 1922 was succeeded by James W. Palmer, who in 1929 was succeeded by Thomas Leland Cottle, who acted Dec. 31, 1930. On that date the membership of the Stone Ward was 170, including 60 children. Stone Ward, which originally belonged to Box Elder Stake, was transferred to Malad Stake in 1908 and became a part of the Curlew Stake in 1915.

**STORRS WARD**, Carbon Stake, Carbon Co., Utah, comprises the saints living in the coal-mining camp of Storrs, situated in Spring Canyon and owned by the Spring Canyon Coal Company,

of which the late Jesse Knight of Provo was at one time president. The camp is situated in Spring Canyon, about five miles west of Helper on the Denver & Rio Grande Railroad, and ten miles northwest of Price, the headquarters of the Carbon Stake.

The coal mining camp of Storrs was founded as early as 1911 and among the early employees of the Storrs mines were a number of Latter-day Saints, who in 1912 were organized as a branch of the Church with Abraham B. Leitchy as president. The Storrs Branch was organized into a regular bishop's ward May 23, 1913, with Leonard E. Adams as Bishop. He was succeeded in 1915 by Frank T. Bennett, who in 1919 was succeeded by Albert Richard Peterson, who in 1923 was succeeded by Charles August Carlson, who acted as Bishop Dec. 31, 1930, on which date the membership of the Storrs Ward was 198, including 62 children.

**STRANGITES**, a name given to the followers of James Jesse Strang who, previous to the martyrdom of the Prophet Joseph Smith and his brother Hyrum, June 27, 1844, had been ordained an Elder in the Church, but who refused to acknowledge Brigham Young as president after the martyrdom. Strang claimed to have received a letter from the Prophet, written in Carthage Jail the day previous to the martyrdom, appointing him to preside over the Church in case of the Prophet's demise. The Council of Twelve Apostles, with Brigham Young at their head, denounced Strang as an imposter and the letter a forgery. He, however, being a lawyer by profession and having considerable oratorical ability, gained a following and went to the banks of White River, near Burlington, Wisconsin, where he began to build a city, which he called Voree, or the "Garden of Peace". He established a printing office and published a weekly paper, called the "Voree Herald". The location of Voree not proving satisfactory, James J. Strang selected a new gathering place for his sect on Beaver



Island, in the north end of Lake Michigan in 1850. Here he established a colony which he called St. James in honor of himself, and there he ruled as a potentate. Mr Strang also published a book entitled the "Book of the Law of the Lord," containing revelations which he claimed to have obtained from the Lord. The newspaper was continued under the name of "The Gospel Herald."

But as a leader, James J Strang was too arbitrary and ambitious, and on one occasion he caused one of his adherents to be publicly flogged. This man and others, who considered themselves abused, vowed to be revenged and on July 9, 1856, Mr Strang was shot by a Mr Wentworth, a member of the colony. The injured man was removed to Voree, accompanied by his family, and died there a week later. After this, the members of the sect scattered, but in 1922 there were remaining a few members, among whom was one 90 years of age, a former official of the organization, residing near Burlington, Wisconsin. Some journeyed westward and united with the body of the Church in Utah.

**STRAWBERRY WARD**, Duchesne Stake, Duchesne County, Utah, consists of the Latter-day Saints living scattered along Strawberry Creek, including a little settlement situated in the open valley at the foot of Tabby Mountain. The Strawberry Ward extends up and down Strawberry Creek many miles, partly at a place known as Fruitland. The Strawberry school house, which may be considered the center of the ward, stands on Strawberry Creek, five miles southwest of Duchesne, on the road leading from Duchesne to Heber City.

The first Latter-day Saint settler in that part of the country now included in the Strawberry Ward was Hyrum Ivie, who took up a 40-acre land claim under the Homestead Law in 1905. Other settlers followed soon afterwards. A Sunday school was organized Aug. 12, 1908, and on Nov. 8, 1914, the

saints who had settled on Strawberry Creek and vicinity were organized as the Strawberry Branch of the Duchesne Ward, with Wm. T. Jolley as president. He was succeeded in 1916 by Clarence Ivie, who presided until June 30, 1918, when the Strawberry Branch was organized as the Strawberry Ward with Clarence Ivie as Bishop. He presided as Bishop Dec. 31, 1930, when the Church membership of the ward was 213, including 45 children. The total population of Strawberry Precinct in 1930 was 123, and that of Fruitland 121.

**STUTTGART CONFERENCE**, or District, of the Swiss-German Mission, comprises the province of Württemberg, Germany, with headquarters at Stuttgart, the capital of Württemberg, a city of 371,000 inhabitants. The total Church population of the Stuttgart District in 1930 was 396, including 64 children. The district contains eight branches, namely, Esslingen, Fuerbach, Coppingen, Heilbronn, Ludwigsburg, Reutlingen, Stuttgart and Tübingen.

**SUBLETT WARD**, Raft River Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in the east part of Raft River Valley. The center of the ward is about 50 rods north of Sublett Creek, and 12 miles east of Raft River. It is 12 miles east of Malta, the headquarters of the stake, also 35 miles southeast of Albion, and 50 miles southeast of Burley, the nearest railroad station. Northward the ward extends to Snake River and east to the mountains. The ward owns a neat chapel, a frame building.

The first settlers in that part of Raft River Valley, which later became the Sublett Ward, were part Mormons and part non-Mormons, some of whom came there as early as 1876. In 1877 John L. Smith (later of the Cassia Stake presidency) with his two brothers, Asael A. and Horton W., came into the valley with some cattle. He remained until 1885, but his two brothers were accidentally killed while build-

ing a saw mill. Other L. D. S. settlers came into the valley soon afterwards, and all were affiliated with the Elba Ward, although a log school house was erected, in which local meetings were held occasionally. In 1914 there were about 20 families of saints at Sublett, presided over by Ole Madsen Olsen, under the direction of the bishopric of the Malta Ward. On April 21, 1916, the Malta Ward was divided, and the Sublett Ward was organized with Aaron Zollinger as Bishop. He presided Dec 31, 1930, on which date the ward had a membership of 87, including 24 children. The total population of the Sublett Precinct was 132 in 1930. Sublett Ward received its name from Sublett Creek, so named on account of the Sublett Cut-off, which trail or road passed through the locality.

**SUGAR CITY WARD**, Fremont Stake, Madison Co., Idaho, consists of the Latter-day Saints residing at Sugar City, a station on the Idaho Falls, Ashton and West Yellowstone branch of the Oregon Short Line Railroad, and vicinity. Sugar City is seven miles south of St. Anthony, 30 miles northeast of Idaho Falls, and also five miles northeast of Rexburg, the headquarters of the stake. The ward is justly proud of its modern meeting house, erected at a cost of \$22,000. As there never was a saloon in Sugar City it has the distinction of being the first "dry" town in Idaho.

In 1903 the directors of the Utah-Idaho Sugar Company built a sugar factory at a point about five miles northeast of Rexburg, and as the erection of this building and its subsequent activities would naturally bring a number of people to the district, a townsite was surveyed and called Sugar City. The railroad company built a railroad station and a number of dwellings were soon erected on the townsite. By the close of 1904 there were 35 houses, including two stores, one hotel, an opera house and several rooming houses in the town, also two lumber yards, a meat market and a school

house, the latter erected at a cost of \$9,000. Nearly all the inhabitants were Latter-day Saints, who were organized as the Sugar City Ward on July 24, 1904. Mark Austin was appointed Bishop of the ward, but as he was called to act as a counselor in the stake presidency in 1905, he was succeeded as Bishop of Sugar City Ward by Alfred Ricks, who was succeeded in 1927 by Charles O. Hamilton, who presided on Dec 31, 1930, on which date the ward had a population of 850, including 240 children. The Sugar City Precinct had a total population of 1,071 in 1930.

**SUGAR HOUSE WARD** consists (1930) of the Latter-day Saints residing in that part of Salt Lake City, Utah, lying within the following boundaries: Commencing at the intersection of 17th South and 10th East streets, running thence south to Hollywood Avenue, thence east to 11th East St., thence south to the Park City branch of the D. & R. G. Railroad track, thence east to 17th East St., thence north to Westminster Avenue, thence west to 13th East St., thence north to 17th South St., then west to 10th East St., or the place of beginning. The new, modern ward meeting house is situated on the west side of 12th East Street, facing east, between Ramona Ave. and 21st South St.

Sugar House Ward dates back to 1848, the year after the Pioneers arrived in the valley. Ira Eldredge was the first farmer on Canyon Creek (Parley's Creek) within the present limits of the Sugar House Ward. In the spring of 1848 he conducted water from the creek on a piece of land about half a mile southeast of the present site of the State Prison, and raised a crop of wheat, Indian corn and potatoes that season. In the fall of 1848 Charles Crismon built the first house on the creek, near the spot where the residence of the late Ira Eldredge stood. Among others of the first settlers on Canyon Creek were Charles Kennedy, Joseph Fisher, Lorenzo D.

Young, John Eldredge, Norman Bliss and Albert Griffin, who located at various places on the creek in 1849 and 1850. Pres. Brigham Young built a flouring mill on the creek at an early day.

In 1852 the population on Canyon Creek was considerably increased by the arrival of immigrants from the East, and in 1853 the settlers on Canyon Creek assisted the Mill Creek saints in building a small fort on Mill Creek, about two miles south of Canyon Creek. The first school house on Canyon Creek, a small log building, was erected in 1852, on the north side of the creek, a few rods below where the old paper mill stood. For several years schools were taught and meetings held in that building. A school district was organized June 8, 1852, by the county court.

The necessary machinery for a sugar factory was brought by Philip De La Mare from England for the Deseret Manufacturing Company in 1852, and in the fall of that year an unsuccessful attempt was made to manufacture sugar in Provo, Utah, the imported machinery being put up for that purpose in a factory building there. In the spring of 1853 it was removed to the Temple Block in Salt Lake City, where another fruitless attempt was made to manufacture sugar from beets. Early in 1854 the machinery was taken to a sugar factory built on Canyon Creek, where the building, later known as the old Sugar House or Paper Mill, was erected by the Church in 1854-1855, under the direction of Abraham O. Smoot. In the latter part of 1855 the machinery was put in running order in the new building, and a quantity of good molasses made from beets, the sugar business still proving a failure. About 300 acres of land were planted with beets in 1855. It is estimated that the Church lost about \$100,000 by these experiments. The machinery imported for the purpose of making sugar was later scattered throughout the country; the greater part of it, however, was

stored for years under sheds in the Tithing Yard in Salt Lake City.

The log school house built on Canyon Creek in 1852 served for meetings and school purposes until 1855, when an adobe school house was built on a hill across the street north of the building known as the Sugar House. This school house was torn down in 1887 and a two-story brick building erected to which an addition was later made to form a T shaped structure. In 1927 one of the finest chapels in Salt Lake County, with an amusement hall attached, was erected by the saints of Sugar House Ward on 12th East St. between Ramona and 21st South streets, at a cost of \$89,000.

In 1860 the building known as the Sugar House was remodeled and a paper factory established within its walls in which paper, used for the publication of the "Deseret News", etc., was manufactured. Although the industry of making paper proved more profitable than the manufacture of sugar, it was nevertheless abandoned for the lack of sufficient water to run the heavy machinery, Canyon Creek proving inadequate for both irrigation and mill purposes. Later, nails were manufactured in the old sugar factory and still later it became a bucket factory. For several years, also, the building housed machine shops for the Utah Central Railway (now the Park City branch of the Denver and Rio Grande Western Railroad).

In 1867 an organization was formed in the Sugar House Ward for mutual improvement. This organization may consistently be termed the first of its kind in the territory of Utah.

At a council of the presiding officers of the Church held in Great Salt Lake City Feb. 16, 1849, it was decided to organize all that part of Great Salt Lake Valley embraced in the original Five-Acre Survey into a ward to be known as the Canyon Creek Ward. It appears, however, that no such ward was ever organized. The few saints on Canyon Creek attended meetings in Salt Lake City for

a number of years, and Bishop Reuben Miller of Mill Creek and Peter McCue of the 1st Ward, Salt Lake City, held jurisdiction alternately, until it was decided that Bishop Miller should have exclusive jurisdiction. A presiding Elder, who acted under the direction of Bishop Miller, took charge of the meetings and local affairs generally on Canyon Creek.

At an important meeting held April 23, 1854, the saints on Canyon Creek were organized as a ward called the Sugar House Ward, after the Sugar House, which was then in course of erection. Abraham O. Smoot, who had been called away from Cottonwood by Pres. Brigham Young to superintend the erection of the building mentioned and to take charge of the adjacent Forest Farm, was appointed Bishop of the new ward. Bishop Smoot, who had been elected mayor of Great Salt Lake City in 1857 to fill the unexpired term of the late Jedediah M. Grant, removed to the city and Ira Eldredge succeeded him as Bishop of the Sugar House Ward. Bishop Eldredge died Feb. 6, 1866, after which William C. A Smoot was chosen as acting Bishop. He acted in that capacity until July 23, 1877, when he was succeeded by Apollos G. Driggs, who in 1900 was succeeded by Millen M. Atwood, who in 1905 was succeeded by John M. Whitaker, who in 1914 was succeeded by William L. Hansen, who in 1919 was succeeded by LeGrand Richards, who in 1925 was succeeded by Thomas M. Wheeler, who acted as Bishop of the ward Dec. 31, 1930.

The Sugar House Ward originally embraced the so-called Five-Acre Survey and all the country lying east of it to the foot of the mountains; westward it extended to the Jordan River. Subsequently the southern boundary line was moved about one mile south. At a meeting held Jan. 3, 1883, it was decided that all that part of the Sugar House Ward lying north of Roper St. (or 13th South St.) should belong to Salt Lake City wards. This change transferred a good number of families

from the Sugar House Ward to the 1st Ward, Salt Lake City, and also some families to the 2nd, 3rd, 4th and 5th wards.

Of all the original wards organized in Salt Lake Valley, or in fact throughout the Church, no single ward has had so many divisions and subdivisions as the Sugar House Ward. It is practically the parent ward to all of the following wards in Salt Lake Valley: Belvedere, Burton, Central Park, Emerson, Forest Dale, Hawthorne, Highland Park, Jefferson, LeGrand, Liberty, Lincoln, McKinley, Nibley Park, Parley's, Richards, Salt Lake City 30th, Salt Lake City 31st, Southgate, Wasatch, Waterloo, Wells, Whittier and Yale—23 wards altogether.

In 1873 a post office was established at Sugar House, called the Paper Mill Station. In 1887 the western boundary of the ward was placed at 5th East St., or what was then known as the Farmers Precinct, but the ward at that time still contained twenty-two square miles of country lying east and southeast of Salt Lake City boundaries. Little by little, as the population of the city increased, parts of Sugar House Ward were detached from the parent ward and organized as separate wards until its boundaries became as at present constituted, all within the city limits. On Dec 31, 1930, the Sugar House Ward had 1,365 members, including 291 children.

Sugar House Ward belonged to Salt Lake Stake for many years, but in January, 1900, when Granite Stake was organized, it became part of that stake. The ward contains a large number of stores, business offices, etc., and is the commercial center of the southeast section of Salt Lake City.

**SUGARVILLE WARD**, Deseret Stake, Millard Co, Utah, consists of the Latter-day Saints residing in a farming district in the lower Sevier Valley (a part of the great Pauvant Valley) about 12 miles northwest of Delta. A small village forming the center of the Sugarville Ward is located on a spur of the Los Angeles and

Salt Lake Railroad. North the Sugarville Ward extends indefinitely into the desert, east to Delta, south to the Sevier River, and west to the Hinckley Ward. Most of the inhabitants are Latter-day Saints. Sugar beets and alfalfa were the main products raised until the sugar factory ceased its operations.

Sugarville Ward, formerly called Alfalfa and Omaha, is an outgrowth of the Sutherland Ward, although some of the early settlers belonged to Abraham Ward. As that part of the country now included in the Sugarville Ward was settled by Latter-day Saints, and some of the farmers within the district lived long distances from the Abraham and Sutherland Ward centers, a Sunday school for the accommodation of the children in the locality was organized in 1913 and the neighborhood called Alfalfa, a townsite within the limits of the Abraham Ward. The saints at Alfalfa were organized into a branch of the Abraham Ward July 12, 1914, with Jesse Sill as presiding Elder. That year the Alfalfa Branch, which in the meantime had been named the Omaha Branch, was transferred from the Abraham Ward to the Sutherland Ward. In 1915 a spur of the Los Angeles and Salt Lake Railroad was built from Delta to Omaha, a distance of 13 miles. On Jan. 1, 1918, the Sugarville Branch of the Sutherland Ward was made an independent branch, with Jesse Sill as presiding Elder. He presided until June 29, 1919, when the Sugarville Branch was organized as a ward with Norman S. Anderson as Bishop. Bro. Anderson was succeeded in 1920 by John W. Miller, who in 1926 was succeeded by Wells J. Robertson, who presided Dec. 31, 1930, on which date the Church membership of the Sugarville Ward was 133, including 33 children.

**SULPHUR VALLEY**, St. Joseph Stake, Cochise Co., Arizona, is a small valley situated about eight miles north of the home ranch of the Cherry Cow Cattle Company, which is situated south of Fort Bowie, about 60 miles

east of St. David. This is a fine open valley but poorly watered; hence the valley is better suited for stock-raising than for farming. Wm. Nicholas Fife was the first L. D. S. settler in Sulphur Valley in 1881. He used his influence to have a few more L. D. S. families settle with him and in December, 1883, it was reported that the saints in Sulphur Valley had increased in number, and that a few more families of saints were expected from the north. Some of the leading brethren being impressed that the saints in Sulphur Valley were not safe against Indian attacks, they were advised, in 1884, to leave the place and locate where life and property were more secure. Most of them obeyed counsel, but Elder Fife persisted in remaining, and two weeks later his wife was killed in her own house by a Mexican. In 1894 there were still a few saints in Sulphur Springs Valley, but no Church organization, as only two families of saints remained there.

**SUMMERVILLE WARD**, Union Stake, Union Co., Oregon, consisted of the saints residing in and near the town of Summerville, which is situated near the north end of Grande Ronde Valley,  $3\frac{1}{2}$  miles northwest of Imber, the nearest railroad station, and 16 miles northeast of LaGrande, the headquarters of the Union Stake.

Summerville is an old town founded by non-Mormons, but a few families of Latter-day Saints, who came to Oregon from Utah in the spring of 1902 seeking for homes, bought lands and located their families in the Summerville district. Four families of saints bought the so-called Snodgrass Farm, situated about a mile south of the present village of Summerville. As the L. D. S. population increased, those at Summerville were organized as a regular bishop's ward May 3, 1903, with Thomas Platt as Bishop. He was succeeded in 1906 by David S. Chambers as a temporary presiding Elder. As the saints in Summerville were not prosperous in their farming operations, quite a number of families

left the district; hence in 1907 the Summerville Ward was discontinued and the remaining members of the Church in the district joined other wards, most of them becoming identified with the Imbler Ward.

**SUMMIT STAKE ACADEMY**, Summit Co., Utah, was established under the direction of the presidency of the Summit Stake in 1906. A fine two-story building, with basement in which mechanic and domestic arts were taught, was erected for the use of the school, which offered, in addition to a full four-year high school course, a preparatory school for 8th grade students. The theology, history and ethics of the Church were stressed. On the fine school campus track work and other athletic sports were featured. The school was closed in 1913 and a L. D. S. theological seminary established near the Coalville high school instead. William Zimmerman Terry, B S, acted as principal during the entire term of the school's existence.

**SUMMIT STAKE OF ZION** consists of the Latter-day Saints residing in Summit County, Utah, with headquarters at Coalville. Previous to the organization of the stake all the inhabited parts of Summit County were under the jurisdiction of Wm W. Cluff, who acted as presiding Bishop in Summit and Morgan counties. Summit Stake comprises fifteen organized bishop's wards, namely, Cluff, Coalville, Echo, Francis, Henefer, Hoytsville, Kamas, Marion, Oakley, Park City, Peoa, Rockport, Upton, Wanship and Woodland. On July 9, 1877, the saints in Summit County were organized as the Summit Stake of Zion. At that time the stake comprised one ward (Coalville) and ten branches (Echo, Henefer, Hoytsville, Kamas, Peoa, Parley's Park, Rockport, Upton and Wanship), but on the same date on which the stake was organized all these branches were given ward organizations. Seven wards have since been added, namely, Woodland in 1881, Oakley in 1895, Francis in 1899, Park

City and Grass Creek in 1901, and Cluff and Marion in 1909. Grass Creek Ward, comprising a mining district, had only a short existence and Parley's Park Ward became a branch of the Park City Ward in 1924.

Following is a list of the principal officers of Summit Stake: Presidents: Wm. W. Cluff, 1877-1901; Moses W. Taylor, 1901-1921; Thomas L. Allen, 1921-1925, and Wm. Oriel Stephens, 1925-1930. First counselors: George G. Snyder, 1877-1881; Alma Eldredge, 1881-1901; Thomas L. Allen, 1901-1921; Ralph W. Maxwell, 1921-1924; John W. Lamb, 1924-1925; Wm. J. Lewis, 1925-1930, and W. Heber Wilde, 1930. Second counselors: Alma Eldredge, 1877-1881; Ward E. Pack, 1881-1901; George W. Young, 1901-1921; John W. Lamb, 1921-1924; John Elwood Carruth, 1924-1925; Willard Heber Wilde, 1925-1930, and Zacharias James Oblad, 1930. Stake clerks: Thomas Bullock, 1877-1885; J. Alma Smith, 1885-1888, Francis H. Wright, 1888-1901; Zack J. Oblad, 1901-1903; Edward H. Rhead, 1903-1921, and Charles L. Frost, 1921-1930. On Dec. 31, 1930, Summit Stake had a membership of 5,211, including 1,201 children.

**SUMMIT WARD**, Curlew Stake, Oneida Co., Idaho, consisted of the Latter-day Saints residing in a scattered condition on their respective farms in a country elevated about 5,500 feet above sea level. Most of the farming done in that locality is dry farming, but some water for irrigation purposes is obtained from pump wells, which have been bored to a depth of from 80 to 500 feet. The ward covered the Rim of the Basin which divides the water on the south side (which empties into Great Salt Lake) from those on the north side (which drain into Snake River). The ward extended north and south about six miles, half of it being on the northland, the other half on the south side of the Rim of the Basin. From east to west the ward extended from mountain to mountain. The center of the ward, where the

school house stands, is about six miles southwest of Arbon, in Power County, Idaho, and about 18 miles northeast of Holbrook, the headquarters of the stake.

Summit Ward as a settlement dates back to 1898 when Peter Larsen moved into the country with his family, built a cabin and established a stock ranch. Other settlers soon afterwards followed, and these saints were organized into a branch of the Church June 15, 1913, called the Canyon Branch, with Joseph Benson as presiding Elder. A school house was built at Summit in 1915, and that year also the Canyon Branch became a part of the Curlew Stake, having formerly belonged to Malad Stake. On Nov. 15, 1915, the Canyon Branch was organized as a bishop's ward with Joseph Benson as Bishop. He was succeeded in 1924 by Ammon A. Sorensen, who acted as Bishop until May 18, 1930, when the ward organization was discontinued and 25 of the remaining members were transferred to the Mount View Ward, and 61 to the Arbon Ward.

**SUMMIT WARD**, Parowan Stake, Iron Co., Utah, consists of the Latter-day Saints residing in the village of Summit, which is pleasantly located on elevated ground on Summit Creek, seven miles southwest of Parowan and 12 miles northeast of Cedar City. It is also 2½ miles east of the so-called Parley's Pass (through a low range of mountains) and five miles south of the extreme south end of Little Salt Lake. A bench, which is crossed about four miles south of the village, is considered the dividing point between Little Salt Lake Valley and Coal Creek Valley. The people of Summit are nearly all farmers and stock-raisers, particular attention being paid to the raising of sheep.

It was the intention to commence a settlement of saints on Summit Creek in the spring of 1853, but the project was given up for the time being, owing to Indian troubles, and the actual settlement of Summit Creek did not take

place until the spring of 1859, when a townsite was surveyed and the first settlers built houses on it. In 1860 a post office was established with Seth Johnson as postmaster, and the saints at Summit were organized as a branch of the Church with William Dalley as presiding Elder. A log meeting house was erected at Summit which was used for school and meeting purposes until 1880, when the present meeting house of concrete and brick was built. In 1866 the people of Summit built a fort with mud walls, enclosing an acre of land, as a means of protection against the Indians. Wm. Dalley was succeeded as presiding Elder at Summit in 1871 by Edward H. Davis, who died Jan. 9, 1873, and was succeeded by Sylvanus Cyrus Hulet, who presided until the Summit Branch was organized as a ward July 29, 1877, with Sylvanus C. Hulet as Bishop. He was succeeded in 1885 by Sylvester Silas Hulet, who in 1888 was succeeded by Joseph B. Dalley, who in 1905 was succeeded by Oscar Willard Hulet, who in 1906 was succeeded by Charles R. Dalley as presiding Elder, and in 1907 as Bishop. He was succeeded in 1916 by John H. Dalley, who in 1930 was succeeded by Oscar J. Hulet, who presided Dec. 31, 1930. On that date the Summit Ward had a membership of 134, including 23 children. The total population of the Summit Precinct was 157 in 1930.

**SUNDAY SCHOOLS.** The first L. D. S. Sunday school in Great Salt Lake Valley was organized on Sunday Dec. 9, 1849, in the 14th Ward, Great Salt Lake City, with Richard Ballantyne as superintendent. Sessions were commenced with a few children in the little Ballantyne home, located on the corner of 1st West and 3rd South streets, Great Salt Lake City, but when, later, the first 14th Ward meeting house was completed, Sunday school sessions were held there. From this small beginning the L. D. S. Sunday school movement increased until it was found necessary to organize a super-

vising body Consequently on Nov. 4, 1867, under the direction of Pres. Brigham Young, the Sunday School Union Board was organized with George Q. Cannon as president. The name was later changed to the Deseret Sunday School Union. For many years George Goddard was first assistant to General Superintendent George Q. Cannon. The name of George Goddard became known from child to sage in connection with Sunday school work in the Church.

On Jan. 1, 1866, the "Juvenile Instructor," the organ of the L. D. S. Sunday schools, was commenced. This magazine has had a continued existence ever since, except that in 1930 the name of the publication was changed to "The Instructor."

Lesson outlines, in pamphlet or leaflet form, are published for use in the senior divisions of the schools and for the junior class lessons are outlined in "The Instructor."

Four hymn books have been published by the Deseret Sunday School Union for the benefit of the Sunday school, namely, the "S. S. Union Music Book" in 1884; the "Sunday School Hymn Book" in 1888, "The Deseret Sunday School Song Book" in 1892, and "Deseret Songs," containing 300 selections, in 1909.

Sunday Schools are held in every ward and branch in the stakes and in most of the branches in the missions.

On Dec. 31, 1930, David O. McKay was the General Superintendent of the L. D. S. Sunday School Union with Stephen L. Richards as 1st assistant and George D. Pyper as 2nd assistant superintendent. A. Hamer Reiser was secretary and John F. Bennett treasurer. At that time 1,877 schools were functioning regularly with an enrollment of 26,822 officers and 259,388 pupils.

**SUNDSVALL CONFERENCE**, Swedish Mission, consisted of the Latter-day Saints residing in the northern provinces of Sweden. It was organized in June, 1859. From April, 1865, it had

a president in common with that of the Stockholm Conference, of which it soon afterwards became a part. It has also been known as the Norrland Conference. The Sundsvall Conference was re-established in 1909, but the name of Sundsvall was on April 16, 1921, changed to Gavle (Gefle) Conference, with the city of Gavle as its headquarters. It was at Gavle that the first converts to Mormonism were made in 1850. During its existence the following branches have belonged to the Sundsvall Conference: Sundsvall, Lulca, Hernosand, and perhaps others.

**SUNNYSIDE WARD**, Carbon Stake, Carbon Co., Utah, consists of the Latter-day Saints residing in the coal-mining camp of Sunnyside, which is situated in Grassy Trail Canyon, about 28 miles southeast of Price, the headquarters of the stake. The camp consists of small cabins mostly built of lumber and the town is strung out from the mouth of the canyon about two miles up towards the heart of the mountains.

Coal was discovered in Grassy Trail Canyon many years ago, but no real attempt was made to develop the mines until May, 1899, when the Utah Fuel Company commenced operations. That company shipped the first coal out of Grassy Trail Canyon Nov. 19, 1899. Among the first Latter-day Saint employees in the Sunnyside mines were John Potter (afterwards Bishop of the Sunnyside Ward), Samuel Dugmore and others. Soon a Sunday school was organized and the saints at Sunnyside were organized as a branch of the Church Feb. 4, 1900, with John Potter as presiding Elder. The branch was organized as a regular bishop's ward July 17, 1900, with John Potter as Bishop. He was succeeded in 1906 by Samuel Dugmore, who in 1916 was succeeded by Tahesen T. Evans, who in 1926 was succeeded by Albert E. Hopkinson, who presided as Bishop Dec. 31, 1930, when the membership of the ward was 139, including 11 children. The Sunnyside Precinct had a total population of 956 in 1930,



of which 749 resided in the town of Sunnyside.

**SUNSET**, Little Colorado Stake, Navajo Co., Arizona, was a temporary settlement of Latter-day Saints situated on the sandy flats of the Little Colorado River, about  $1\frac{1}{2}$  miles east of said river and about four miles northwest of the present town of Winslow on the Atchinson, Topeka and Santa Fe Railroad. The Sunset settlement consisted of a fort stockade, about 12 rods square, the rock houses being built so as to form the walls of the square. There were entrances to the fort through the walls on the north and south sides. A dining hall was erected in the center of the fort, near which there was a well. Farming lands were surveyed all around the fort. Water for irrigation purposes was obtained from the river through ditches, the first of which was made when the settlement was founded. The head of the ditch was two and a half miles east of the settlement. Later, when a mill was built, the water was raised eight feet, being forced out onto the level on both sides of the river by levees built across the low lands. In this manner water for irrigation purposes was obtained for both Sunset and Brigham City. The old Sunset Crossing, which suggested the name of the settlement, was immediately below the present bridge on the Atchinson, Topeka and Santa Fe Railroad. It was, according to the statement of the pioneers, thus named by a party of travelers who crossed the Little Colorado River at that point just at sunset.

Sunset was one of the original settlements founded by the colonizing L. D. S. missionaries called from Utah to settle in Arizona in the beginning of 1876. These missionaries traveled in four companies, presided over respectively by Lot Smith, George Lake, Wm. C. Allen and Jesse O. Ballenger. After encountering a number of vicissitudes incidental to traveling through a desolate country without a made road, the company arrived at the Sunset Crossing on the Little Colorado River

March 23, 1876. The next day the company traveled 25 miles to a point about three miles west of the present site of St. Joseph. There a counsel was held and plans laid for future movements.

Wm. C. Allen and company located about 25 miles southeast of Sunset Crossing and called their place Allen. George Lake and company located on the opposite side of the river about three miles southwest of Allen and called their camp Obed. Lot Smith and company retraced part of their journey, going down the river, and settled about three miles below and northwest of the Sunset Crossing and called their location Sunset. Jesse O. Ballenger and company located about four miles northwest of Sunset Crossing on the east side of the river and called their place Ballenger's Camp, afterwards changed to Brigham City.

The Sunset settlement was commenced by building a fort stockade, with rock houses built all around inside of the stockade posts, which consisted of round cottonwood logs, mostly driftwood picked up on the river flats. A dining hall was erected near the center of the fort, where a well was also dug. Apostle Erastus Snow visited Sunset Sept. 23, 1878, on which occasion Levi M. Savage was chosen as Bishop of the Sunset Ward. At that time there were 31 dwellings, 14x16 feet, one dining hall, 15x55 feet, one school room, 14x33 feet, one kitchen, 15x25 feet, with good lumber roofs, and two store rooms, 14x20 and 10x12 feet respectively. There was also a granary with some 400 bushels and a corn crib, 10x32 feet, with 75 bushels of corn in it. Stock yards and corrals enclosed three acres of ground. The colony consisted of 102 souls, namely, 19 men, 18 women, 43 boys and 22 girls, all living in the United Order. Good crops were raised in 1878, but a flood occurred which raised the water so high that the settlers up the river had to cross the bottom lands in a boat to attend the conference at Brigham City.

The people of Sunset lived together, at Brigham City, using a common kitchen, bakery and dining hall. There was one commissary or superintendent with two sisters as cooks, who served  $3\frac{1}{2}$  days at a time, assisted by two boy waiters. There was a well in the fort 36 feet deep. Two men were engaged as carpenters, eight on the farm, two herded stock, one worked in the garden, three at the dairy, and one as a shoemaker. In 1879 good crops were raised in Sunset as well as in the other settlements on the Little Colorado River, although the people sustained great losses in the washing away of their dams. In 1880 the crops were almost a total failure in the valley of the Little Colorado River, and Sunset, like Brigham City, suffered from the breaking up of the dams and the consequent burning up of their crops. In 1882 many of the people of Sunset became discouraged and moved away. Others left the settlement in 1883, and in 1884 the remaining settlers at Sunset left for other parts of the country. In 1885 Lot Smith's family were the only ones left of the once flourishing little settlement of Sunset. The people moved away gradually, a few at a time, and the last families moved away in 1888, soon after the disorganization of the Little Colorado Stake.

**SUNSET BRANCH.** See Garland Ward, Box Elder Co., Utah.

**SUNSET WARD,** North Davis Stake, consists of Latter-day Saints residing in that part of Davis County, Utah, which is bounded on the north by Weber County, east by the South Weber Ward, south by Clearfield Ward, and west by the Oregon Short Line Railroad tracks.

Sunset Ward, an outgrowth of Clinton Ward, was organized July 24, 1916, with Orlando D. Hadlock as Bishop and named Sunset on account of the view obtained of the noted sunset effects on the Great Salt Lake. Immediately after the organization of the ward, steps were taken towards

the erection of a meeting house on a piece of land donated by one of the members of the ward. This chapel, a brick edifice, was erected on the east side of the state highway, and finished so that meetings were commenced in March, 1920. The building was dedicated Jan 8, 1922.

Bishop Hadlock was succeeded Jan 21, 1917, by Robert H. Beesley, who died June 24th of the same year, and was succeeded Aug 5, 1917, by Orlando B. Hadlock, who in 1926 was succeeded by George C. Ensign, who presided as Bishop Dec. 31, 1930. On that date the ward had 131 members, including 25 children.

**SUNSET WARD,** San Francisco Stake, San Francisco Co., California, consists of the Latter-day Saints residing in that part of San Francisco known as Sunset, which lies south of Golden Gate Park.

A branch known as Sunset Branch was organized in January, 1926, by Apostle George Albert Smith and Pres. Joseph W. McMurrin. This branch was organized as a ward July 10, 1927, with Carl Kjar as Bishop. He presided Dec. 31, 1930. On that date the Sunset Ward had a membership of 289, including 63 children.

**SUPERIOR BRANCH,** Lyman Stake, Sweetwater Co., Wyoming, consisted of the Latter-day Saints residing in a coal-mining camp situated about 20 miles northeast of Rock Springs, on a spur of the Union Pacific Railroad.

A few Latter-day Saint families, who were employed at the coal mining camp of Superior and who had hitherto belonged to the Rock Springs Ward, were organized as a branch of the Church Nov 18, 1923, with Lawrence E. Harris as presiding Elder. The branch continued until 1928, when it was disorganized, and the saints residing at Superior were transferred to the Rock Springs Ward. A L. D. S. Sunday school organization, however, was continued.

**SUSQUEHANNA CONFERENCE**, or District, of the Eastern States Mission, consists of Latter-day Saints residing in northeastern Pennsylvania, and the south central part of New York. There are branches of the Church at Binghamton, Broome Co., N. Y., and Scranton, Lackawanna Co., Penn. It includes also Susquehanna County, Penn., where the Prophet Joseph Smith, while living with his father-in-law, Isaac Hale, translated the greater part of the Book of Mormon, and it was in Broome County, N. Y., not far from Binghamton, where the famous Colesville Branch was raised up by the Prophet Joseph and co-laborers, and where the young Prophet experienced some of the first persecutions that arose against him and the early members of the Church. The total membership of the Susquehanna District on Dec. 31, 1930, was 198, including 42 children.

**SUTHERLAND WARD**, Deseret Stake, Millard Co., Utah, consists of the Latter-day Saints residing in a farming district of the great Pauvant Valley, situated on the right, or north, side of the Sevier River. The center of the ward, where the school house stands, is three miles northeast of Delta, the stake headquarters, and is in the southeast quarter of Section 28, Township 16 south, Range 7 west, Salt Lake Meridian. The village of Sutherland was named in honor of Senator George Sutherland, who represented Utah in the U. S. Congress.

Sutherland as a settlement dates back to 1911, when Myron Alva Abbott moved into the locality with his family and thus became the first permanent settler in what is now Sutherland. Other Latter-day Saint settlers followed, who originally belonged to the Delta Ward. A brick school house was built in the Sutherland district in 1912, and a branch of the Church was organized Jan. 12, 1913, with George D. Shipley as presiding Elder. This branch was organized into a regular bishop's ward March 22, 1914,

with George D. Shipley as Bishop. He was succeeded in 1917 by Walter Roberts, who in 1921 was succeeded by George R. Jackson, who presided Dec. 31, 1930, on which date the Sutherland Ward had a total membership of 324, including 77 children. The total population of the Sutherland Precinct was 438 in 1930. This, perhaps, included the Sugarville part of the precinct.

**"SVENSKA HÄROLDEN"** was a weekly newspaper published in the interest of the Church in Salt Lake City, Utah, in the Swedish language.

The first number, dated June 4, 1885, consisted of a four-page sheet, with seven columns of reading matter on each page, measuring 16x21½ inches, but the paper, both as regards size and number of pages, was changed from time to time and towards the last it consisted of an eight-page sheet, each page containing seven columns. The last number of "Svenska Härolden" was dated Oct. 20, 1892.

"Svenska Härolden" was first published by the Swedish Publishing Company, at the head of which, in the beginning, stood the following officers: John C. Sandberg, president; Eric F. Branting, vice president; Carl V. Anderson, secretary, and Carl A. Carlquist, treasurer. The subscription price was \$2 per annum. In 1886 Eric F. Branting succeeded John C. Sandberg as president. In July, 1888, Frantz S. Fernström and Carl V. Anderson became the owners of the plant, after which Carl V. Anderson acted as editor and F. S. Fernström as business manager. In 1890 the partnership between Anderson and Fernström was dissolved, and F. S. Fernström became the sole owner of the paper.

The "Svenska Härolden's" first office was at 108 West South Temple St. in John C. Sandberg's furniture store. In August, 1885, the office was moved to 138 East 1st South St., where it remained until F. S. Fernström became sole owner of the plant, which he then moved to his private residence

in North Salt Lake, from which place the paper was published until October, 1892, when the printing office was completely destroyed by fire, thus ending the publication of the paper. It appears that Peter O. Thomsen did most of the editorial work for "Svenska Harolden" from the beginning; he was succeeded by Carl V. Anderson in 1888, who in 1890 was succeeded by J. M. Sjö Dahl, who continued as editor until the printing plant was destroyed by fire, as stated, in the latter part of 1892.

"Svenska Harolden," during its entire existence, advocated the cause of the Latter-day Saints in the Swedish language, and was a regular newspaper, also, which circulated in the Rocky Mountain country, as well as in Sweden and other parts of the world. It published, besides the news of the day, sermons by the leaders of the Church, news from the foreign missions of the Church and much choice reading selected from other publications.

**SWAN LAKE WARD**, Portneuf Stake, Bannock Co., Idaho, consists of Latter-day Saints residing in the extreme north end of Cache Valley, on the Rim of the Basin, so-called. It comprises considerable valley and mountain country and both irrigated and dry farming is carried on successfully by the agriculturists, which constitute the inhabitants of the ward. It is a scattered settlement extending north to the Grant Ward, and south to the Oxford Ward, in the Oneida Stake. East and west it extends to the mountains. The ward covers a part of the Rim of the Great Interior Basin at a place where there is no "rim" at all, but nevertheless a watershed dividing the headwaters of a tributary of Bear River on the south from Marsh Creek, a tributary of Portneuf River, on the north. The center of the ward is the village of Swan Lake, which is  $4\frac{1}{2}$  miles northeast of Oxford, 12 miles southeast of Downey, the stake headquarters, and 22 miles northwest of Preston, in Oneida Stake. The inhab-

itants are nearly all farmers and Latter-day Saints. The ward extends north to Red Rock, the point where the water can run north into Marsh Creek, and south into Bear River.

Swan Lake Ward is an outgrowth of Oxford in Cache Valley, but at a meeting held May 29, 1911, the saints residing in the extreme north end of Cache Valley, near the historic Swan Lake, were organized into a bishop's ward, with James J. Petty, jun., as Bishop. Prior to the organization of the ward the saints in the Swan Lake District constituted a part of the Oxford Ward, and in 1884 became a part of the Oneida Stake, where it remained until Aug. 15, 1915, when the Swan Lake Ward was transferred from the Oneida to the new Portneuf Stake. Joseph W. Kay acted as presiding Elder at Swan Lake from 1900 to 1911. He was succeeded by Lewis J. Petty as Bishop, who still presided Dec. 31, 1930, on which date the ward had 240 members, including 46 children. The total population of the Swan Lake Precinct was 256 in 1930.

**SWANSEA CONFERENCE**, Wales, British Mission, consisted of the Latter-day Saints residing in the south part of Glamorganshire, Wales. The conference was organized in 1859, but in 1871 was merged into the Glamorgan Conference.

**SWEDISH MISSION** (The) comprises the kingdom of Sweden, the greater and eastern part of the Scandinavian peninsula. Sweden has an area of 173,105 square miles, and a population of 6,141,671. Sweden is separated on the west from Norway by a range of mountains known as Kjolen, whence the land slopes gently to the Bay of Bottna and the Baltic Sea, diversified by numerous valleys and lakes. The coast is broken by many bays and inlets. Owing to the wide range of latitude, the extremes in temperature vary considerably between north and south, the mean annual temperature in the north being

26.6 degrees and in the south 44.6 degrees. Sweden is a constitutional monarchy, administered by the King, Cabinet (Statsråd) and Parliament (Riksdag). The Parliament consists of two chambers. Agriculture employs about half the population of Sweden. Oats and rye are raised abundantly; also potatoes, wheat, barley, beans, peas and sugar beets. Sheep, pigs and horses are exported. About 58 per cent of the country is forested and its products of timber constitute half of all exports. Sweden is one of the chief producers of iron ore in Europe; large deposits of coal are found in the southern part.

The first Latter-day Saint missionary in Sweden was Elder John E. Forsgren, who, together with Erastus Snow, had been called to open the gospel door in Sweden in 1849. He arrived in Gefle, Sweden (now written Gävle) in June, 1850, and immediately commenced to preach the restored gospel. His first convert was his own brother, Peter Adolf Forsgren, who was miraculously healed from a severe sickness by the administration of his brother, who baptized him as the first convert to Mormonism in Sweden July 26, 1850. After baptizing a few more converts, Elder Forsgren was arrested and banished from Sweden, and for some time after that only occasional visits were made to Sweden by Elders from Denmark; and there being no religious liberty in Sweden at that time, some of the early converts crossed the Öresund to Denmark to be baptized. However, in 1853, successful missionary operations were commenced in southern Sweden by Anders W. Winberg and others, and on April 24, 1853, the first branch of the Church of Jesus Christ of Latter-day Saints was organized in Skonaback by Anders W. Winberg, who also organized a few converts in Malmö, as the Malmö Branch, and a third branch in a village near Malmö, called the Lomma Branch. A few converts in the city of Lund were organized soon after-

wards. These four branches were organized into the Skåne Conference June 25, 1854. (See Skåne Conference.)

As successful missionary operations were continued in Sweden and the labors of the Elders extended northward throughout the kingdom, other branches of the Church were organized and were grouped into conferences in the following order, namely, Stockholm, organized Dec. 31, 1854; Göteborg, organized Sept. 5, 1857; Norrköping, organized May 12, 1858; Sundsvall, or Norrland, organized June 12, 1859, and Gefle (or Gävle) organized April 16, 1921.

Sweden constituted an important part of the Scandinavian Mission until July, 1905, when Sweden was organized into a separate mission called the Swedish Mission, consisting of the following conferences: Stockholm, Skåne, Göteborg and Norrköping.

From the beginning in 1850 to the close of 1930, 19,147 converts to the restored gospel were baptized in Sweden, of whom 8,545 have emigrated to Utah.

Following is a list of the Elders who have presided over the Swedish Mission: Peter Mattson, 1905-1908, Peter Sundwall, 1908-1910; Andreas Peterson, 1910-1912; A. Theodore Johnson, 1912-1913; Theodore Tobiasson, 1913-1916, Anders (Andrew) P. Anderson, 1916-1919; Theodore Tobiasson (second term), 1919-1921; Oscar W. Soderberg (pro tem), 1920-1921; Isaac P. Thunell, 1921-1922; Gideon N. Hulterstrom, 1922-1923; Hugo D. E. Peterson, 1923-1925; John H. Anderson, 1925-1926; Andrew Johnson, 1926-1927, and Gideon N. Hulterstrom (second term), 1927-1930. (For further particulars see History of the Scandinavian Mission, pages 445-486.)

Following is a list of the branches of the Church organized in Sweden from the beginning up to the close of 1930, named in alphabetical order: Alingsås, Avesta, Burgsvik, Cimbria-

hamn, Årtemark, Eskilstuna, Falkenberg, Falun, Finland, Frändefors, Gårdstånga, Gefle (Gävle), Göteborg, Gotland, Halmstad, Hälsingborg, Hässleholm, Hjo, Horby, Jonköping, Kalmar, Karlshamn, Karlskrona, Karlstad, Kristianstad, Kullaberg, Kville, Landskrona, Linköping, Ljungstorp, Lofsta, Lomma, Luleå, Lund, Lyngby, Malmö, Medelplana, Mellerud, Mora, Motala, Näfvinge, Nafverstad, Nora, Norrköping, Örebro, Östersund, Ragunda, Riseberga, Risinge, Rostock, Sallerup, Skara, Skovde, Skönaback (the first branch of the Church organized in Sweden), Solvarbo, Stockholm, Stomstad, Sundsvall, Svalöv, Svedala, Svenstorp, Torshälla, Tialleborg, Tjollhattan, Ulricehamn, Uppsala, Vadstena, Vallby, Vamlingbo, Vanersborg, Vasterås, Vastergotland, Vastervik, Vaxjö, Viggardum, Vingåker, Visby, Vittskövle and Ystad.

**SWISS CONFERENCE**, or District, of the French Mission, consists of the Latter-day Saints residing in the western part of Switzerland, or that part of the republic where the French language is mostly spoken. The headquarters of the district are at Geneva, and on Dec. 31, 1930, the district had a total Church membership of 280, including 19 children.

**SWISS AND GERMAN MISSION** (The) comprises the Republic of Switzerland and the west half of Germany, or that part of the German Republic lying west of an imaginary line, commencing a little east of Rostock (on the shore of the Baltic) and running thence north to and southward along the German-Austrian border in the south. The mission contains (1930) 16 organized branches of the Church, namely, Basel, Bern and Zurich in Switzerland, and Bielefeld, Bremen, Cologne, Frankfurt a. M., Hamburg, Hanover, Kassel, Karlsruhe, Munich, Nürnberg, Ruhr, Stuttgart and Schleswig-Holstein in Germany. For many years the Swiss and German Mission represented the German-speaking people of the European continent.

At the commencement of 1868 the name of the Swiss, Italian and German Mission was changed to Swiss and German Mission, there being only one branch of the Church at that time in Italy. Joseph S. Horne, president of the mission before the change of name took place, continued to preside until June, 1868, when he returned home in charge of a large company of emigrating saints. He was succeeded by Karl G. Maeser. At the close of 1868 the mission contained 13 branches, namely, 9 in Switzerland, 2 in Germany, 1 in Italy and 1 in France, with a total Church membership of 538. Four Elders from Zion were laboring in the mission at that time and the missionary work in Germany appeared most hopeful. On Jan. 1, 1869, the first number of "Der Stern," a 16-page monthly periodical in the German language, was commenced in the interest of the Church in Zurich by Karl G. Maeser. This magazine (later published semi-monthly) has had a continued existence ever since.

In 1883 an attempt was made to open up missionary work in Austria and Hungary. Previously (in 1865) an effort had been made by Elders Orson Pratt and Wm. W. Riter to preach the gospel in Vienna, but with no success, owing to religious intolerance. In 1883, however, Elders Thomas Biesinger and Paul E. B. Hammer were sent to Vienna to labor under the jurisdiction of the Swiss and German Mission. Elder Hammer baptized a few converts in Vienna (Austria) and Elder Biesinger labored in Prague (Hungary), with some success, until he was imprisoned for preaching and banished from the country.

At the close of 1887 the Swiss and German Mission consisted of six conferences, namely, Bern, Jura, Central Swiss, and East Swiss in Switzerland, and the North German and the South German conferences in Germany. There were 26 organized branches of the Church in the mission, with a total Church membership of 717. Continued

emigration had broken up some of the branches, and today (1930) Swiss and German saints and their descendants are occupying many positions of responsibility in the Church in the various stakes where they have located in their adopted country. In 1896 Elder Andrew Jenson visited the mission in the interest of Church history.

At the close of 1897 the Swiss and German Mission was divided, and two missions (the German and the Swiss) were operated in each country separately until May 22, 1904, when the two missions were again amalgamated. At that time there were 15 organized branches of the Church in Switzerland and 18 in Germany, with a total Church membership of 1,634. Elder Hugh J. Cannon, who had presided over the German Mission, was chosen to preside over the amalgamated Swiss and German Mission.

On May 7, 1925, the east part of Germany was separated from the Swiss and German Mission to form, with the addition of Austria, a new mission to be called the German-Austrian Mission. Of the sixteen conferences previously comprised within the limits of the Swiss and German Mission, eight, namely, Hamburg, Hanover, Cologne, Frankfurt a. M., Stuttgart, Basel, Zurich and Bern were retained with an approximate membership of 5,300. The other eight conferences, with a membership of 6,125, were transferred to the German-Austrian Mission.

On Dec. 31, 1930, the Swiss and German Mission had a membership of 6,222, including 1 High Priest, 148 Elders, 204 Priests, 171 Teachers, 344 Deacons, 5,550 lay members and 804 children; 148 Elders from Zion and one missionary sister were laboring in the mission.

Following is a list of the presidents of the Swiss and German Mission: Joseph S. Horne, Jan. to June, 1868; Karl G. Maeser, 1868-1870; Edward Schoenfeld, 1870-1872; John Huber, 1872-1874; John U. Stucki, 1874-1876;

Joseph S. Horne (2nd term), 1876-1877; Henry Flamm, 1877-1879; Serge L. Ballif, 1879-1881; John Alder, 1881-1882; Peter F. Goss, 1882-1883; John Q. Cannon, 1883-1884; Fredrich W. Schoenfeld, 1884-1888; John U. Stucki (2nd term), 1888-1890; Theodore Brandley, 1890-1891; John J. Schaeffer, 1891-1894; John Henry Stocker, Feb. to May, 1894; George C. Naegle, 1894-1897; Peter Loutensock, Jan. to Dec., 1897; Hugh J. Cannon, 1904-1906; Serge F. Ballif, 1906-1909; Thomas E. McKay, 1909-1912; Hyrum W. Valentine, 1912-1916; Angus J. Cannon, 1916-1921; Serge F. Ballif (2nd term), 1921-1923; Fred Tadjé, 1923-1926; Hugh J. Cannon (2nd term), 1926-1928, and Fred Tadjé (2nd term), 1928-1931.

**SWISS AND ITALIAN MISSION**  
(The) comprised, during the seven years of its existence, the Republic of Switzerland and the province of Piedmont, Italy. The Swiss and Italian Mission was created by the amalgamation of the Swiss Mission and the Italian Mission (both having been established in 1850). Thomas B. H. Stenhouse, who had been appointed by Apostle Lorenzo Snow in 1850 to open up a missionary field in Switzerland, was called in January, 1854, to preside over the work in Italy as well as in Switzerland, as this missionary field lay mostly just across the Alps, which formed the boundary line of Switzerland on the south.

On Feb. 22, 1854, a company of 58 emigrating saints from Switzerland and Italy left Geneva for Utah. They traveled via Paris to Liverpool, to which point Pres. Stenhouse accompanied them. They crossed the Atlantic Ocean in the ship "John M. Wood," which arrived in New Orleans May 2, 1854.

Another company of 41 emigrating saints from Italy left Liverpool on the ship "John J. Boyd," Dec. 12, 1856, and on March 30, 1856, still another company of about 70 saints from Switzerland left Liverpool on the ship

"Underwriter." It is estimated that from 1857 to the close of 1860 211 saints from the Swiss and Italian Mission emigrated to Utah. In 1857 a "Penny Emigration Fund" was established in the mission to which the saints subscribed a penny, or 5 centimes, a week, to assist members to emigrate.

At a special Priesthood meeting held in Geneva Oct. 1, 1854, Daniel Tyler was sustained as successor to Pres. Thomas B. H. Stenhouse, honorably released. At that time there was a total membership in the mission of 292.

In May, 1855, the first number of "Der Darsteller," a magazine, was published in the interest of the Church in the German language at Geneva, Switzerland, by Daniel Tyler; this periodical ceased to exist in 1860; it was a valuable asset to the missionaries while published. In September, 1855, Franklin D. Richards, president of the European Mission, visited many of the branches of the mission in company with John L. Smith, who was appointed to succeed Daniel Tyler as president of the mission. On Dec 31, 1857, the Swiss and Italian Mission consisted of five conferences, namely, Zurich, St. Gallen, Bern and Geneva, in Switzerland, and the Italian Conference. In these conferences were eight organized branches of the Church and a total membership of 521. In January, 1861, the name of the Swiss and Italian Mission was changed to Swiss, Italian and German Mission, the Elders laboring in Germany having for some time been acting under the direction of the presidency of the Swiss and Italian Mission. Pres. Jabez Woodard, who had succeeded John L. Smith in September, 1857, continued to preside over the mission after the change of name.

**SWISS, ITALIAN AND GERMAN MISSION** comprised during the seven years of its existence (1861-1868) the Republic of Switzerland, the north-western part of the peninsula of Italy,

the southern part of Germany and parts of France and Holland.

Missionary work having been prosecuted for some time in Germany under the jurisdiction of the presidency of the Swiss and Italian Mission, the name of that mission was changed in January, 1861, to Swiss, Italian and German Mission. Jabez Woodard continued to preside over the mission under the new name until May, 1861, when John L. Smith came to succeed him.

On May 16, 1861, the ship "Monarch of the Sea" left Liverpool, England, with about 90 emigrating saints from the Swiss, Italian and German Mission, in charge of Pres. Jabez Woodard. At that time there were 12 branches of the Church in Switzerland, with a membership of 611; in Italy there was one branch, with 18 members, and in Germany one branch, with 29 members, total 658 Headquarters were established at Basel, Switzerland. Much persecution was endured by the missionaries on account of the strictness of the laws governing the residence of strangers, the application of these laws being enforced to the limit by officials and others who opposed the Church. On this account the Elders were obliged to be constantly on the move in order to avoid arrest and banishment. In some places they also endured mob violence.

On May 15, 1862, a company of 109 saints from the mission left the port of Havre, France, for New York, in charge of Elder Serge L. Ballif. This was the first attempt at direct emigration from the continent, previous emigration having been arranged via Liverpool, England. Other companies, however, later again sailed from Liverpool.

In 1862 the publication of "Die Reform," a periodical in the German language, setting forth the principles of the gospel and the history of the Church, was commenced at Geneva, by Pres. John L. Smith; it was discontinued in 1864.



At the close of the year 1863 the mission contained 17 branches of the Church, namely, Geneva, Lausanne, Neuchatel, Zurich, Thun, Landschlacht, Herrisau, Toggenburg, Basel and St. Imier in Switzerland; Carlsruhe (Baden), Oldenburg and Aichelberg (Württemberg), in Germany, St. Germain in Italy; Amsterdam and Rotterdam in Holland, and one branch in Paris, France. The whole mission had at that time a membership of 703. On Nov. 1, 1864, the branches of the Church in Holland were separated from the Swiss, Italian and German Mission to form a separate mission (See Netherlands Mission )

At the close of the year 1867, the official name of the mission was changed to Swiss and German Mission, the Church in Italy not being large enough to justify the word Italian in the title. Elder Joseph S Horne, who at that time presided over the Swiss, Italian and German Mission, continued to act as president after the change in name. Following are the names of the presidents of the Swiss, Italian and German Mission. Jabez Woodward, Jan. to May, 1861, John L Smith, 1861-1863, Paul A Schettler (pro tem.), Dec 1863, to Feb, 1864, William W. Riter, 1864-1865, William Perry Nebeker, 1865-1867, and Joseph S Horne, April to Dec. 31, 1867.

**SWISS MISSION** (The) consisted of the little republic of Switzerland. Switzerland, also known as Helvetia, is located in Europe between Germany, France and Italy, it has an area of 15,940 square miles and is the most elevated country in Europe. It extends only 250 miles from east to west and 150 miles from north to south. The population of Switzerland at the close of 1930 was 3,067,305. German is the prevailing language, although French and Italian are spoken in certain parts which border on France and Italy.

Switzerland became a missionary field of the Church in 1850, when Apostle Lorenzo Snow, who had com-

menced to open up a mission in Italy, sent Thomas B. H. Stenhouse into Switzerland to open up a mission there. Elder Stenhouse took with him some pamphlets in the French language, published by Elder Snow in Piedmont, Italy. In April, 1851, the "Millennial Star" announced that Elder Stenhouse had made some converts and administered the ordinance of baptism. His labors were principally confined to Geneva and Lausanne and in 1852, when Pres. Lorenzo Snow visited Elder Stenhouse, he found about 20 faithful members of the Church in these districts. The Book of Mormon in the German and also in the French language was being used, as well as the magazine "L'Etoile du Deseret," a periodical, the publication of which was commenced by Apostle John Taylor, president of the French Mission, in Paris in 1851. In 1853 Elder Stenhouse at Lausanne commenced the publication of "Le Reflecteur," another monthly periodical in the interest of the mission.

Other missionaries came into the field, but many of them endured persecution and were frequently banished by the civil authorities from the districts in which they were laboring. Among the early converts was Serge Ballif of Lausanne, who gave up a good position and a comfortable home in order to devote himself to missionary work.

On Dec. 25, 1853, the first conference of the Church in Switzerland was held in Geneva, at which 110 members of the Church were represented in Switzerland. At this conference Chas. R. Savage acted as secretary. Five districts were represented, namely, Geneva, Vaud, Neuchatel, Basel and Zurich.

In 1854 the Swiss Mission and the Italian Mission were amalgamated under the name of the Swiss and Italian Mission and the publication of "Le Reflecteur" was discontinued. (See Swiss and Italian Mission.)

In the beginning of 1898 Switzer-

land was again organized as a separate mission with Henry E. Bowman as president. Headquarters for the Swiss Mission were retained at the old mission house at Bern, formerly used as the headquarters of the Swiss and German Mission. Renewed efforts to spread the gospel were made, and a male quartet, composed of missionaries from Zion, rendered excellent service at public meetings held in hired halls in the different towns and cities. At the close of the year 1898 the Swiss Mission had 14 organized branches and a total membership of 1,000. Twenty-seven Elders from Zion were laboring in Switzerland at that time.

In November, 1899, a volume of L. D. S. hymns in French, mostly translated from the English by Elder Daniel B. Richards and Sister Matilda Cecelia Giauque, was published in Neuchatel.

In January, 1900, Lewis S. Cardon succeeded Henry E. Bowman as president of the Swiss Mission, which, at the close of the year 1900, had 15 organized branches, namely, Bern, Basel, Biel, Biberist-Solothurn, Graubunden, Lausanne, Geneva, Langnau, Luzern, Neuchatel, Piedmont, Saint Gallen, Sirmach, Thun, Winterthur-Schaffhausen, and Zurich. Thirty-eight Elders were laboring in the mission. David L. McDonald succeeded Lewis S. Cardon in the presidency of the mission in 1901. He was succeeded in 1902 by Levi Edgar Young, who presided until May 22, 1904, when the Swiss Mission and the German Mission were again amalgamated under the name of the Swiss and German Mission (which see).

**SYRACUSE WARD**, North Davis Stake, Davis Co., Utah, consists of Latter-day Saints residing at Syracuse, a scattered settlement in the center of which is a fruit cannery, located at the end of a spur of the Oregon Short Line Railroad. The village of Syracuse is located on the east shore of the Great Salt Lake, about 28 miles northwest of Salt Lake City

and 12 miles southwest of Ogden, Utah.

Syracuse Ward was organized Dec. 1, 1895, from parts of the South Hooper and Kaysville wards, with David Cook, sen., as Bishop. The first settlers in that part of Davis County were Joseph Bodily, David A. Kerr and Wm. S. Cook. Joseph Bodily arrived in 1877, built a house and moved his family into it. A year later David A. Kerr from South Weber arrived and also built a house, and these two, associated with Wm. S. Cook, who bought an 80-acre claim in the vicinity, made a three-mile long ditch to bring water onto their land. Other settlers followed, some of whom, according to their location, belonged to South Hooper Ward and some to South Weber Ward. In 1887 a bathing resort was established at Syracuse which, before the erection of the Saltair Pavilion, was well patronized.

It was found that the sandy loam soil in Syracuse and vicinity was suitable for orchards, and strawberries, cherries, peaches, pears, plums and other small fruits are raised very successfully.

As early as 1885 a frame meeting house, also used as a school house, was built at Syracuse, where a Sunday school was commenced the same year with Wm. H. Beazer as superintendent. About the same time David A. Kerr was appointed to act as Teacher in that part of the district included in the South Hooper Ward, and Wm. H. Beazer and Joseph Bodily as Teachers in that part included in the Kaysville Ward. Meetings had previously been held in private houses. At the time of the organization of the ward in 1895 it contained 27 families, or 237 souls. In 1913 a substantial brick chapel was erected at Syracuse at a cost of about \$12,000. At the time of its organization the ward belonged to Davis Stake, but when that stake was divided in 1915 it became part of the North Davis Stake.

Bishop David Cook was succeeded in 1909 by Francis H. Nalder, who, being called as a counselor in the North

Davis Stake presidency, was succeeded in 1915 by Arnold D. Miller, who also being called to act in the stake presidency, was succeeded in 1927 by Alma O. Stoker, who presided as Bishop Dec. 31, 1930. On that date the ward had 706 members, including 179 children. The total population of the Syracuse Precinct was 890 in 1930.

## T

**TABER WARD**, Lethbridge Stake, Alberta, Canada, is the oldest and largest ward in Lethbridge Stake. It consists of Latter-day Saints residing at Taber, a town situated on Crow's Nest branch of the Canadian Pacific Railway, 32 miles by rail east of Lethbridge, in the midst of a rich farming and coal-mining district. The inhabitants of Taber and vicinity are a mixed population of Mormons and non-Mormons, about equal in number. The people are mostly engaged in dry farming, of which they have made a success, but of late years some of the land has been irrigated from the Alberta Railway and Irrigation Company's Canal. A fine Latter-day Saint meeting house, erected by the saints in 1908, was destroyed by fire in 1925, but a new modern chapel is now being constructed at a cost of \$35,000. It will have an auditorium capable of seating 600 people.

Taber was first settled by Latter-day Saints in 1903; it was organized as a branch of the Church March 15, 1904, and as a ward Oct. 2, 1904. Ransom A. Van Orman was the first Bishop. He was succeeded in 1914 by Anthony Haynes, who in 1926 was succeeded by Albert L. Wood, who in 1927 was succeeded by Thomas W. Harris, who presided Dec. 31, 1930, at which time the ward had a membership of 715, including 203 children.

**TABERNACLE** (The), on the Temple Block, Salt Lake City, is an immense auditorium, elliptic in shape, 250 feet long, 150 feet wide, with a seating capacity of 8,000 people. The self-supporting wooden roof is a remark-

able piece of engineering. It rests upon pillars or buttresses of red sandstone which stand 10 to 12 feet apart in the whole circumference of the building. The pillars support wooden arches 10 feet in thickness and spanning 150 feet. These arches, of a lattice stress construction, are put together with wooden pins, no nails or iron being used in the frame work. The building was erected from 1863 to 1867 before the railroads reached Utah, hence all the imported material used in the construction had to be hauled with ox teams from the Missouri River. The roof now has a metallic covering which a few years ago replaced the old wooden shingles. The original cost of this building was about \$300,000, exclusive of the cost of the organ. Regular public services are held in the tabernacle on Sunday afternoons at 2 o'clock except the first Sunday in each month which is observed as fast day. During the summer seasons free organ recitals are given daily, except Sundays, for the visiting public. The acoustics of the building are so perfect that the dropping of a pin on the wooden railing can be heard distinctly at a distance of 200 feet. The tabernacle was planned and erected under the direction of Pres. Brigham Young, with William H. Folsom as architect and Henry Grow as master mechanic.

**TABERNACLE CHOIR.** This famous body of singers, known generally as the "Mormon Tabernacle Choir," was organized by Pres. Brigham Young in the early days of Utah. Led by John Parry and later by Stephen Goddard, it rendered service in the bowery, erected on the Temple Block in 1849. Under the leadership of James Smithies, Charles J. Thomas and Robert Sands, successively, the choir took part regularly in the service held in the so-called "Old Tabernacle," erected on the Temple Block in 1852. The Tabernacle Choir commenced its career in the present tabernacle in 1867 under Robert Sands, who in 1869 was succeeded as chorister by George Careless,

who in 1880 was succeeded by Ebenezer Beesley, who in 1890 was succeeded by Evan Stephens, who in 1916 was succeeded by Anthony C. Lund, who still (1930) leads this famous organization.

In 1893, Evan Stephens conducting, the Tabernacle Choir competed with other choirs at the World's Fair at Chicago and received second prize (\$1,000) for its excellent singing. Since that time the choir has made a number of other tours out of the state, and it is now known throughout the world, its chorus work having been broadcast universally over the radio. The present mammoth organization of 500 enrolled singers is the largest regular church choir in the world. None of the singers receive remuneration for their services.

**TABERNACLE ORGAN** (The), in the west end of the tabernacle on the Temple Block in Salt Lake City, Utah, was constructed in 1867 by local artisans, and most of it from native material, under the direction of Joseph H. Ridges. Joseph J. Daynes was the first organist; he was succeeded in 1900 by John J. McClellan. Prof. McClellan died in 1925, since which time Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper have acted conjointly as organists.

In later years rapid strides were made in organ construction and improvements were constantly necessary in order to keep the organ apace with the times. In 1915 the authorities of the Church decided to have the organ thoroughly overhauled and a contract was made accordingly. The original excellent case has been preserved and is still the center of the elevation. A new extension of about 15 feet in width was built on either side so that the present organ is practically 30 feet wider than the original construction. The interior of the organ contains 112 sets of pipes which are divided into seven sections or divisions. The action of the organ is electric throughout, the power for which is furnished by low voltage generators. The wind pressure by which the pipes are blown is fur-

nished by centrifugal fans which are rotated by four motors, creating 32 horsepower. The total number of pipes is between seven and eight thousand and in order to make these pipes speak wind is forced through them in five, ten and fifteen inch pressure.

**TABERNACLES.** The Tabernacle erected in the wilderness by the Israelites, by command of Jehovah, was, to some extent, a model of the temple to be erected later by them in the promised land. This tabernacle was the place where Jehovah might manifest himself to his Priesthood and give instructions to Moses, the lawgiver. The building was capable of being moved and reconstructed and the Ark of the Covenant, which it contained, was so sacred that only the Levites, the priestly tribe, were permitted to touch it. And thus the Israelites in their wanderings were trained in the knowledge of God and of his laws.

But the tabernacles of the Latter-day Saints are not models of their temples but are merely large assembly rooms or halls, where the saints, who have smaller meeting houses for their branch or ward meetings, might gather together in conference, or to receive general instructions.

The first tabernacle mentioned in the history of the Latter-day Saints was in Pottawattamie County, Iowa, while the exiles from Nauvoo were awaiting an opportunity to journey westward to the Rocky Mountains. Being constructed of logs, it became known as the "Log Tabernacle." This structure was built at the mouth of Miller's Hollow, or Kaneshville (now Council Bluffs). It was 40 x 60 feet and capable of seating about a thousand people. Here, on Dec. 27, 1847, the First Presidency of the Church was reorganized with Brigham Young as president and Heber C. Kimball and Willard Richards as counselors. Another log tabernacle was erected in the Big Pigeon settlement on Pigeon Creek, Pottawattamie County, Iowa, in the spring of 1849. This temporary building, 53 x 32 feet in size, was con-

structed of oak logs hewn on the inside, with a puncheon floor and a roof of oak lap shingles. In the center of the building on each side was an extension of about 16 x 14 feet, the ground plan thus taking the form of a Greek cross. The Big Pigeon settlement was broken up in 1852, when most of the saints in Pottawattamie County went west to the Rocky Mountains.

After the sick detachment of the Mormon Battalion had entered Salt Lake Valley July 29, 1847, these soldiers erected a bowery on the Temple Block. Later the same year another bowery was erected in the Old Fort, and in 1849 a more substantial bowery was constructed on the Temple Block, which was utilized until the Tabernacle was finished in 1852. This building, known as the "Old Tabernacle," was constructed of adobes on a rock foundation and stood on the southwest corner of the Temple Block. It measured 126 feet in length and 64 feet in width and had a sloping roof covered with wood shingles. It was capable of seating about 2,500 persons. There, the famous Tabernacle Choir was organized and functioned, and meetings were held regularly on Sundays. This tabernacle was torn down in 1877, when the erection of the Assembly Hall was commenced on the site.

For the famous Salt Lake Tabernacle, see separate article under the caption "Tabernacle (The)"

Many of the stakes of Zion have erected tabernacles with spacious halls and often with rooms attached for offices of the stake presidency and for meetings of stake quorums. Among these may be mentioned the tabernacles at Beaver, Bountiful, Brigham City, Granite Stake (Salt Lake City), Kaysville, Lehi, Ogden, Paris, Parowan, St. George and Springville, Utah.

**TABIONA WARD**, Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing on the upper Duchesne River, mostly in a little valley (one of the most beautiful in the Uintah Basin) extending from southwest to northeast along the river.

The valley is about ten miles long, with an average width of two miles. The Tabiona townsite is situated on the east side of the river, ten miles southeast of Redcliff, 27 miles northwest of Duchesne, and 45 miles by mountain road southeast of Kamas, Summit Co., Utah. About one-half of the people reside on the Tabiona townsite, and the other half live scattered on their respective farms, strung out on the east side of the river.

Immediately after the Uintah Reservation was opened for white settlers in 1905, Alma W. Wagstaff and others filed on land and built cabins in that part of the country now included in Tabiona Ward. The actual settlement of Tabiona took place in the spring of 1906, when a number of Latter-day Saints located there. A townsite was surveyed on lands which had formerly been owned by the Indian Chief Tabby, and in his honor the place was named Tabbyville, afterwards changed to Tabiona. A branch of the Church was organized at Tabbyville July 24, 1910, with Thomas A. White as presiding Elder. This branch was organized as a regular bishop's ward Dec. 10, 1911, called Tabiona instead of Tabbyville, with James Simpkins Jones as Bishop. He was succeeded in 1916 by Alma W. Wagstaff, who in 1920 was succeeded by Claude L. Wagstaff, who in 1926 was succeeded by H. Guy Jones, who in 1930 was succeeded by Jessup R. Thomas, who presided Dec. 31, 1930, on which date the Church membership of Tabiona was 341, including 100 children. The total population of the Tabiona Precinct was 277 in 1930.

**TAHITIAN CONFERENCE**, or District, of the Society Islands Mission, consisted in 1930 of the Society Islands proper, the largest of which are Tahiti and Morea, with headquarters at Papeete, the capital of the islands, which is also the headquarters of the Society Islands Mission. The total membership of the Tahitian District Dec. 31, 1930, was 133, including 24 children.

**TALMAGE WARD**, Duchesne Stake, Duchesne Co., Utah, consists of Latter-day Saints residing in a scattered condition in a tract of country measuring about seven miles from east to west and about six miles from north to south. The townsite, which marks the center of the ward, is about halfway between Lake Fork on the east and Rock Creek on the west, seven miles southwest of Boneta, six miles southwest of Mountain Home, and 15 miles by nearest road northwest of Duchesne, the headquarters of the stake.

Talmage as a settlement dates back to 1909, when Joseph Draper built a cabin and moved his family into the same. Other settlers moved in about the same time, and in following years. The neighborhood was originally known as West Boneta or Public Bench. A post office named Winn was established there in 1911. A ward house was built in the fall of 1913, when a townsite was also surveyed. The saints residing at West Boneta were organized as a branch of the Boneta Ward Oct. 26, 1913, called Talmage, thus named in honor of Apostle James E. Talmage, with Lewis E. Allred as president. He was succeeded in 1915 by George B. Rust, who presided until Sept. 17, 1916, when the Talmage Branch was organized as a ward with Austin G. Burlon as Bishop. He presided Dec. 31, 1930, when the Church membership of the ward was 213, including 42 children. The total population of the Talmage Precinct was 222 in 1930.

**TARANAKI CONFERENCE**, or District, of the New Zealand Mission, consists of the Latter-day Saints residing in the provincial district of Taranaki, lying on the west coast of the North Island, extending inland from the seaport of New Plymouth. The total Church membership of the Taranaki District in 1930 was 227, including 59 children. The Taranaki District dates back to 1903.

**TASMANIA CONFERENCE**, or District, of the Australian Mission,

comprises the saints residing in Tasmania, an island separated from the Australian Continent by Bass Strait. The surface of the island is hilly and mountainous. There are very valuable tin mines and also ores of copper, silver, gold and lead on the island. The total membership of the Tasmania Conference, dating back to Dec. 31, 1930, was 217, including 37 children.

**TAYLOR STAKE OF ZION** consists of the Latter-day Saints residing in the south central part of the province of Alberta, Canada, with headquarters at Raymond. The stake consists of the following wards: Magrath 1st, Magrath 2nd, Raymond 1st, Raymond 2nd, Stirling and Welling. While the neighboring stake Lethbridge covers a vast area of country, the Taylor Stake is compact and the six wards can be reached by automobile from stake headquarters in Raymond in a few minutes. The distance to the easternmost ward (Stirling) to the westernmost (Raymond) is only about 16 miles.

At a regular conference of the Alberta Stake held at Magrath Aug. 30, 1903, attended by Presidents Joseph F. Smith and Anthon H. Lund, Apostles John W. Taylor, Matthias F. Cowley and Reed Smoot and the Alberta Stake presidency, the Alberta Stake was divided and the east part of the same organized as the Taylor Stake with Heber S. Allen as president. The dividing line between the Alberta and Taylor stakes was agreed upon and the west limit of the new stake was established on a line running north and south midway between Spring Coulee and Magrath. Included in the new stake were the Magrath, Raymond, and Stirling wards. Pres. Allen has held the presidency of the stake ever since its first organization.

Following is a list of the counselors in the stake presidency and the years they served: First counselors: Theodore Brandley, 1903-1924, and Orrin H. Snow, 1924-1930. Second counselors: Jesse Wm. Knight, 1903-1906; John T. Smellie, 1906-1908; William A.

Redd, 1908-1911, Orrin H. Snow, 1911-1924, and John W. Evans, 1924-1930. Stake clerks: George H. Budd, 1903-1913; George T. Wride, 1913-1919; S. Farnham Kimball, 1910-1925, and I. Bliss Roberts, 1925-1930. At the present time (1930) the Taylor Stake consists of six organized bishop's wards, namely, the Magrath 1st Ward, the Magrath 2nd Ward, the Raymond 1st Ward, the Raymond 2nd Ward, the Stirling Ward and the Welling Ward. At the close of 1930 the total membership of the stake was 3,472, including 846 children

**TAYLOR WARD**, Little Colorado Stake, Navajo Co., Arizona, consisted of a colony of Latter-day Saints located in a small settlement on the Little Colorado River, about three miles below the present St. Joseph. It was settled Jan 22, 1878, by about 18 families, mostly from Panguitch and Beaver counties, Utah. These families all commenced work in the United Order and were organized as a ward with John Kartchner as Bishop. But as the dams built in the Little Colorado River washed out, one after another, the people became discouraged and vacated the place in the fall of 1878. Wilham J Flake and others went up to Silver Creek, where they purchased the Stinson Ranch, on which the town of Snowflake was afterwards built

**TAYLOR WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a farming district lying northwest of Ogden. The ward extends north to the West Weber Ward, east to the Wilson Ward, south to Kanessville and west to Weber River

Taylor Ward is an outgrowth of the West Weber Ward and was organized as a bishop's ward March 14, 1909, with William H Jardine as Bishop. He was succeeded in 1926 by James J. Gibson, who presided in 1930. The Taylor Ward meeting house, erected in 1909-1910, at a cost of about \$18,000, stands on the west side of the

main road leading from West Weber to Kanessville. The ward was so named on account of its being in the Taylorville School District. On Dec. 31, 1930, the membership of the ward was 326, including 63 children.

**TAYLOR WARD**, Shelley Stake, Bonneville Co., Idaho, consists of the Latter-day Saints residing in that part of Snake River Valley known locally as the Sand Creek district. The center of the ward is about eight miles south of Idaho Falls, five miles east of Shelley, the headquarters of the stake, and 25 miles northeast of Blackfoot. Nearly all the L. D. S. farmers and stockraisers reside on their respective farms and ranches, which are irrigated by canals tapping Snake River above Idaho Falls. Some of the lands, which are generally rich and productive, are irrigated from Sand Creek. Taylor Ward has a fine brick meeting house with class rooms in the basement, erected about 1918-1919, at a cost of about \$12,000.

The first L. D. S. settlers in that district of country now included in the Taylor Ward were John Priest, Abiah Wadsworth, jun., and William Priest, who entered land in May, 1885. Two non-Mormon families settled there about the same time. An irrigation canal was commenced that year, and on May 23, 1886, the saints who had located on lower Sand Creek were organized into a branch of the Church with John Priest as presiding Elder. The branch was named Taylor, in honor of Apostle John W. Taylor. On May 28, 1887, the Taylor Branch was attached to the Eagle Rock Ward, and on Aug. 14, 1887, Abiah Wadsworth, jun., was appointed to succeed John Priest as president of the branch, which was organized as a bishop's ward Aug. 12, 1888, with William Priest as Bishop. Following is a list of the Bishops who succeeded William Priest: Christian Anderson, 1902-1905; Thomas G. Clegg, 1905-1906; Job Harker (presiding Elder), 1906-1907; David E. Arave, 1907-1914; Ern-

est Harper, 1914-1919; Elmer Clark Ferguson, 1919-1921; Milton W. Earl, 1921-1926; John W. Cook, 1926-1929, and Joseph Clarence Arave, 1929-1930. On Dec. 31, 1930, the Taylor Ward had 227 members, including 54 children. The total population of the Taylor Precinct was 407 in 1930.

**TAYLOR WARD**, Snowflake Stake, Navajo Co., Arizona, consists of Latter-day Saints residing in the town of Taylor, situated on Silver Creek, about  $3\frac{1}{2}$  miles south of Snowflake. James Pearce, one of the missionaries to the Indians who had labored with Jacob Hamblin, was the first settler at Taylor. He came there in January, 1878, and was joined two months later by John H. Standifird. These two brethren purchased some land and raised a crop. Other settlers followed, and in December, 1878, a townsit was surveyed and called Bagley in honor of one of the early settlers by that name. This name was changed to Walker (honoring several brothers of that name who resided in the settlement) when a ward was organized there by Apostle Erastus Snow Sept. 25, 1880. In 1881, when a post office was located in the settlement, the name was changed to Taylor as there was already a post office named Walker in the territory of Arizona. In 1880 a log school house was erected at Taylor and regular meetings and Sunday school sessions commenced. Much trouble was caused to the first settlers on account of floods and also by Indian depredations. Taylor belonged to the Eastern Arizona Stake until December, 1887, when it became a part of the newly organized Snowflake Stake.

The successors to Bishop Standifird were Merrill E. Willis, 1885-1894; Zachariah B. Decker, jun., 1894-1904; James J. Shumway, 1904-1910; Norman A. Brimhall, 1910-1915; Levi M. Shumway, 1915-1918; James Lester Shumway, 1918-1920; Lansing Ira Wakefield, 1920-1925; Logan Brimhall, 1925-1930, and Lorenzo D. Rhoton,

jun., 1930. The latter presided Dec 31, 1930, on which date the Taylor Ward had 411 members, including 107 children.

**TAYLORSVILLE WARD**, Cottonwood Stake, Salt Lake Co., Utah, (formerly North Jordan) consists of a farming district lying west of Jordan River somewhat centrally in Salt Lake County, bounded on the north by the Pleasant Green, Hunter and Granger wards, on the east by the Jordan River, on the south by West Jordan Ward, and west by the Oquirrh Range of Mountains. The ward meeting house is beautifully located near the center of the ward on the south side of one of the main roads running east and west across Salt Lake Valley, about half way between Jordan River on the east and the Redwood Road on the west. It is  $10\frac{1}{2}$  miles southwest of Salt Lake City, or about two miles west of Midvale. The ward contains some of the best farms in Salt Lake Valley and many fine residences. Farming and sheep-raising are the principal industries of its inhabitants.

The early history of the North Jordan or Taylorsville Ward is interwoven with that of West Jordan, it being the headquarters of the latter ward until the spring of 1859, when Bishop Archibald Gardner became Bishop. At that time the West Jordan Ward included all that part of Salt Lake County lying west of the Jordan River, besides a small tract of country on the east side. A branch organization was effected at North Jordan with John Bennion as presiding Elder, he acted under the direction of Bishop Gardner. Elder John Bennion resigned his position and Samuel Bennion succeeded him as presiding Elder Sept 27, 1863. The latter acted in that capacity until June 17, 1877, when the North Jordan Branch was organized into a ward called the North Jordan Ward, with Samuel Bennion as Bishop. He was succeeded in 1889 by Heber Bennion, who in 1907 was succeeded by Joseph Lindsay, jun.,



who in 1913 was succeeded by Hyrum Bennion, jun., who in 1921 was succeeded by Samuel J. Lindsay, who acted as Bishop Dec. 31, 1930. On that date the Taylorsville Ward had 627 members, including 134 children

In February, 1884, part of the North Jordan Ward was separated from the parent ward and organized into a new ward called the Granger Ward. Later the name of the ward was changed from North Jordan to that of Taylorsville, the latter name having previously been given to the precinct. Taylorsville or North Jordan Ward belonged to the Salt Lake Stake of Zion from its beginning until 1900, when it became a part of the Granite Stake, to which it belonged until 1914, when it was transferred to the Cottonwood Stake.

**TAYLORVILLE WARD**, Alberta Stake, Alberta, Canada, consists of the Latter-day Saints residing in a scattered condition in a district of country lying southeast of the Kimball Ward and about 25 miles southeast of Cardston. The ward is bounded on the north by the Woolford Ward, east by the Rinard Branch, south by the boundary line between Canada and the United States, and west by the Kimball Ward. The people all live on their respective ranches or farms, in a fine, fertile, grain-producing country. The center of the ward (where a school house was built in 1899 on a townsite) is about  $2\frac{1}{2}$  miles north of the boundary line between the United States and Canada,  $6\frac{1}{2}$  miles southeast of the Kimball Ward center, and 18 miles by nearest road southeast of Cardston. The ward owns a fine chapel

One of the first L. D. S. settlers in that district of country now included in the Taylorville Ward was Daniel S. Duncan, who settled there as early as 1898. But before that a few non-Mormon settlers had located in the district on their respective quarter sections, and had commenced farming. As other settlers moved in, a school house (a small, frame building) was

erected in 1899, in the southwest corner of the northwest quarter of Section 14, Township 1, Range 24 west of the 4th Meridian. Among the early Latter-day Saint settlers of Taylorville was Marcellus A. Lowry, who in 1900 was called to preside over the few saints in the district; he commenced holding meetings soon after his arrival. The saints in the district were organized as a ward May 31, 1900, with George Alvin Nelson as Bishop. His successors were James H. Rampton, 1903-1908; Robert A. Nelson, 1908-1917, and Marcellus A. Lowry, who acted as Bishop of the Taylorville Ward Dec. 31, 1930. Bishop Lowry's residence is only 80 rods north of the boundary line between the United States and Canada and his land holdings extend into Montana. On Dec. 31, 1930, Taylorville Ward had 183 members, including 56 children.

**TEASDALE WARD**, Wayne Stake, Wayne Co., Utah, consists of Latter-day Saints residing in the village of Teasdale, about ten miles southeast of Thurber.

The members of the Grover Branch of saints residing on Carcass Creek belong to this ward. Two families residing on Fish Creek  $4\frac{1}{2}$  miles southeast, and several other families living at different points along the Fremont River, also belong to Teasdale Ward. The village of Teasdale is located on Teasdale Creek (formerly Bullberry Creek), in a little circular valley bordered on the south by lofty mountains. The townsite is very rocky and a rocky ridge extends through the center of the townsite from northwest to southeast. The village is five miles southeast of Thurber and 15 miles southeast of Loa, the headquarters of the Wayne Stake. Nearly all the residents are L. D. S. farmers and stockraisers. Not counting the families in the Grover Branch, there are 48 families of saints in Teasdale proper. The meeting house at Teasdale is a rock building erected in 1910. There is also an amusement hall (a rock building) and a Relief Society hall (a log building).

Jeremiah Stringam and George and Willard Brinkerhoff, who were settling at Thurber, made the first attempt at farming near the place where Teasdale now stands, in 1879. In 1880 water from Bullberry Creek was taken out on the south side to irrigate lands. The first houses, however, were built on the present site of Teasdale in 1882, when a townsite was also surveyed. When the Thurber Ward was organized in June, 1882, the saints on Bullberry Creek were included as a dependent branch in said ward, with Robert Nelson Adams as branch president. The settlement was named Teasdale in honor of Apostle George Teasdale. Later (in 1882) George Coleman succeeded Brother Adams as president of the branch. Teasdale was organized as a regular bishop's ward Feb 2, 1886, with George Coleman as Bishop. He was succeeded in 1900 by George S. Coleman, who in 1903 was succeeded by Heber James Wilson, who in 1907 was succeeded by William Henry Heaps, who in 1926 was succeeded by Gus Williams, who on Jan. 12, 1930, was succeeded by Neil Forsyth, who presided Dec 31, 1930. On that date the Teasdale Ward had 342 members, including 93 children.

**TELEGRAPH.** See Overland Telegraph and Deseret Telegraph.

**TEMPE WARD,** Maricopa Stake, Maricopa Co., Arizona, consists of Latter-day Saints residing in the town of Tempe, which is a station on the Southern Pacific Railroad, about eight miles west of Mesa, the stake headquarters, and nine miles southeast of Phoenix, the capital of Arizona. Tempe Ward can boast of a fine modern meeting house, erected like other buildings of the same kind in Arizona in the so-called Spanish Mission style, at a cost of \$20,000. It has an auditorium capable of seating 300 people.

Joseph Ezekiel Johnson with his family and other relatives arrived at Mesa, Arizona, July 22, 1882, with an outfit consisting of about ten wagons. Bro. Johnson purchased 80 acres of

land of Judge Chas. T. Hayden for \$2,000, including a tract of land on which the present town of Tempe is built. On this purchase Bro. Johnson built up a town, near a small village occupied by Mexicans and Judge Hayden. Other L. D. S. families located at Tempe later, and when the Maricopa Stake of Zion was organized Dec. 10, 1882, David T. LeBaron was set apart as presiding Elder at Tempe. The Tempe Branch was organized as a ward June 15, 1884, with Samuel Openshaw as Bishop. Bishop Openshaw, being forced into exile on account of anti-polygamy prosecutions, was succeeded as Bishop in 1885 by James Francis Johnson. In 1887 a railroad was built from Maricopa to Phoenix by a syndicate from California, which planned to locate a railroad town where the Johnsons and other L. D. S. families had located. This syndicate bought out the Johnsons, which caused the ward to be discontinued Sept. 1, 1887, as most of the saints, who had constituted the membership of the same, left Tempe and located in other Mormon settlements in Salt River Valley. The few saints who remained at Tempe became attached to the Alma Branch; but as the town of Tempe grew and became a place of importance, and a number of Latter-day Saint families had gone into business there and otherwise became a part of the population, a branch of the Church was organized in Tempe Dec 5, 1927, with Marion W. Turley as presiding Elder. On Feb. 19, 1928, this branch was organized as a ward with Marion W. Turley as Bishop; he acted in that capacity Dec 31, 1930. Soon after the organization of the ward, steps were taken to erect a meeting house, one wing of which, called a recreation hall, was completed so that the first meetings could be held in it Nov. 19, 1929. Tempe, which may be termed a suburb of the growing city of Phoenix, seems to have a promising future.

On Dec. 31, 1930, the Tempe Ward had 200 members, including 34 children.

The total population of the Temple town was 2,495 in 1930.

**TEMPLE BLOCK**, situated in the heart of Salt Lake City, Utah, is a ten-acre square surrounded by a stone and adobe wall, 15 feet high and three feet thick. It forms the center of Salt Lake City, the street running north of it being North Temple St., the street east, East Temple St. (or Main St.), the street south, South Temple St., and the street west, West Temple St. The southeast corner of the Temple Block is the base line for meridian and latitude measurements and is the starting point for nearly all the surveys in Utah into townships and sections, the exception being a special base meridian established in Uintah County, Utah. Through large gates on each of the four sides of the Temple Block people pass in and out, the south gate being the one most frequently used. Immediately inside the south gate is an attractive building of artistic architectural design with the words Bureau of Information inscribed over the door. The attractions on the Temple Block are 1, the Temple, 2, the Tabernacle, 3, the Assembly Hall, 4, the Bureau of Information with Museum, 5, Seagull Monument, 6, the Joseph Smith and Hyrum Smith monuments, 7, the Monuments to the Three Witnesses of the Book of Mormon, and 8, one of the first houses built in Utah.

The Temple Block is beautifully decorated with trees, shrubs, flowers and lawns, artistically laid out and improved in a most attractive style. The Temple Block was selected by Pres. Brigham Young and the first Utah pioneers in July, 1847, as the place on which to erect a temple. The present walls were built around the block in 1852-1856. (For further particulars see articles on Salt Lake Temple, Tabernacle, Assembly Hall, Seagull Monument, Bureau of Information, Bowery, Old Tabernacle, and Endowment House.) The southeast corner of the Temple Block is 4,250 feet above the level of the sea, or 50 feet above

the medium level of the Great Salt Lake.

**TEMPLES.** The Latter-day Saints are a temple-building people. Since the organization of the Church, nine temples have been erected, namely, the Kirtland Temple, the Nauvoo Temple, the St. George Temple, the Logan Temple, the Manti Temple, the Salt Lake Temple, the Alberta Temple, the Hawaiian Temple, and the Arizona Temple. Besides these a temple site was dedicated in Jackson County, Mo., in 1831, and the corner stones of a temple laid in Far West, Mo., in 1838. (See articles under each of these titles).

**TENNESSEE**, as a missionary field, constituted a part of the East Central States Mission in 1930 and consisted at that time of two conferences, or districts, named respectively East Tennessee and Middle Tennessee districts. These two districts on Dec. 31, 1930, had a total membership of 2,832, including 339 children. There were three branches of the Church in the state, namely, Chattanooga, Memphis and Nashville, and, besides, L. D. S. Sunday schools at Brighton, Pope, Short Creek, Silver Point and Turkey Creek. For many years the headquarters were located at Chattanooga, Tennessee.

Tennessee was originally a part of North Carolina. In 1794 Tennessee was given a territorial government and was admitted into the Union as a state in 1796. The state of Tennessee was the scene of some of the fiercest conflicts during the Civil War, such battles as Island No. 10, Nashville, Chickamauga, Lookout Mountain and Missionary Ridge taking place within its boundaries. Having seceded, Tennessee was restored to the Union in July, 1866. The area of the state is 41,687 square miles. The population of Tennessee was 681,904 in 1830; 829,210 in 1840; 1,002,717 in 1850; 1,109,801 in 1860; 1,258,520 in 1870; 1,542,359 in 1880; 1,767,518 in 1890; 2,020,616 in 1900; 2,184,789 in 1910; 2,337,885 in 1920, and 2,616,556 in 1930.

Elders David W. Patten and Warren Parrish were the first L. D. S. missionaries who labored in Tennessee. They arrived in Nashville in the fall of 1834 and soon afterwards baptized seven persons. After Zion's Camp was disbanded in 1834, Elder Wilford Woodruff was appointed to labor as a missionary in Tennessee. Upon his arrival he found that some branches had been raised up by Elders David W. Patten and Warren Parrish and as they left the state Woodruff took charge of missionary work there, being assisted in his labors by Abraham O. Smoot and Elder Benjamin L. Clapp. In February, 1836, there were seven branches of the Church in Tennessee with about one hundred members.

The first company of migrating saints from Tennessee and Kentucky (22 in number) arrived in Far West, Mo., in the latter part of 1836, and in 1843 a company of about 30 more, all from Tennessee, arrived at Nauvoo, Ill.

In 1857 Elders Hyrum H. Blackwell and Emanuel M. Murphy were appointed to gather up scattered saints in Tennessee and arrange for their migration to the Rocky Mountains.

During the Civil War period no missionary work was done in Tennessee, but it was recommenced in 1870 by Elder Hayden Church, who was followed by many efficient Elders, among them being Parley P. Pratt, jun., George Teasdale, John R. Winder, Brigham H. Roberts, Ezra Stevenson, and others.

When the Southern States Mission was organized in 1875, Tennessee became a part of that mission and so remained until 1928, when the Southern States Mission was divided and the East Central States Mission created, of which Tennessee became a part.

For many years Nashville, Tenn., was the headquarters of the Southern States Mission, but in 1882 the headquarters were changed to Chattanooga and so remained until 1919, when Atlanta, Georgia, became the mission headquarters.

As in most of the former slave states, a spirit of tyranny was apparent for some time after the war, and the Elders in Tennessee were often threatened with violence, yet they usually escaped unhurt. But on Aug. 10, 1884, Elders William S. Berry of Kanarra and John H. Gibbs of Paradise, Utah, and Martin Condor and John Riley Hudson, local members, were shot to death by a mob near Cane Creek, Lewis Co., Tenn., while holding religious services.

On Dec. 3, 1898, the first number of the "Southern Star," a mission organ for the Southern States, was issued at Chattanooga, Tenn. Publication was continued until Dec. 1, 1900, when it was discontinued, to be followed in 1903 by the "Elders' Journal," published at Atlanta, Ga.

**TETON STAKE OF ZION** consists of Latter-day Saints residing in Teton County, Idaho, and Teton County, Wyoming, with headquarters at Driggs, Idaho. It consists of 11 organized wards, all in Teton County, Idaho, viz., Bates, Cache, Sedron, Chapin, Clawson, Darby, Driggs, Palisade, Pratt, Tetonia, and Victor. Also the Richvale Branch, and the following branches in Teton County, Wyoming. Grovont, Jackson, South Park and Wilson. The Teton Stake has a tabernacle, a stake and ward house combined. It is an attractive white painted frame building, with an auditorium, including a gallery, seating 700 people. Immediately west of the tabernacle is a stake office building, with commodious rooms for the stake presidency and High Council, and for holding Priesthood meetings and some of the auxiliary organization meetings. This building also has a spacious vault for preserving records. The close proximity of the celebrated Tetons has suggested names for the two Teton counties and the Teton Stake. These mountains are 13,000 feet high or more. Grand Teton is 13,858 feet high.

After the Snake River Valley had been pretty well filled with settle-

ments of Latter-day Saints, attention was drawn to the beautiful but rather cold elevated Teton Basin, or Valley, near by, and as early as 1888 the first settlement named Aline was founded in said valley. Soon afterwards other settlements were commenced, and as the Latter-day Saint population in the Teton country thus increased in number, it was deemed wise by the Church authorities to organize the saints there into a regular stake of Zion. This was done at a special meeting held Sept. 8, 1901, attended by Pres. Joseph F. Smith and Apostle John Henry Smith. On this occasion the following wards and branches, which hitherto had constituted a part of the Fremont Stake of Zion, were organized as the Teton Stake, with Don C. Driggs as president. John D. Killpack, jun., was chosen as first and George S. Young as second counselor in the stake presidency. A High Council, Priesthood quorums, and auxiliary organizations were organized on the same occasion. The names of the wards and branches in the new stake were as follows: Chapin, Darby, Haden, Leigh, Pratt and Victor wards in Idaho, and South Park and Wilson branches in Wyoming. Early in 1904 steps were taken for the erection of a stake office at Driggs, which was built during the following two years, at a cost of \$5,000. It was dedicated Feb. 17, 1907. In November, 1913, Counselors Killpack and Young were both released, and William R. Durrant was chosen as first and James F. Griggs as second counselor to Pres. Don C. Driggs. Another change of counselors occurred May 20, 1918, when Second Counselor Griggs was succeeded by James M. Thomas. In 1919 William R. Durrant was succeeded as first counselor by Ralph D. Cordon, and Albert Choules succeeded James M. Thomas as second counselor. Pres. Don C. Driggs moved to Arizona, and at a stake conference held Feb. 20, 1921, he was honorably released, together with his counselors (Ralph R. Cordon and Albert Choules), and Albert

Choules was chosen as president of the Teton Stake, with Ralph R. Cordon as his first, and Alma Hansen as second counselor. This presidency acted Dec. 31, 1930. Michael M. Norman was the first stake clerk of the Teton Stake; he was succeeded in 1909 by Walter H. Durrant, who in 1914 was succeeded by Charles Cherrington, who in 1918 was succeeded by Amacy W. Clark, who acted Dec. 31, 1930. On this date the Teton Stake had a membership of 3,052, including 672 children. Ralph R. Cordon was the only Patriarch in the stake.

**TETON WARD**, Fremont Stake, Fremont Co., Idaho, consists of the Latter-day Saints occupying a tract of country lying northeast of Rexburg. The Teton townsite is in the Snake River Valley on the south bank of the Teton River, from which stream it takes its name. The little town of Teton is almost on the boundary line between Madison and Fremont counties and is nine miles northeast of Rexburg, the headquarters of the Fremont Stake. Surrounding the town is some of the finest farming land in Idaho. The ward has a substantial rock meeting house, erected in 1898.

That part of Snake River Valley now included in Teton Ward was first settled in 1883 by Francis and Joseph Graham, Fred and John Gardner, Jonathan, Charles and Martin L. Bird, Henry Sorensen, Joseph P. Jones, Hyrum S. Richman, Robert and William Riggs and John Leak, nine of whom came from Mendon and four from Wellsville, Cache Co., Utah. A townsite was located by Bishop Thomas E. Ricks, a canal was dug, tapping the Teton River, and on Oct. 27, 1883, the Teton Branch was organized as a part of the Bannock Ward with John Donaldson as presiding Elder. He acted in that position until the Teton Ward was organized June 10, 1884, when John Donaldson was ordained a Bishop and appointed to preside over the saints at Teton and vicinity in that capacity. He acted until 1893, when

James Gardner was appointed presiding Elder until the appointment, the same year, of John E. Pincock as Bishop, who was succeeded in 1903 by Jacob Johnston, who was succeeded in 1922 by Henry H. P. Ricks, who was succeeded in 1926 by John W. Huskinson, who presided over the ward Dec. 31, 1930, at which time the Church membership was 556, including 193 children. The total population of the Teton Precinct in 1930 was 595

**TETONIA WARD**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in a tract of country lying in the northwest part of Teton Valley. The ward is bounded on the north by Badger Creek, on the east by the Clawson Ward, south by Leigh Creek, and west by the foot hills. The center of the ward, where the meeting house stands, is in the northwest quarter of Section 31, Township 6 north, Range 45 east, Boise Meridian, about nine miles northwest of Driggs, the headquarters of the Teton Stake, and 40 miles east of Rexburg, Idaho.

Among the first L. D. S. settlers in that part of Teton Valley now included in the Tetonia Ward was Edwin S. Little, who in the spring of 1889 settled on the Teton River, about 2½ miles northwest of the present townsite of Tetonia. Other settlers arrived soon afterwards. These first settlers attended meetings in the Aline Ward in the beginning, but, when more settlers arrived, a separate branch organization was given to the people in that end of the valley, and finally the Leigh Ward was organized, of which the settlers in that part of the valley now included in the Tetonia Ward became a part. At a special meeting held June 26, 1898, the Leigh Ward was divided, and the west part of the same organized as a separate ward named Haden, thus named in honor of an early explorer and trapper of that name. Bishop Edwin E. Little, who had formerly presided over the Leigh Ward, remained as Bishop of the Haden (now Tetonia) Ward. Brother

Little was succeeded in 1902 by William D. Homer, who in 1907 was succeeded by Hyrum S. Egbert, during whose administration in 1913 the name of the Haden Ward was changed to that of Tetonia. Bishop Egbert was succeeded in 1915 by A. Clinton Miner, who in 1916 was succeeded by Parley S. Rammell, who in 1918 was succeeded by Walter Rawlings, jun., who in 1919 was succeeded by C. Earl Harris, who in 1927 was succeeded by Edgar Ola Westerberg, who in 1928 was succeeded by Parley S. Rammell (serving a second term), who in 1930 was succeeded by Guy M. Anderson, who acted Dec. 31, 1930, on which date the ward had 255 members, including 57 children. The total population of the Tetonia Precinct was 331 in 1930.

**TEXAS**, at the close of 1930, constituted an important part of the Central States Mission, comprising four conferences, or districts, of said mission, namely, the North Texas, South Texas, East Texas and West Texas districts, containing 14 branches and a number of scattered members representing a total of 3,837, including 700 children. Following is a list of the branches of the Church in Texas at the close of 1930: Amarillo, Austin, Dallas, Emilee, Enoch, Fort Worth, Freeport, Houston, James, Jozye, Kelsey, Rio Grande Valley, San Antonio and Williamson. Sunday schools are functioning at Abilene, Beaumont, Cleburne, Freeport, Gilmer, Henderson, Lubbock, Palacios, Port Arthur, San Angelo, and Waco.

Texas, the largest state in the Union, was formed originally from a part of the Spanish cession of 1845. During the Civil War Texas seceded, but was restored to her place in the Union in March, 1870. The area of the state of Texas is 262,389 square miles. The population of Texas was 212,592 in 1850; 604,215 in 1860; 818,579 in 1870; 1,591,749 in 1880; 2,235,523 in 1890; 3,048,710 in 1900; 3,896,542 in 1910; 4,665,227 in 1920, and 5,824,715 in 1930.

The first mention of Texas as a L. D. S. mission field in the Journal History of the Church is under date of Oct. 29, 1843, when William S. Steffey, who was going to Texas on business, was ordained an Elder by Apostle Willard Richards and appointed to preach in Texas.

Under date of March 10, 1844, the Prophet Joseph Smith suggested the probable advisability of establishing a gathering place for saints from the Southern States, who were encumbered with slaves, in the table lands of Texas. This state was also given some consideration as a gathering place for the main body of the saints before the selection of the Great Basin of the Rocky Mountains was made for that purpose.

After the martyrdom of the Prophet Joseph Smith in June, 1844, several men, ambitious for power, arose and led many of the saints away. Among these was Lyman Wight, a member of the Quorum of the Twelve, who in 1847 established a colony of saints in the mountains of Texas, on the Padernales River in Gillespie County. Here he was joined later by Bishop Geo. Miller, another apostate leader, who, however, did not remain long. Members of the Lyman Wight colony took a contract for the erection of the first jail in Austin and also built the first grist mill in that section of country at a point still known as Mormon Springs. In time the colony broke up, largely on account of the intemperate habits and somewhat tyrannical attitude of Lyman Wight, who died in Texas in 1858.

During the Civil War period little missionary work was done in Texas, but in 1875 missionary activity was resumed, Elders Edward W. East, Henry G. Boyle, James Z. Stewart and others being mentioned as laboring in that state with considerable success.

In 1881 the Constitution of Texas was amended, prohibiting the manufacture of spirituous liquors in the state.

For some years Texas was part of the Southern States Mission, but in March, 1898, it was added to the Indian Territory Mission, the name of which mission was, at that time, changed to Southwestern States Mission and again in 1904 to the Central States Mission.

**THATCHER**, Saint Joseph Stake, Graham Co., Arizona, consists of Latter-day Saints residing in the town of Thatcher, situated on the south side of the Gila River in the Gila Valley, and embraces a strip of country three miles wide, extending from the Gila River on the north to the Graham Mountains on the south, and thus parallels Central Ward. But the people all live on the lower end of the strip near the river where the land is fertile and productive. Thatcher is the headquarters of the St. Joseph Stake of Zion and was for many years the principal settlement in Gila Valley, or until Safford outgrew it as a business center. Thatcher abounds with beautiful orchards, fine groves of natural timber, mostly cottonwood and mesquite, extensive alfalfa fields and fine farms, which are irrigated from the Gila River through the Union Canal, the Central Canal and the Montezuma Canal.

John M. Moody and family were the first L. D. S. settlers in that part of the Gila Valley now included in the Thatcher Ward. Brother Moody arrived in the valley July 4, 1881, and commenced to farm at once. James Pace, of Mormon Battalion fame, arrived in 1882, together with others. In December, 1882, Apostle Erastus Snow and Moses Thatcher and others visited this new settlement on the Gila, and enjoyed a Christmas dinner under a bowery adjoining Bro. Moody's house. On this occasion the place was named Thatcher, in honor of Apostle Moses Thatcher. The saints at Thatcher were organized as a ward May 13, 1883, with John M. Moody as Bishop. Bishop Moody died Jan. 27, 1884, and on March 3, 1884, Samuel Claridge

was set apart as presiding Elder at Thatcher. On Nov. 4, 1884, the Thatcher Branch was organized as a ward with Samuel Claridge as Bishop. He presided until 1899, when he was succeeded by Isaac E. D. Zundell, who in 1902 was succeeded by William A. Moody, who in 1907 was succeeded by Andrew C. Peterson, who in 1909 was succeeded by Frank M. Tyler, who presided until 1919, when Thatcher was divided and two wards organized, namely, the Thatcher East Ward and the Thatcher West Ward. These two wards existed side by side until 1929, when the Thatcher East and the Thatcher West wards were amalgamated, and the united ward given the original name of Thatcher, with Jesse A. Udall as Bishop. He presided Dec. 31, 1930. On that date the Thatcher Ward had 865 members, including 167 children. The total membership of the Thatcher Precinct in 1930 was 1,374, of which 895 resided in the town of Thatcher.

**THATCHER EAST WARD,** St. Joseph Stake, Graham Co., Arizona, consisted of the Latter-day Saints residing in the east part of the town of Thatcher.

The Thatcher East Ward was organized in November, 1919. Marius Mickelsen was chosen as Bishop of that ward, he presided until 1924, when he was succeeded by Ray M. Hanchett, who in 1927 was succeeded by James H. Porter, who presided until the amalgamation of the two Thatcher wards took place in 1929.

**THATCHER WEST WARD,** St. Joseph Stake, Graham Co., Arizona, consisted of the Latter-day Saints residing in the west part of the town of Thatcher.

When the Thatcher West Ward was organized in 1919, Ernest H. Shumway was chosen as Bishop of that ward. He was succeeded in 1922 by Orison P. Skousen, who in 1927 was succeeded by Alma P. Tate, who acted until 1929, when the ward was amal-

gamated with the Thatcher East Ward to become part of the Thatcher Ward.

**THATCHER WARD,** Bannock Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of Gentile Valley which is bounded on the north by the Burton Ward, east by Bear River, south by Cottonwood Ward and west by the mountains. The center of the town is the same as the former Mormon Ward, and the meeting house is located on the west side of Bear River. Thatcher as a ward is practically a continuation of the Mormon Ward with only a change of boundaries, and was organized in 1892 from the northern part of Mormon Ward, with Lewis Sumner Pond as Bishop. The south part of the Mormon Ward was organized as the Cottonwood Ward. Bishop Pond was succeeded as Bishop of the Thatcher Ward in 1898 by Ira Hogan, who in 1905 was succeeded by Joseph Thorn Pond (presiding Elder), who in 1906 was succeeded by Walter Hogan, who in 1907 was succeeded by Nathan D. Thatcher, who in 1912 was succeeded by George D. Anderson, who presided until Aug. 9, 1914, when the Thatcher Ward was divided and organized into the Thatcher 1st and the Thatcher 2nd wards. These two wards existed side by side until 1924, when they were amalgamated and given the former name of Thatcher Ward—a name originally suggested in honor of the Thatcher family. Franklin W. Harris was chosen as Bishop of the amalgamated ward. He was succeeded in 1926 by Ira H. Hogan, who presided Dec. 31, 1930. The total membership of the Thatcher Ward Dec. 31, 1930, was 292, including 56 children. Nearly all the inhabitants of the district are Latter-day Saints.

**THATCHER 1ST WARD,** Bannock Stake, Idaho, consisted of the Latter-day Saints residing on the west side of Bear River in Gentile Valley. The center of the ward was at the intersection of Adler Creek with Bear River, one mile north of the center



of the original Mormon or Thatcher Ward. The Thatcher 1st Ward extended from its center 2½ miles south to the Thatcher 2nd Ward, and northward about a mile to the so-called Hendrick's Springs. In 1903 a beautiful L. D. S. meeting house was built on Adler Creek on high ground overlooking the valley to the north and south. This was a brick structure, erected at a cost of \$9,000.

The Thatcher 1st Ward came into existence Aug. 9, 1914 (when the Thatcher Ward was divided). It was disorganized March 2, 1924. George D. Anderson was the first Bishop of the Thatcher 1st Ward. He was succeeded in 1922 by Franklin W. Harris, who acted until 1924.

**THATCHER 2ND WARD**, Bannock Stake, Idaho, consisted of the Latter-day Saints residing centrally in Gentile Valley. The ward was organized Aug. 9, 1914, by the division of the Thatcher Ward, and was discontinued March 2, 1924, to become a part of the Thatcher Ward, to which it originally belonged. Henry K. Thatcher was the first Bishop of the Thatcher 2nd Ward. He was succeeded in 1921 by Howard E. Thatcher, who presided until 1924.

The Thatcher 2nd Ward was bounded on the north by the Thatcher 1st Ward, on the east by Bear River, on the south by the Cleveland Ward, and on the west by the mountains.

During the existence of the ward, meetings and Sunday school sessions were held in the district school house, which stands on high ground on the main traveled road, about four miles south of the original Thatcher Ward meeting house, and five miles north of the Cleveland Ward meeting house.

**THATCHER WARD**, Bear River Stake, Box Elder Co., Utah, consists of Latter-day Saints residing in the west part of the so-called Bear River Flat or Bear River Valley. The ward is bounded on the north by the Bothwell Ward, east by the Tremonton Ward, south by the Penrose Ward,

and west by the mountains. The center of the ward, where the meeting house and school house stand, is about 11 miles southwest of Garland, 12 miles northwest of Bear River City, and 22 miles northwest of Brigham City. Only a few families reside on the Thatcher townsites; the majority of the people, being farmers, reside on their respective homesteads. The meeting house is situated on the northwest corner of Section 13, Township 11 north, Range 4 west, Salt Lake Meridian.

The first Latter-day Saint settler in that district of country now constituting the Thatcher Ward was Charles J. Rohwer from Park Valley, Utah, who in the spring of 1890 located on the southwest quarter of Sec. 22, of Township 11 north, Range 4 west, Salt Lake Meridian, and commenced dry farming. In sinking a well, only salt water was obtained; yet a small crop of grain was raised without irrigation, prior to the construction of the Bothwell Canal. A few non-Mormon ranchmen had inhabited the valley before Bro. Rohwer. Elder Rohwer belonged to the Bear River City Ward until the Bothwell Ward was organized in 1898, after which he attended meetings there. In the meantime other settlers arrived and a school house was erected in 1897. A Sunday school was organized in the neighborhood July 5, 1896, and a branch, called the West Side Branch of the Bothwell Ward, was also organized. This branch was organized in the fall of 1902 as the Thatcher Ward, thus named in honor of Apostle Moses Thatcher. James Nelson, jun., who had presided over the West Side Branch, was called to act as Bishop of the new ward. He was succeeded in 1911 by Richard G. Watt, who in 1924 was succeeded by Almon N. Wight, who acted as Bishop of the Thatcher Ward Dec. 31, 1930. On that date the Thatcher Ward had 247 members, including 62 children.

**THAYNE WARD** (formerly Glencoe Ward), Star Valley Stake, Lincoln

Co., Wyoming, consists of the Latter-day Saints residing in the south end of Salt River Valley. It is a scattered settlement, most of the people living on their respective farms, which are irrigated from Flat Creek, Lost Creek and Cedar Creek, which streams all enter the valley from the east. The center of the ward is about 15 miles northwest of Afton. The settlement was first founded in 1888 and Arthur B. Clark was the first presiding Elder of a district which included Thayne and other settlements in the so-called lower valley. Joseph Thayne, the first presiding Elder at Thayne, acted from the fall of 1889 until June 18, 1891, when the Glencoe Branch was organized as a ward with John William Tintensor as Bishop. Soon afterwards the name of the Glencoe Ward was changed to Thayne. Bishop Tintensor was succeeded in 1895 by Hans J. Hemmett, who in 1901 was succeeded by Isaiah Butterworth, who in 1905 was succeeded by Niels Hokanson, who in 1913 was succeeded by George C. Miller, who in 1925 was succeeded by Roswell R. Dana, who presided Dec. 31, 1930. On that date Thayne Ward had 263 members, including 55 children.

**THEODORE WARD,** Duchesne Stake, Duchesne Co., Utah, was for a short time the name applied to the present Duchesne Ward in its early history. A branch of the Church named Theodore, in honor of Pres. Theodore Roosevelt, was organized Dec. 23, 1906, from the west part of the Duchesne Ward, of the Uintah Stake, which ward at that time contained all the saints residing in what later became Duchesne County, Utah. Joseph A. Fortie was chosen as presiding Elder of the Theodore Branch. At a meeting held Aug. 27, 1907, the Duchesne Ward was divided, and the west part of the same, i. e., the Theodore Branch, was organized as the Theodore Ward, with Alva N. Murdock, who had acted as second counselor to presiding Elder Joseph A. For-

tie, as Bishop. The east part of the district, or the Duchesne Ward, retained the old name of Duchesne until 1910, when the Duchesne Stake of Zion was organized and the whole district formerly embraced in the Duchesne Ward was known as the Theodore Ward. In 1915 the name of the Theodore Ward was changed to Duchesne Ward, which name it bears in 1930.

**THISTLE BRANCH,** Kolob Stake, Utah Co., Utah, consists of a few Latter-day Saints residing at or near Thistle Station on the Denver & Rio Grande Western Railroad, which station is situated in Spanish Fork Canyon, at the point where Thistle Creek empties into the Spanish Fork River, 15 miles southeast of Springville and 65 miles southeast of Salt Lake City. It is also 32 miles north of Fairview, Sanpete Co., Utah.

Thistle Station came into existence when the D. & R. G. W. Railroad was built through Spanish Fork Canyon toward Salt Lake City in 1883. But the station had no significance as a business place until the Sevier branch of said railroad was built. Work on that branch road was commenced in May, 1890, and when cars began to run regularly into Thistle Valley, Thistle became a junction station containing a round-house, machine shops and other railway accommodations. Among the men employed at Thistle from the beginning were some Latter-day Saints with families, and meetings were held occasionally prior to May, 1898, when the saints at Thistle were organized as a branch of the Church with Benjamin F. Smith as presiding Elder. At the close of 1900 the branch had a membership of about 60. Brother Smith was succeeded as president of the branch in 1915 by James T. Simpkins, who in 1918 was succeeded by Benjamin F. Smith (serving a second term), who in 1919 was succeeded by Clarence O. Whiting, who in 1923 was succeeded by John I. Hayes, who acted as president of the Thistle Branch Dec. 31, 1930.

On that date the branch had 168 members, including 45 children. Thistle Precinct had 288 inhabitants in 1930.

**THOMAS WARD**, Blackfoot Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing in a farming district on the northwest side of Snake River. The meeting house, a substantial edifice, built of lava rock in 1905, is located 10 miles southwest of Blackfoot and 25 miles northeast of Aberdeen.

The first Latter-day Saint settlers in that part of Snake River Valley now included in the Thomas Ward belonged to the Basalt Ward (Shelley Stake) and later to the Riverside Ward, but as the distance from either of these places to Thomas was considerable, a branch Sunday school, a Relief Society and a Y. M. M. I. A. were organized there in the nineties. The Thomas Ward was organized Nov 30, 1902, with John R. Williams as Bishop. He acted until 1927, when he was succeeded by Philip B. Dance, who presided over the ward Dec 31, 1930. On that date the Thomas Ward had 587 members, including 112 children. The total population of the Thomas Precinct was 1,004 in 1930.

Thomas Ward belonged to the Bingham Stake of Zion until 1904, when it became part of the Blackfoot Stake.

**THOMPSON**, Geauga Co., Ohio, a town, or township, about 20 miles northeast of Kirtland, Ohio, is where the saints of the Colesville Branch, Broome County, N. Y., were temporarily located, according to revelation (See Doc. & Cov. Sec. 51.) They arrived at Thompson in May, 1831, and while there lived in a kind of United Order, in which they were joined by the few saints who already resided there. The new arrivals camped upon a tract of land owned by a brother named Copley, but this man broke his contract with their leaders, so that, later in 1831, the saints were advised to break up camp and remove to Missouri, which they did. They left for Missouri June 28, 1831, in charge of

Newel Knight, and arrived in Independence, Jackson Co., Missouri, July 25, 1831.

**THURBER WARD**, Wayne Stake, Wayne Co., Utah, consists of the Latter-day Saints residing in the lower end of Fremont Valley. It includes the village of Thurber, which is situated about two miles north of the Fremont River, and about two miles from the east end of the Fremont Valley, or from Heath's millsite, near the base of the mountains on the north, and four miles from the mountains on the east. Thurber is nine miles by road southeast of Loa, the headquarters of the Wayne Stake of Zion, six miles northwest of Teasdale, 62 miles southeast of Richfield, Sevier Co., Utah, and 235 miles by nearest road southeast of Salt Lake City. Most of the people reside on the townsite in the winter, while a number of them spend the summer months on farms and ranches. The farming land belonging to the Thurber settlement lies on both sides of the Fremont River, from which stream and from Pine Creek water is obtained for irrigation purposes.

Thurber was first settled in the spring of 1879 by Jeremiah Stringam and family, and others, who at once commenced digging a water ditch, tapping Fremont River about three miles northwest of the present townsite. Geo. Brinkerhoff built the first house at Thurber. The first presiding Elder of the new settlement was Jeremiah Stringam, who formerly had presided over the whole valley. More settlers arrived in 1880 and in 1881 a small log school house was erected. In 1880, when Elias H. Blackburn was made Bishop of the Fremont Valley Ward, Jorgen Jørgensen was appointed to preside over the Branch at Thurber. He acted in that capacity until June, 1882, when the Thurber Branch was organized as the Thurber Ward, with George Brinkerhoff as Bishop. He was succeeded in 1886 by Theodore Brandley, who in 1887 was succeeded by William Meeks, who in 1894 was

succeeded by Mathew W. Mansfield, who in 1900 was succeeded by James Grant, who in 1901 was succeeded by George W. Stringham, who in 1906 was succeeded by George Brinkerhoff, who in 1910 was succeeded by George W. Sidwell, who in 1912 was succeeded by R. Arthur Meeks, who in 1924 was succeeded by George C. Brinkerhoff, who in 1928 was succeeded by George M. Hunt, who presided Dec. 31, 1930. On that date the Thurber Ward had 302 members, including 61 children. The total population of the Thurber (Bicknell) Precinct was 311 in 1930.

**TILDEN WARD**, Blackfoot Stake, Bingham Co., Idaho, consisted of the Latter-day Saints residing on the north side of Snake River. The center of the ward was 20 miles southwest of Blackfoot and 24 miles northeast of American Falls.

Latter-day Saints took up land in the vicinity of Tilden as early as 1890, among whom were Rufus Walker, Justin T. Grover and Levi L. Wheeler, with their families. Others followed and the settlers were organized Feb 2, 1894, as the Grover Branch of the Riverside Ward, with Wm. D. Grover as presiding Elder. In 1896 a post office was located in the district to which was given the name of Tilden, in honor of Samuel J. Tilden, a noted statesman. The Grover Branch was organized as the Tilden Ward Oct. 14, 1896, with George Y. Pugmire as Bishop. He was succeeded in 1907 by Hosea Berg, who in 1910 was succeeded by Oscar E. Nilsson, who acted until 1913. In 1910 a new townsite was surveyed, five miles northwest of Tilden, and named Sterling, and as Tilden was becoming more and more swampy, owing to seepage from Snake River, it was considered best to leave the place and move to the higher location. Sterling, at that time, was a district of the Tilden Ward. Accordingly, in 1912, the meeting house, a lumber building, built on a rock foundation, was moved, and the bishopric and most

of the people went to Sterling, which, for about a year, was the headquarters of the Tilden Ward. In 1913 the Tilden Ward was reorganized and the name changed to Sterling.

#### "TIMES AND SEASONS (The)."

After the expulsion of the Latter-day Saints from Missouri in the early part of 1839, and after the new headquarters of the Church had been established at Commerce (afterwards Nauvoo), in Hancock County, Illinois, the need of another Church periodical was felt in the new colony of saints planted on the bank of the Mississippi River. Hence, some time during the spring of 1839, messengers were sent from Commerce back to Far West, Missouri, where they, in Brother Dawson's yard, dug up the type which had been used for the publication of the "Elders Journal" the previous year, and brought the material to Commerce, where a printing press was put up in the basement of a building, and the publication of "The Times and Seasons" commenced.

The first number of this periodical is dated November, 1839, after which it was published regularly for nearly six years as the organ of the Church, and like its three predecessors, advocated the principles of the gospel, and the needs of the Latter-day Saints particularly. It also contained choice sermons preached by Joseph Smith the Prophet and others, and communications from the Elders who labored in the different missionary fields throughout the United States and Canada, as well as Great Britain. Each number of the paper consisted of 16 large octavo pages, the printing matter on each page measuring 4¼ by 8 inches.

The first volume consisted of 12 numbers issued monthly. With the beginning of Volume 2, the periodical was changed from a monthly to a semi-monthly paper, and was thus continued until the exodus of the saints from Nauvoo, commenced early in 1846. The last number was dated Feb.

15, 1846, a few days after the exodus of the saints from Nauvoo had begun. Altogether 181 numbers of "The Times and Seasons" were published, and the total number of pages in the six volumes summed up to about 2,100.

The first six numbers of "The Times and Seasons" were dated at Commerce, all the rest were dated Nauvoo, Hancock Co., Illinois, the name of the village of Commerce being changed to City of Nauvoo in December, 1840.

The first 15 numbers of "The Times and Seasons" were published by Ebenezer Robinson and Don Carlos Smith, the latter a brother of the Prophet Joseph Smith. On Dec. 1, 1840, the partnership between Elders Robinson and Smith was dissolved, and Brother Smith became the editor. He published nine numbers alone, after which he took in Robert B. Thompson as a partner. This partnership continued until the death of Don Carlos Smith, which occurred Aug. 7, 1841. It seems that Brother Smith, an estimable and promising young man, died from the effects of taking cold while working in the printing office, which had been established in a damp cellar in Commerce. After the death of Don Carlos, Ebenezer Robinson became associated with Robert B. Thompson, but they only published one number as a firm (No. 20 of Vol. 2), as Brother Thompson died Aug. 27, 1841, just 20 days after the death of Don Carlos. After this, Ebenezer Robinson became editor and sole manager, and published nine numbers of the paper. Then he took in Gustavus Hill as assistant editor, and the paper was continued for a month or so, after which Joseph Smith the Prophet became editor pro tem, commencing his editorial labors with No. 8 of Volume 3, and continuing it until Volume 3 was finished.

The first 11 numbers of Volume 4 were edited by John Taylor and published by John Taylor and Wilford Woodruff, but with No. 12 of Vol. 4, John Taylor took complete charge of both the editorial and publishing department, and was advertised as edi-

tor and proprietor as long as the publication of the periodical was continued, or until February, 1846.

"The Times and Seasons" became a very popular periodical with the saints and many of their friends; its contents was replete with interesting news from the respective missionary fields, and it also chronicled the growth of the city of Nauvoo. Many of its editorials contained excellent essays on the principles of the gospel and the order of Church organization; also original poetry, and much interesting miscellaneous matter. It is not definitely known what became of the press on which "The Times and Seasons" and other Church periodicals and publications were printed in Nauvoo, but it is understood that the press was sold to the Jack-Mormons, or other purchasers, at the time of the exodus of the saints from Nauvoo.

**TIMPANOGOS STAKE OF ZION,** Utah Co., Utah, consists of that part of Utah Valley lying west of the noted mountain known as Timpanogos, the majestic elevation which forms the eastern boundary of the stake, named after the mountain. Southward the stake extends to the Sharon Stake; westward and northward to the Alpine Stake. The Timpanogos Stake embraces a rich agricultural and horticultural district including the following wards. Lindon, Manila, Pleasant Grove 1st, Pleasant Grove 2nd, Pleasant Grove 3rd, and Windsor. The headquarters of the stake are at Pleasant Grove, where there is a fine stake tabernacle and a stake office building.

As the Latter-day Saint population in the north end of Utah County increased in numbers, it was deemed advisable by the Church authorities to divide the Alpine Stake into three stakes, which was done at a quarterly conference of the Alpine Stake held at American Fork July 1, 1928, attended by Pres. Heber J. Grant and Apostles Joseph Fielding Smith and Stephen L. Richards. The following wards, which had formerly belonged to the Alpine Stake, were separated from said stake

and organized as the Timpanogos Stake: Pleasant Grove 1st, Pleasant Grove 2nd, Pleasant Grove 3rd, Manila, London and Windsor. Wilford W. Warnick was chosen as president of the Timpanogos Stake, with Joseph Olpin as first counselor and Edmund Cragun as second counselor. Millen D. Radmall was chosen as stake clerk. First Counselor Joseph Olpin moved to Wasatch County, Utah, and in 1929 he was succeeded in that position by Edmund Cragun, who was promoted from second to first counselor, and Martin S. Christiansen was chosen as second counselor to Pres. Wilford W. Warnick.

On Dec. 31, 1930, the stake had 2,931 members, including 539 children.

**TIMPANOGOS WARD.** Sharon Stake, Utah Co., Utah, consists of the Latter-day Saints residing on the Provo Bench, and extends north to the Sharon Ward, east to the Provo River, south about  $1\frac{1}{2}$  miles to Grand View Ward, and west to Lake View and Vineyard wards. It embraces some fine farms and orchards, the farmers paying particular attention to raising strawberries. The Timpanogos meeting house is situated about 50 rods east of the state highway, five miles northwest of Provo, and eight miles southeast of Pleasant Grove.

The Provo Bench was known to the early travelers in Utah as an unoccupied upland covered with sage brush and in places also covered with luxuriant mountain or bunch grass. For many years after Provo was settled there was not a single house to be seen by travelers from the time they left Pleasant Grove until they reached the south edge of the Provo Bench overlooking the lower country in which the city of Provo was nestling. After the arrival of the Johnston Army in Utah in 1858, camp followers attempted to lay off a town at the mouth of Provo Canyon, on the north side of the river, immediately below the bench and near the place where the present Timpanogos Canal taps the river. These non-Mormons named their contemplated town Brown City, in honor of

an officer and one of their own numbers. This was done in 1859, when Judge Cradlebaugh held court in Provo. Brown City, however, never amounted to anything but a paper town.

The first attempt to bring water for irrigation purposes upon the Provo Bench was made in 1864, without success, but an irrigation district was organized in 1865, and a canal built, which was finished in 1868. On Independence Day, July 4, 1868, water was first brought onto the bench. Then began the cultivation of the Provo Bench, yet the first house was not built on that highland by settlers until later. In 1883 the settlers on the Provo Bench built a log school house, by donation, in which Miss Ida Patten taught the first day school that year. About the same time the first L. D. S. Sunday school was organized, and on Sept. 16, 1883, a branch organization, named the Provo Bench Branch, was effected with Franklin F. Carter as president, under the jurisdiction of the Provo 3rd Ward. This branch was organized into a ward, to include most of the settlers on the Provo Bench, Nov. 8, 1885, with Peter M. Wentz as Bishop. Brother Wentz presided in that capacity until 1903, when he was succeeded by Otis L. Terry, who in 1917 was succeeded by Otto J. Poulsen, who died Feb. 3, 1920, and was succeeded by James A. Loveless, jun., who in 1924 was succeeded by James Henry Clark, who presided as Bishop of the Timpanogos Ward Dec. 31, 1930. On that date the ward had 626 members, including 198 children.

**TINTIC STAKE OF ZION** consists of the Latter-day Saints residing in the Tintic Mining District in Juab County, Utah, and in the southwest part of Utah County, with headquarters at Eureka, which is the chief mining town in Tintic Valley. The Tintic Ward meeting house is used for stake as well as for ward purposes, and the adjoining stake office, a brick building, affords accommodations for the stake presidency and the High Council. These two buildings are centrally lo-

cated on the south side of Main Street, Eureka, running east and west. The stake embraces four wards, namely, Eureka and Mammoth in Juab County, and Elberta and Goshen in Utah County. The inhabitants in the Utah County wards are mostly farmers, while those in Tintic Valley are connected to more or less extent with the mining industry in Tintic Valley.

At a special meeting held in Eureka April 22, 1917, a new stake of Zion was organized named the Tintic Stake, consisting at the time of its organization of the following wards which had previously belonged to the Nebo Stake of Zion: Eureka, Knightsville, Mammoth, Silver City and Goshen. Erastus Franklin Birch, Bishop of Silver City, was chosen as president of the new stake, with William John Adams of Eureka as first and Norman E. Dahle of Silver City, as second counselor. Second Counselor Norman E. Dahle died April 15, 1919, and on July 20, 1919, Perry B. Fuller was set apart to fill the vacancy. Second Counselor Perry B. Fuller moved to Provo and on Jan. 16, 1927, Ernest Edwin Pritchett was chosen as second counselor in his stead. Counselors William J. Adams and Ernest E. Pritchett were released, and on July 21, 1928, George N. Finch was chosen as first and John M. Forgie as second counselor. In June, 1930, Second Counselor Forgie, having moved from the stake, was released, and Bishop Thomas E. Chatwin of the Mammoth Ward was chosen to fill the vacancy. The first clerk of the Tintic Stake was Wayland R. Wightman, who in 1919 was succeeded by Robert Alexander Wilkins, who in 1921 was succeeded by Ernest E. Pritchett, who in 1927 was succeeded by Joseph W. Neville, jun., who in 1929 was succeeded by Emron M. Birch, who acted as clerk Dec. 31, 1930. On that date E. Franklin Birch presided over the Tintic Stake with George N. Finch as first and Thomas E. Chatwin as second counselor. On Dec. 31, 1930, the Tintic Stake had a membership of 2,147, including 503 children. Andrew

Steadman was the only Patriarch in the stake.

**TONAQUINT**, Washington Co., Utah, was the name of a small settlement founded by Latter-day Saints in 1859, at the junction of the Santa Clara River with the Rio Virgen, about eight miles southeast of the Santa Clara fort. It was, at the time of its existence, the most southern settlement in the territory of Utah. Tonaquint existed as a settlement until 1861, when the founding of St. George took place. James Pearce acted as president of the Tonaquint Branch when St. George was first settled.

**TONGAN MISSION** comprises Tonga, or the Friendly Islands, lying south of Samoa in the South Pacific Ocean. These islands constitute a British protectorate, but are ruled by a native sovereign, assisted by a legislative assembly. The islands have an area of about 385 square miles and a population of about 25,000, of whom 24,000 are native Tongans or Polynesians of a higher class. The main products of the islands are cocoanuts, bananas, coffee, arrowroot, mats, fishing nets and sponges.

The Tongan Mission includes three distinct groups of islands known respectively as the Tongatabu, Haapai and Vavau groups, and the mission is divided into three conferences, or districts, named after these three natural sub-divisions. The headquarters of the mission are at Nukualofa, Tongatabu, where there is an attractive chapel and a missionary home. There are also homes for the missionaries in the Haapai and Vavau districts; several small chapels or meeting houses have been built in the branches. The numerical strength of the Tongan Mission Dec. 31, 1930, was 1,232, including 24 Elders, 52 Priests, 6 Teachers, 28 Deacons, 878 lay members, and 244 children. Ten Elders and two missionary sisters from Zion were laboring in the mission, assisted by 21 native missionaries.

The Tongan Mission was opened in

1891 by the presidency of the Samoan Mission, who set apart Elders Brigham Smoot and Alva J. Butler to preach the gospel on the Tongan Islands. These Elders arrived at Nukualofa July 15, 1891, accompanied by a native Tongan from Samoa. They visited the King Jiaoji (George) Tubou, who gave them permission to preach, but some of his officials were somewhat opposed. The missionaries secured a piece of land at Mua, the largest native village on Tongatabu, and erected a mission house, a five-roomed building, which was dedicated by Pres. Brigham Smoot May 15, 1892. The Elders also purchased a small boat, 13 feet long, in which to travel between the various islands. Other missionaries came into the field and in 1895 Elder Andrew Jensen visited the mission in the interest of Church history. The state of unpreparedness of the natives to receive spiritual instruction and live the principles of the gospel being so apparent the presidency of the Samoan Mission, after consultation with the First Presidency of the Church, called in the missionaries from Tonga and closed down the mission in 1897.

In 1917 the Tongan Mission was reopened as a separate mission with Willard L. Smith as president. The Tongan Archipelago was placed under British protectorate in 1899, after which a more orderly state of affairs prevailed, and the missionaries were no longer hampered by the whims of native potentates. A new Church building was erected at Mua, but the headquarters of the mission were later moved to Nukualofa. Small branches of the Church were raised up on several of the islands and choirs established, the natives, who are a high class of Polynesians, responding readily to musical training. Schools were also established in several of the villages, which led to much good, the parents of the pupils frequently becoming interested in the principles of the gospel through their children. In 1921 the Tongan Mission was visited by Apostle David O. McKay and Elder Hugh J.

Cannon (former president of the Swiss and German Mission). This was the occasion of a great feast at the mission headquarters and at other points, which were visited by these Church officials, and the president of the mission stated that the Elders had great difficulty in preventing the generous native saints from killing all the chickens and pigs they possessed to do honor to the distinguished visitors.

Relief Societies and conjoint Mutual Improvement Associations have been organized in several of the branches, and the missionaries are looking forward to a bright future for the Tongan Mission. Following are the names of the presidents of the Tongan Mission: Brigham Smoot, 1891-1892; Alonzo D. Merrill, 1892-1895; Alfred M. Durham, 1895-1897; Willard L. Smith, 1917-1920; Leonidas H. Kennard, 1920-1921; Mark Vernon Coombs, 1921-1927; Jay A. Cahoon, 1927-1929, and Newel J. Cutler, 1929-1930.

**TONGATABU CONFERENCE**, or District, of the Tongan Mission, comprises the Latter-day Saints residing on the Tongatabu Archipelago. On Dec. 31, 1930, the membership of the district was 554, including 131 children. The headquarters of the district are in the city of Nukualofa, the capital of the islands, on the island of Tongatabu. This city is also the headquarters of the Tongan Mission.

**TONGO BASIN WARD**, Snowflake Stake, Gila Co., Arizona, consisted of a few families of Latter-day Saints residing in a tract of country about 100 miles from east to west and about 80 miles from north to south. Tonto Basin is a depression lying between the Mogollon Mountains on the northeast, Four Peak Range on the south, and the Reno Mountain on the southwest. The main settlement of the saints was on Pine Creek about 80 miles south. Another little settlement of saints on Tonto Creek was 35 miles southeast of Pine Creek, and still another was on the East Verda.

The first settlers came to the Tonto



Basin in July, 1876. These men were from Allen's Camp (St. Joseph) and they returned to their camp and made an unfavorable report about settling Tonto Basin. In the fall of 1877 other settlers came in and still others followed the next year. At a meeting held on Pine Creek in the Tonto Basin June 12, 1881, the saints were organized into a ward with Riel Allen as Bishop. A Relief Society was organized Aug. 17, 1885. The ward organization at Pine Creek was continued till 1890 with only one change in the bishopric. In 1894 there were only half a dozen families of saints in the Tonto Basin. The few saints in the Tonto Basin were transferred from the Snowflake to the Maricopa Stake about 1902. (See Pine Ward, Maricopa Stake )

TOOELE is the principal town in Tooele County, Utah, and the headquarters of the Tooele Stake. The town is situated on elevated ground overlooking Tooele Valley and part of the Great Salt Lake, near the west base of the Oquirrh Mountains, which separates Tooele Valley from Salt Lake Valley. Tooele is rather a cosmopolitan town with fine public buildings and substantial and comfortable private residences. Tooele is 36 miles by rail southwest of Salt Lake City, and 11 miles southeast of Grantsville. In 1930 the Latter-day Saints in Tooele city were organized into two bishop's wards, namely, the Tooele North and Tooele South wards, with a total membership of 2,670, including 478 children. The total population of Tooele Precinct was 5,160 in 1930, of which 5,125 reside in Tooele city. There is a large non-Mormon population at the International Smelting Company's plant, about four miles east of Tooele.

Tooele was settled by Latter-day Saints in the fall of 1849, and Cyrus Tolman, Judson Tolman, Cyrus Call and Phineas R. Wright (a member of the Mormon Battalion), with their respective families, were among the first settlers. These families, who had re-

cently arrived in the valley and had already taken out a water ditch, built a number of houses about a mile southwest of the present center of Tooele city. These houses were built on the bank of the creek (Settlement Canyon Creek), in a string extending from southeast to northwest. The cabins were built so close together that they were practically covered with one roof, which extended along the whole string. Other settlers followed in 1850 and on April 24, 1850, the saints in the Tooele Valley, who had located on the present site of Tooele city, were organized into a branch of the Church by Apostle Ezra T. Benson, with John Rowberry as president. This branch organization included all the saints in Tooele Valley. When Bishop Rowberry moved his family to the mill (Richville) on Twin Creek, in 1854, Eli B. Kelsey was appointed local president of the Tooele Branch. He was succeeded in 1856 by John Rowberry, who had returned to Tooele. Brother Rowberry presided in Tooele, as well as having jurisdiction as presiding Bishop in all of Tooele County, until June 24, 1877, when the Tooele Stake was organized and Norton Ray Tuttle called to preside as Bishop over the Tooele Ward. He was succeeded in 1880 by Thomas Atkin, jun., who in 1905 was succeeded by Silas C. Orme, who in 1911 was succeeded by Edward M. Atkin, who presided until Dec. 12, 1912, when Tooele was divided into two wards, namely, the Tooele North Ward and the Tooele South Ward.

**TOOELE NORTH WARD**, Tooele Stake, Tooele Co., Utah, consists of the Latter-day Saints residing in that part of Tooele city lying north of Vine Street and embraces most of the business part of the city. The ward owns a fine modern Latter-day Saint meeting house, seating 500 people. It has five class rooms, and was erected at a cost of \$30,000.

Until 1912 all the Latter-day Saints residing in Tooele constituted one ward only, but at a stake conference held Dec. 29, 1912, the ward was divided

into two wards, namely, the Tooele North and the Tooele South wards. Joseph C. Orme was chosen as Bishop of the Tooele North Ward. He was succeeded in 1915 by John J. Gillett, who in 1918 was succeeded by Alfred L. Hanks, who in 1923 was succeeded by Azile L. England, who in 1929 was succeeded by John C. Bryan, who presided Dec 31, 1930. On that date the Tooele North Ward had 1,416 members, including 261 children.

**TOOELE SOUTH WARD**, Tooele Stake, Tooele Co, Utah, consists of the Latter-day Saints residing in that part of Tooele city lying south of Vine Street. The saints of that ward worship in the old Tooele meeting house, located in the central part of the city.

The Tooele South Ward dates back to Dec. 29, 1912, when the Tooele Ward was divided into the Tooele North and the Tooele South wards, and Edward M. Atkin was chosen as Bishop of the Tooele South Ward. He was succeeded in 1924 by Peter M. Clegg, who in 1928 was succeeded by Moroni H. Ostler, who in 1929 was succeeded by Samuel Park, who presided Dec 31, 1930. On that date the Tooele South Ward had 1,254 members, including 217 children.

**TOOELE STAKE OF ZION** consists of Latter-day Saints residing in Tooele County, Utah, with headquarters in Tooele city. The Tooele Stake consists of ten organized wards, namely, Batesville, Clover, Grantsville 1st, Grantsville 2nd, Lake Point, Lake View, Saint John, Tooele North, Tooele South, and Vernon. The great majority of the inhabitants within the limits of the Tooele Stake are L. D. S. farmers and stock-raisers. The Tooele Stake extends northward to the Great Salt Lake and Box Elder County, east to the Oquirrh Range of Mountains, south to Juab County, or the Tintic Stake, and west to Nevada. There is a stake house in Tooele affording accommodations for the stake presidency and High Council, but there is no stake tabernacle. Stake conferences and

other stake meetings are being generally held at Tooele and Grantsville.

Tooele Valley was originally named Tule, the Indian name for the water flag which grew in considerable quantities along the shores of the Great Salt Lake, but in the first writing or naming of the valley the spelling instead of being the correct Tule was written Tooele, which form has been retained ever since. For many years Tooele Valley was the rendezvous for Indians, mainly the Goshute tribe. The valley was also well known to a number of the early trappers and explorers. The ill-fated Donner Company, which passed through what is now the state of Utah in 1846, made their way from the present site of Salt Lake City to the Great Salt Lake and, after passing the point of the mountain near Black Rock, they crossed the lower end of Tooele Valley, leaving the same at a point northwest of where Grantsville now stands. Thence the company traveled around the north end of the Stansbury Range, crossing Skull Valley, the Cedar Range and the Salt Desert to Pilot Peak, now in the state of Nevada, and, as is well known, many of the party perished in the Sierra Nevada Mountains.

On July 27, 1847, three days after the arrival of Pres. Brigham Young in the valley of the Great Salt Lake, he, accompanied by several of the Apostles of the Church, Samuel Brannan and several others, visited the north end of Tooele Valley, and from that time on the Utah pioneers made frequent visits to that valley, where they found many Indians. Capt. Howard Stansbury, government surveyor, soon after his arrival in Utah in 1849, built a small adobe house for the use of his herders who were taking care of the government mules and other stock at a spring known as Adobe Rock Springs, near Adobe Rock and not far from the shores of the Great Salt Lake, in the north end of Tooele Valley. During the summer of 1849 John Barnard came into the valley with a herd of cattle and camped in the adobe

house which had been built by Capt. Stansbury's men. In the fall of 1849 Apostle Ezra T. Benson employed two brothers (Cyrus and Judson Tolman) and Phineas R. Wright, a millwright, to build a mill in Tooele Valley, and in December of the same year the first L. D. S. settler located on the present site of Tooele city. Others arrived before Christmas and about a dozen families spent the winter of 1849-1850 in Tooele Valley. They built their houses on the banks of the creek in a string extending from southeast to northwest. The year 1850 witnessed the founding of the city of Tooele and in February, 1850, the first ecclesiastical organization was formed by Apostle Ezra T. Benson, who appointed John Rowberry presiding Elder in the valley. During the subsequent years, amidst considerable trouble with Indians, several other settlements were founded, including Grantsville, which was founded in 1851, the Johnson Settlement (now Clover), founded in 1856; E T City, founded in 1854; Saint John in 1867, and Vernon in 1862. Bishop John Rowberry acted as presiding Bishop of the valley from the beginning until June 24, 1877, when the settlements in Tooele County were organized as the Tooele Stake, with Francis M. Lyman, of Fillmore, Utah, as president. Pres. Lyman was chosen as one of the Twelve Apostles, and Heber J. Grant succeeded him as president of the stake in 1880. In 1882 Heber J. Grant was also chosen as a member of the Quorum of the Twelve and was succeeded in the presidency of the Tooele Stake by Hugh S. Gowans, who in 1911 was succeeded by Charles Alvin Orme, who in 1928 was succeeded by Alfred L. Hanks, who presided Dec. 31, 1930.

Following is a list of other stake officers: First counselors: James Ure, 1877-1880; Hugh S. Gowans, 1881-1882; Charles L. Anderson, 1882-1904; George F. Richards, 1904-1906; Charles A. Orme, 1906-1908; Charles R. McBride, 1908-1928, and Edwin M. Orme, 1928-1930. Second counselors: William Jefferies, 1877-1880; Thomas W.

Lee, 1881-1890; George F. Richards, 1890-1904; Charles Alvin Orme, 1904-1906; Charles R. McBride, 1906-1908; Joseph C. Orme, 1908-1911; Alonzo J. Stookey, 1911-1928, and Moroni H. Ostler, 1928-1930. Stake clerks: John Shields, 1877; George Atkin, 1877-1894; John W. Tate, 1894-1921; Fred Leon England, 1921-1924; Charles Arthur Hanks, 1924-1927, and Alfred M. Nelson, 1927-1930.

The Tooele Stake on Dec. 31, 1930, had 4,578 members, including 817 children. Among the Priesthood there were two Patriarchs, namely, Israel Bennion and Alvin A. Walters.

**TOPAZ WARD**, Portneuf Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in that part of Bannock County which lies along Portneuf River between McCammon and Lava Hot Springs. The center of the ward is the school house, located a short distance south of the Topaz station on the Oregon Short Line Railroad,  $7\frac{1}{2}$  miles southeast of McCammon, and  $4\frac{1}{2}$  miles west of Lava Hot Springs. The Topaz Ward consists of farmers living in a scattered condition on their respective farms up and down the Portneuf River.

The Topaz Ward dates back to 1908 when it was organized from the lower part of the Dempsey Ward, with Arthur M. Fullmer as Bishop and called Topaz. But when Lava Hot Springs became a place of importance, the name of Topaz was changed to Lava Hot Springs Ward. Topaz as a new ward, with new boundary lines, was created June 19, 1910, with Arthur M. Fullmer as Bishop. He was succeeded in 1912 by George H. Maughan, who later was succeeded by Henry Stokes as presiding Elder, who in 1918 was succeeded as Bishop by Daniel P. Stephenson. He presided over the Topaz Ward Dec. 31, 1930, on which date the Topaz Ward had 84 members, including 21 children.

**TOPONCE WARD**, Idaho Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in a farm-

ing district in the upper Portneuf Valley. The farms are partly irrigated and partly dry. The irrigated lands are watered from Toponce Creek, a tributary of the Portneuf River. The ward extends north to the Indian Reservation, east to Portneuf River, south to the Kelly Branch, and west to the mountains. The L. D. S. meeting house, a frame and concrete building, is situated in a snug little vale, two miles west of Portneuf River, six miles west of Chesterfield, and about 15 miles northwest of Bancroft, the headquarters of the Idaho Stake.

The first Latter-day Saint settlers in that part of upper Portneuf Valley in which Toponce is located belonged originally to the Chesterfield Ward, but were organized into a regular bishop's ward Sept. 4, 1921, with Benjamin Denmark Jensen as Bishop. He was succeeded in 1926 by Parley P. Jensen, who presided Dec. 31, 1930, when the membership of the Toponce Ward was 124, including 29 children.

**TOQUERVILLE WARD**, Zion Park Stake, Washington Co., Utah, consists of the Latter-day Saints residing in the town of Toquerville, which is situated at the west base of a volcanic mountain, 13 miles northwest of Hurricane, the stake headquarters, five miles northeast of Leeds, nine miles northwest of Virgin City, and 23 miles northeast of St. George.

That part of southern Utah where Toquerville is now located was a favorite resort for the Indians before the pioneers ever thought of settling in that region. Thomas D. Brown visited the Indian chief, Toquer, in 1854 on the present site of Toquerville, and found his Indians there busily engaged in grubbing, burning trees, and clearing small patches of land off from one to three acres at the base of the mountains. In the fall of 1857 some of the brethren from Cedar City visited the site of Toquerville with a view of settling there, and so in the spring of 1858 Joshua T. Willis, John M. Higbee, and a few others located on the present site of Toquerville, built log houses and

made other improvements. Pres. Isaac C. Haight of Cedar called Joshua Thomas Willis and others to locate in the same place, and on April 10, 1858, Joshua T. Willis was appointed to preside over the new settlement. Brother Willis presided Nov. 18, 1861, when the Toquerville Branch was organized as a ward with Joshua T. Willis as Bishop. He was succeeded in 1874 by William A. Bringhurst, who in 1912 was succeeded by Archie P. Spillsbury, who in 1918 was succeeded by Walter H. Slack, who in 1927 was succeeded by Archie L. Kleinman, who in 1928 was succeeded by William Hart Manning, who in 1929 was succeeded by Leo Bringhurst, who presided Dec. 31, 1930. On that date the Toquerville Ward had 311 members, including 66 children. Toquerville Precinct had a total population of 339 in 1930, of which 288 resided in the town of Toquerville.

**TORONTO CONFERENCE**, or District, consists of the Latter-day Saints residing in the city of Toronto, in Canada, where there is a flourishing branch of the Church, and scattered saints in the vicinity. The headquarters of the Canadian Mission are located at 36 Ferndale Ave., Toronto, Canada. Toronto is one of the largest cities in Canada, having 627,582 inhabitants in 1930.

**TORREY WARD**, Wayne Stake, Wayne Co., Utah, consists of the Latter-day Saints residing on Sand Creek or on the so-called Torrey Bench (originally known as Poverty Flat), four miles northeast of Teasdale, nine miles by road southeast of Thurber, and 18 miles southeast of Loa, the headquarters of the Wayne Stake.

In the early 80's a number of L. D. S. families had their attention drawn to a mountainous region of country lying southeast of Fremont Valley, where the facilities were good for stock-raising and also for farming to a limited extent. The first white settler on Sand Creek was Peter Brown, who located on said creek, about three miles northwest of the present site of Tor-

rey. He raised crops of various kinds while taking care of his cattle. Other settlers arrived, and in December, 1886, John W. Young and George Drury Morrell moved onto the present site of Torrey. In 1887 these two settlers made ditches and conveyed the water of Sand Creek upon the present Torrey townsite. The inhabitants in that district having increased in number, they were organized as a branch of the Teasdale Ward in 1890, named the Sand Creek Branch, with Alma Darius Young as presiding Elder. On Sept. 11, 1898, a branch named Torrey was organized with John C. Jacobs as presiding Elder. He presided until Dec. 14, 1899, when the saints were organized as a ward with George H. Crosby as Bishop. He was succeeded in 1901 by John R. Stewart, who in 1906 was succeeded by Jonathan W. Cameron, who in 1909 was succeeded by Deseret H. Hickman, who in 1911 was succeeded by Ephraim P. Pectol, who in 1927 was succeeded by Sidney C. Rymer, who in 1929 was succeeded by Leland J. Busenbark, who presided Dec. 31, 1930. On that date the Torrey Ward had 301 members, including 74 children. The total population of the Torrey Precinct was 274 in 1930, but the precincts of Fruita with 39 souls, Caineville with 71 souls, Hanksville with 81 souls, and Giles with 10 souls, were also included in the Torrey Ward.

**TRAILTON BRANCH**, Shelley Stake, Bingham Co., Idaho, consisted of a few families of saints residing on Blackfoot River, about 30 miles upstream from the junction of Blackfoot and Snake Rivers. It is a farming district where dry farming did not prove a success. The few families who had settled in that part of the country were organized into a temporary branch of the Church July 7, 1918, with Joseph Davis as presiding Elder. But that organization was kept up only about one year as the people moved away discouraged, owing to the drouth. Both meetings and Sunday schools were discontinued in 1919, and in 1930 only two

families of saints remained in the Trailton district.

**TRANSVAAL CONFERENCE**, or District, of the South African Mission, comprises the Latter-day Saints residing in the Transvaal, a colony of the Union of South Africa, containing about 2,100,000 inhabitants, located in the extreme southern part of the continent of Africa. The total membership of the Transvaal District Dec. 31, 1930, was 208, including six Elders, nine Priests, five Teachers, seven Deacons, 129 lay members, and 52 children.

**TREASURETON WARD**, Oneida Stake, Franklin Co., Idaho, consists of Latter-day Saints residing on or near Battle Creek, a tributary of Bear River. The ward embraces a district of country extending east and west about six miles and nearly ten miles from north to south. The country in that part of Idaho is rolling, hilly and mountainous, and the people constituting the inhabitants of the ward live in a scattered condition in the different nooks, corners and openings among the hills. Nearly all the inhabitants are farmers and stock-raisers. The L. D. S. meeting house, which is located in a snug little opening in the hills on the west bank of Battle Creek, is 15 miles north of Preston, 12 miles east of Oxford, and 20 miles southwest of Thatcher in Gentile Valley. Nearly all the inhabitants within the limits of the Treasureton Ward are Latter-day Saints.

Wilson C. Robbins and family were among the first settlers in that district of country now included in the Treasureton Ward. They settled in 1868 on Battle Creek, about three miles below the place where the Oxford road now crosses that stream. In due course of time other settlers located in the neighborhood, a school house was built, and a L. D. S. Sunday school organized. Treasureton is an outgrowth of Clifton Ward, of which that district of country now included in Treasureton was known as the fifth district of the Oxford Ward, with John Millington as

presiding Teacher. Brother Millington was succeeded in the presidency of the district in 1886 by George Sant, jun., who in 1887 was succeeded by Benjamin Hymas, who in 1890 was succeeded by William Treasure, who presided until Dec. 11, 1892, when the Treasureton District was organized as a bishop's ward, with Benjamin Hymas as Bishop. He was succeeded in 1902 by Philip Quayle, who in 1905 was succeeded by Benjamin Hymas (serving a second term), who in 1911 was succeeded by Charles M. Shumway, who in 1928 was succeeded by Dell Grover Hymas, who presided Dec. 31, 1930. On that date the Treasureton Ward had 207 members, including 51 children. The total population of the Treasureton Precinct was 245 in 1930, including part of Cottonwood Ward

**TREMONTON WARD**, Bear River Stake, Box Elder Co., Utah, consists of the Latter-day Saints residing in that part of Bear River Valley which is bounded on the north by the Garland Ward, on the east by Bear River, on the south by Elwood Ward and on the west by the Bothwell and Thatcher wards. Tremonton is quite a business town and vies with Garland in becoming the commercial center of that part of Box Elder County lying west of Bear River. The main street of Tremonton, running east and west, contains quite a number of stores and other business establishments, while the residents in the surrounding country, mostly south and west, are farmers by avocation, who irrigate their lands, like most of the other settlers on the Bear River Flat, from the Bothwell Canal (also called the Utah-Idaho Sugar Company Canal System).

The Tremonton Ward dates back to Dec. 13, 1914, when it was organized from the north part of the Elwood Ward, with Alvin Keller as Bishop. He was succeeded in 1917 by Knud H. Fridal, jun., who in 1927 was succeeded by James Walton, who acted as Bishop of the Tremonton Ward Dec. 31, 1930. On that date the Tremonton Ward had 1,197 members, including 246 children.

The total population of the Tremonton Precinct was 1,479 in 1930, of which 1,009 resided in Tremonton.

In 1928 a new chapel and amusement hall was erected in the Tremonton Ward at a cost of \$65,000. The original steps toward the erection of such a building were taken Jan. 22, 1928, ground was broken Feb. 27, 1928, the corner stone laid March 25, 1928, and the chapel dedicated Nov. 25, 1928, by Pres Heber J. Grant.

**TRENTON WARD**, Benson Stake, Cache Co., Utah, consists of Latter-day Saints residing in a farming district in Cache Valley, Utah. Northward the ward extends to the Cornish Ward, east to Bear River, south to the Newton Ward, and west to the Clarkston Ward. The Oregon Short Line Railroad passes through the ward from north to south. That part of the ward which lies east of the foot hills on the west and Bear River on the east is level, and water for irrigation purposes is obtained through the West Cache Irrigation Canal, which taps Bear River north of Preston. Water, however, is scarce and the future growth of the settlement will depend upon the success of dry farming. The center of the ward, the Red School House, is situated six miles northeast of Clarkston, eight miles southwest of the center of Lewiston, 18 miles northwest of Logan, the county seat, 12 miles northwest of Richmond, the stake headquarters, and 97 miles by railroad northeast of Salt Lake City.

Trenton as a settlement dates back to 1870, when Andrew McCombs located with his family at a spring at the base of the foot hills,  $3\frac{1}{2}$  miles northwest of the present "red school house." Later, other settlers located in the same neighborhood, and a branch of the Church was organized as early as 1871 with Andrew McCombs as presiding Elder. He was succeeded in 1885 by James B. Jardine as Bishop. One year later (1886) Bro. Jardine was succeeded by Bengt M. Ravsten, who acted as presiding Elder until 1892, when Benjamin Franklin

Bingham was chosen as Bishop. He was succeeded in that capacity in 1907 by Hans P. Petersen, who in 1922 was succeeded by J. Elmer Robson, who on May 4, 1930, was succeeded by Archie J. Harper, who presided Dec. 31, 1930.

Trenton Ward belonged to the Cache Stake until 1901, since which it has constituted a part of the Benson Stake.

The total membership of the Trenton Ward Dec. 31, 1930, was 500, including 119 children, out of a total population of 531.

**TRIDELL WARD**, Uintah Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in a farming district lying adjacent to the White Rocks River, a tributary of the Uintah River. The meeting house, a fine, modern brick building, erected in 1929 at a cost of \$16,000, is located about six miles northwest of Lapoint, 25 miles west of Vernal, the stake headquarters, and six miles south of the White Rock Indian Agency.

A district known as the Liberty District, and later as the Liberty Ward, came into existence in 1905, when the Uintah Indian Reservation was thrown open for settlement by white people. Liberty included what later became known as North Liberty, South Liberty, Lapoint, Moffatt and Randlett. In 1912, that part of the Liberty Ward, which later included the Moffatt and Randlett wards, was transferred to the Glines Ward. In 1918 a post office was established in the Liberty District, called Tridell, and the name of the Liberty Ward was changed soon afterwards to Tridell, which signifies three dells within the limits of the ward. The saints in the Liberty District were organized as the Liberty Branch in 1909, with Charles B. Bartlett as presiding Elder. This branch became the Liberty Ward Dec. 10, 1911, with Charles B. Bartlett as Bishop. He retained this position until Aug. 27, 1916, when the Liberty Ward was divided and the south part organized as Lapoint Ward. Bishop Bartlett was then released and was succeeded as Bishop of Liberty Ward by Horace

Morrell, who was succeeded in 1919 by Horace Leroy Morrell as Bishop of the Tridell Ward. He presided Dec. 31, 1930, on which date the ward had 299 members, including 80 children.

**TRONDHJEM CONFERENCE**, or District, consists of the Latter-day Saints residing in the northern provinces of Norway, extending far into the Arctic Circle, and to the borders of Russia. On Dec. 31, 1930, there was a flourishing branch of the Church at Trondhjem and a small branch at Narvik in the Trondhjem Conference. The total membership of the Church in the district was 184, including 15 Elders, four Priests, one Teacher, two Deacons, 130 lay members, and 32 children.

The earlier converts to the restored gospel in northern Norway belonged to the Brevik or Christiania Conference, but after the Trondhjem Conference was organized in May, 1899, they constituted the membership of that conference, which from the beginning has had its headquarters in the city of Trondhjem. Within the limits of the conference is the northernmost cathedral (Trondhjem), the northernmost city (Hammerfest), and the northernmost railroad station (Narvik) in the world. Quite a number of the Elders from Utah have had interesting experiences in spending the dark winters in the northern part of Norway, where the sun is not seen for about six weeks in the winter and never sets for the same length of time in the summer. A number of faithful Latter-day Saint converts have emigrated to Utah from the northern part of Norway and have figured prominently in Church and civil affairs in their adopted country.

**TROPIC WARD**, Panguitch Stake, Utah, consists of the Latter-day Saints residing in the town of Tropic and vicinity. Tropic is located in a snug little valley on the head of Paria Creek (a tributary of the Colorado River), five miles down the slope from the Rim of the Basin, four miles north of

Cannonville, and 30 miles southeast of Panguitch, the stake headquarters. Nearly all the inhabitants are Latter-day Saints.

Several attempts were made to bring water from the Sevier River over the Rim of the Basin before the Ahlström brothers and Andrew J. Hansen and a few others in 1890 constructed a ditch, nine miles long, which brought water to the Rim of the Basin, whence it was dropped into a natural hollow through which it ran a distance of two miles until it united with the headwaters of the Paria. Thence it was taken out in ditches and conveyed onto the farming land. Later (in 1922) a company, known as the Tropic and East Fork Irrigation Company, carried this project to a more successful issue. In the meantime a townsite was surveyed in 1891 and Tropic soon became a thriving settlement, which at first was included in the Cannonville Ward. On Aug. 28, 1894, Tropic was organized as a separate ward and on May 23, 1895, Andrew J. Hansen was ordained a Bishop to preside over the same. A frame chapel was soon afterwards erected. Bishop Hansen was succeeded in 1900 by Joseph U. Jolley, who was succeeded in 1904 by Joseph Alva Tippetts, who was succeeded in 1906 by Thomas Henry Cope, who was succeeded in 1916 by John Henry Johnson, who presided over the ward Dec 31, 1930, on which date it had a membership of 444, including 137 children. The total population of the Tropic Precinct was 458 in 1930. Of these, 447 resided on the townsite.

**TROWBRIDGE CONFERENCE,** British Mission, was organized at Trowbridge, Wiltshire, England, in 1846, but in 1847 this and other small conferences, existing in the southern counties of England, were discontinued and organized as the South Conference.

**"TRUTH'S REFLEX,"** a periodical which for a short time was the organ of the Southwestern States Mission, was an eight-page magazine (quarto size) with four columns to the page,

the reading matter occupying a space 9 by 11 inches. The first number, dated January, 1899, was published at St. John, Kansas, by William T. Jack, president of the mission. Each number contained the Articles of Faith, a list of the standard Church works, articles by prominent Latter-day Saint officials and also excerpts from renowned and inspirational writers throughout the world. Only 17 numbers of "Truth's Reflex" were issued, namely, Vol. 1, containing 12 numbers (January to December, 1899), and Vol. 2, containing five numbers (January to May, 1900). These contained a total of 136 pages of closely printed matter. The subscription price was 25 cents per annum.

**TUBA WARD,** Snowflake Stake, Coconino Co., Arizona, consisted of the Latter-day Saints residing on the desert of Northern Arizona, about 165 miles northwest of Joseph City, 205 miles northwest of Snowflake, the headquarters of the stake, and 60 miles southeast of Lee's Ferry on the Colorado River. Tuba is perhaps the best place in Arizona for raising wheat. Water is obtained from a number of reservoirs. Oats is raised in great abundance, the soil being very rich and productive. It is also a most excellent fruit country. Quite a number of Indians, residing at Tuba, belonged to the L. D. S. Church in an early day.

In the spring of 1873 a number of missionaries were called from different settlements in Utah to settle Arizona. Most of them became discouraged and returned, but among those who remained was John L. Blythe, who located at Moen Copie. He hauled lumber a distance of 200 miles and built the ferry which subsequently became known as Lee's Ferry, and some time later was appointed temporary president of the Arizona Mission. John L. Blythe remained at Moen Copie alone with his family until 1874, when he returned to Utah. After that the place remained vacant for about one year.



because of Indian troubles. In 1876 settlers again visited Moen Copie with the intention of making homes there. In 1877 there were about 12 families located at that place. Andrew Gibbons was presiding Elder. He was succeeded in 1886 by David Brinkerhoff. Soon after the close of the century trouble arose between the Indians and the white settlers and the saints vacated Tuba city in February, 1903.

On Sept. 17, 1878, a townsite was located and named Tuba after an Indian chief. A woolen factory was established at Tuba in 1878 by John W. Young.

**TUBUAI CONFERENCE**, or District, of the Society Islands Mission, consists of the Austral Islands, with headquarters on the island of Tubuai, which island is situated in the South Pacific Ocean, about 350 miles south of Tahiti. At the close of 1930 there were 206 Latter-day Saints in the Tubuai District, including 76 children.

It was on Tubuai that the first L. D. S. Elders called to open up a mission on the Pacific Islands first landed in 1844, and where they organized the first branch of the Church that year.

**TURKISH MISSION** (The), since 1924 known as the Armenian Mission, was largely confined to eastern Asia Minor, the Armenians (mostly Christians) being more susceptible to L. D. S. teachings than the Turks (mostly Mohammedans). Of late years the headquarters of the mission have been at Aleppo, Asia Minor, where there is still a branch of the Church which, when last reported in 1927, had a membership of 183. There are also a few saints at Haifa, Palestine, and at Beirut and Damascus, Syria, in charge of native Elders.

In 1884 the president of the European Mission received a letter from a Mr. Vartoogian, an Armenian gentleman residing in Constantinople, asking that some L. D. S. Elders be sent to introduce the gospel into Turkey. Responding to this petition, Elder Jacob Spori on Dec. 30, 1884, arrived in Con-

stantinople. He visited Mr. Vartoogian, who, with his wife and two children, were soon baptized. Shortly afterwards Elders Joseph M. Tanner and Francis M. Lyman, jun., joined Elder Spori in Constantinople. Meetings were conducted in the English and German languages and a number of visits were received from Turks and Armenians desiring information. The Turkish laws, however, were very strict, and the Church represented by the Elders not having received official recognition by the Turkish government, the L. D. S. missionaries were prohibited from holding public meetings. They then went to visit places of interest in Palestine, and learned of the existence of a German community at Haifa, in Palestine, at the foot of Mt. Carmel, the members of which were seeking for further light. So in August, 1886, Elder Spori went to Haifa, as the first L. D. S. missionary to labor in that country. On August 28, 1886, he baptized Johan Georg Giau, at Haifa, and as this man was well versed in Scriptures, Elder Spori ordained him an Elder on Sept. 3rd following and set him apart as a missionary in his community. A few converts were also made at Jaffa, and on Aug. 4, 1887, Frederick and Elizabeth Raile, Samuel Koff and Daniel Riski, Germans, sailed from Jaffa as the first emigrating saints from Palestine. They afterwards located at Provo, Utah.

In January, 1887, Ferdinand F. Hintze came into the mission and labored with Elder Tanner in Constantinople. There Elder Hintze baptized a Serb named Mischa Markow, who later opened the door of the gospel in several of the Balkan states and in Belgium. On March 23, 1887, Elder Hintze succeeded Elder Spori (released to return home) as president of the mission. About this time, assisted by two native converts, Elder Hintze published the "Articles of Faith" and a tract in the Turkish language, in Constantinople. Accompanied by Elder James Clove, Elder Hintze then

visited Sivas in Asia Minor, where he baptized a few converts, among whom were Dekran Shahabian and his family. Soon afterwards Elders Janne M. Sjudahl, Johan Georg Grau, Charles U. Locander, Fred Stauffer, Edgar D. Simmons and Wm H. Smart came into the mission, and headquarters were established at Aintab, Asia Minor. Elder Sjudahl, on Sept. 22, 1889, baptized Salim Inzil and Pharez Randure at Jaffa, Palestine, probably the first Arabs ever baptized into the Church. These missionaries extended their missionary fields, but the opposition of Protestant clergymen, added to the timidity of the natives to act in opposition to their local religious leaders, almost prohibited progress. Still, branches of the Church were raised up at Aintab and Sivas in Turkey and Aleppo in Syria.

Separate meetings were held for the women, as it was not the custom for the sexes to attend public functions together.

When Pres Hintze returned home in December, 1889, he was accompanied by Haik Devahurdjian, the first Armenian saint to emigrate to Utah. Elder Hintze was succeeded as president of the mission by Dr. Fred Stauffer, who shortly afterwards made arrangements for the publication in Constantinople of three more tracts in the Turkish and Armenian languages.

Missionary work was continued by Elders from Zion until 1895, when, on account of political disturbances in Turkey, the American Elders were called home. Dr. Armanag Shih Hagopian, a native Elder, was placed in charge of the mission.

In September, 1897, political affairs in Turkey having become more settled, Elders Philip Maycock and Andrew L. Larsen were appointed to reopen the mission. They were welcomed at Aleppo by Dr. Hagopian, who had labored faithfully during the absence of the Elders from Zion.

In February, 1898, Apostle Anthon H. Lund and Elder Ferdinand F.

Hintze arrived in the mission to investigate the feasibility of establishing a gathering place for the Armenian saints in Palestine or Asia Minor. No definite action on the matter, however, was taken. During his visit Elder Lund held the first conference of the Turkish Mission, which convened at Aintab March 27, 1898. The branches at Aleppo and Aintab and Zara (in the Black Sea region) were represented. The statistical reports showed 185 members, including 5 native Elders. Elder Hintze was sustained as pastor of the mission with special work to do in relation to an effort to secure recognition for the Church by the Turkish government and the publication of literature in the Turkish and Armenian languages. Elder Philip Maycock was sustained as president of the Turkish Mission. There was also at this time a small branch of the Church at Haifa, Palestine. In 1899 a cloth factory was opened by the saints at Aleppo with Zadyk Aposian, a native Elder, as manager. In 1900 the manufacture of Turkish rugs was commenced in the Aintab Branch under the direction of Elder John E. Page, who made a market for the produce through the Z. C. M. I. in Salt Lake City.

Early in 1906 the Book of Mormon in the Turkish language was published in Boston, Mass., U. S. A., under the direction of Elder Hintze.

In 1909, on account of continued political complications, Pres. Joseph Wilford Booth and the missionaries laboring in the mission were recalled, and the branches placed in the hands of competent native Elders. This condition continued until 1921.

In 1921 Elder Booth, who had already spent eleven years in the mission, was again called to preside. At that time the Armenians had recently endured the horrors of war, to which was added persecution by the Turks on account of their religious convictions. Elder Booth did much to alleviate the sufferings of the few saints,

who gladly rallied around him on his arrival. He transferred all those in Aintab, Turkey, to Aleppo, Syria.

On Jan. 23, 1924, a conference was commenced at Aleppo, Syria, attended by Apostle David O. McKay, his wife Emma R. McKay, and Mrs. Mary R. Booth, who had come to join her husband. About one hundred persons were present at this conference. At this time the name of the mission was changed from the Turkish to the Armenian Mission. During the conference, addresses were made in five different languages, namely, Armenian, Turkish, Arabic, English and French. In the Aleppo Branch there was a well-attended Sunday school and a Relief Society, with an enrollment of 55 members.

After laboring with great fidelity, in connection with his wife, the only two missionaries of the Church in Armenia for several years, Pres Booth died suddenly at Aleppo Dec 5, 1928, of heart failure. Interment took place at Aleppo, after which his wife returned to Utah.

Besides Pres. Booth, four other Elders have died while laboring as missionaries in the Turkish Mission, namely, Edgar D. Simmons, who died Feb. 4, 1890, at Aintab, Syria, of smallpox; Adolph Haag, who died Oct. 3, 1892, at Haifa, Palestine, of typhoid fever; John A. Clark, who died Feb. 8, 1895, at Haifa of smallpox, and Emil J. Huber, who died May 16, 1908, at Aleppo, of smallpox.

Since the demise of Pres. Booth, the Armenian Mission has been in charge of native Elders, under the immediate jurisdiction of Dr. John A. Widtsoe, president of the European Mission.

A number of saints from Armenia, emigrating to Utah at different times, have located at Murray, south of Salt Lake City, and others in Provo, Utah, and other places.

Following are the names of the presidents of the Turkish Mission: Jacob Spori, 1885-1887; Ferdinand F. Hintze, 1887-1889; Frederick Stauffer,

1889-1891; Joseph F. Schoenfeld, 1891-1892; Don C. W. Musser, 1892-1894; Edward W. Robinson, 1894-1895; Armanag S. Hagopian, 1895-1897; Philip S. Maycock, 1897-1899; Ferdinand F. Hintze (2nd term), 1899-1900; Albert Herman, 1900-1904, and J. Wilford Booth, 1904-1909 and 1921-1928.

TURNER WARD, Bannock Stake, Bannock Co., Idaho, consisted of the Latter-day Saints residing in the north part of Gentile Valley. It is a scattered farming district bounded on the north by the Lund Ward of the Idaho Stake, east by Bear River, south by the Thatcher Ward, and west by the mountains. The farms are mostly irrigated from the so-called Last Chance Canal and the North Extension Canal, which are parts of a general system of canals that tap Bear River about three miles northeast of Grace. As the water of these canals passes over the Rim of the Basin, it can flow both north and south, so that the waste water, running north, empties into Portneuf River, and that running south into Bear River. The center of the ward was the district school house, which is located one mile east of the main road leading from Bancroft to Thatcher. It is four miles west of Grace, the stake headquarters, eight miles southeast of Lund, and twelve miles south of Bancroft. Turner Ward may be termed an outgrowth of the Lund Ward, but was organized as a separate ward named Turner (honoring a business man in Pocatello of that name) Feb. 11, 1906, with Joseph P. Greene as Bishop. His successors are the following: Frank M. Snow, 1910-1913; Wm. Corbett, 1913-1917; Elisha John Thomas, 1917-1923; Frank M. Snow, 1923-1926; Carl O. Hansen, 1926; Thomas J. McCann, 1926-1927, and Elisha John Thomas, 1927-1930. In January, 1930, the Turner Ward was disorganized and the remaining membership attached to neighboring wards.

**TURNERVILLE BRANCH,** Star Valley Stake, Lincoln Co., Wyoming, consists of Latter-day Saints residing on Willow Creek in the extreme southeast corner of Salt River Valley. The settlement is located in a beautiful flat, surrounded by heavy timbered mountain slopes, about ten miles north of Afton, the stake headquarters.

The beginning of Turner was the building of a saw-mill by William Turner in September, 1890, on Willow Creek. Brother Turner was a former resident of West Jordan, Salt Lake Co., Utah. Not long after this other families located near by and the little settlement was given the name of Turner. A branch of the Church was organized at Turnerville about 1928, with Lyman W. Fluckiger as presiding Elder. He presided Dec. 31, 1930, on which date the branch had 86 members, including 26 children.

**TUTUILA CONFERENCE,** or District, of the Samoan Mission, consists of the Latter-day Saints residing on the island of Tutuila, the most southeastern island of the Samoan group and a possession of the United States, with strong fortifications at the entrance of the Tutuila Harbor. There are a number of native branches of the Church on the island, but on Dec. 31, 1930, statistics were not available. There are also a few members of the Church on the smaller island of Aunu'u, lying adjacent to Tutuila.

**TWIN FALLS STAKE OF ZION** consists of the Latter-day Saints residing in Twin Falls County, Idaho, on the south side of Snake River, and includes the following wards, with headquarters at Twin Falls: Buhl, Kimberly, Murtaugh and Twin Falls, and Hollister Branch. At Twin Falls the saints own a fine up-to-date meeting house or tabernacle. Most of the saints within the limits of the stake are engaged in farming, while others are engaged in business enterprises. The existence of Twin Falls and surrounding settlements is due to the activities of the Twin Falls Reclamation

Project, under which the former desert country, now included in the Twin Falls Stake, has been transformed from a barren desert to a land of fruitful and prosperous gardens and fields, and where prosperity has followed in the wake of the advance of civilization. Only a minority of the inhabitants residing within the limits of the Twin Falls Stake are Latter-day Saints. The district of country included in the stake extends north to Snake River, east to the Milner Dam beyond Murtaugh, south to the mountain range west of Jarbige, a mining town, and west into Owyhee County.

Twin Falls Stake is an outgrowth of Cassia Stake, Idaho. At a stake conference of the Cassia Stake held July 26, 1919, attended by Apostles Rudger Clawson and Melvin J. Ballard, a part of the country, which up to that time had belonged to the Cassia Stake, was organized into a new stake of Zion, named Twin Falls Stake, a name suggested by its proximity to the Twin Falls of Snake River. Lawrence Gomer Kirkman was chosen as president of the new stake, with Edward Malin Guest as first and Raymond McClellan as second counselor. Second Counselor Raymond McClellan moved to Blackfoot, and on June 1, 1924, he was released and Jesse W. Richins was chosen as second counselor in his stead. At a stake conference held Oct. 26, 1930, Pres. Lawrence G. Kirkman was released, together with his counselors (Edward M. Guest and Jesse W. Richins), and Jesse W. Richins was chosen as president of the Twin Falls Stake, with Mitchell W. Hunt as first and Royal C. Tolman as second counselor. This presidency stood intact Dec. 31, 1930. Lewis L. Allen was the first clerk of the Twin Falls Stake. He was succeeded in 1920 by Wilford Johansen, who in 1923 was succeeded by Charles H. Davis, who in 1928 was succeeded by Rupert Morrill, who acted Dec. 31, 1930. On that date the membership of the Twin Falls Stake was 2,575, including 643 children. Among the Priesthood were two

Patriarchs, namely, Judson I. Tolman and Lawrence G. Kirkman.

On Oct. 23, 1927, the cornerstone of the Twin Falls Stake and Ward tabernacle was laid. Work on the building was pushed on with vigor, so that the first meetings could be held in it Dec. 20, 1928. This modern house of worship, erected at a cost of about \$80,000, contains an auditorium seating 800 people; it also contains an amusement hall with stage, 14 class rooms, a baptismal font, a stake office, a prayer circle room, a bishop's office, a Relief Society hall, and a kitchen. This building is occupied conjointly by the Twin Falls Stake and the Twin Falls Ward.

**TWIN FALLS WARD**, Twin Falls Stake, Twin Falls Co., Idaho, consists of the Latter-day Saints residing in the incorporated city of Twin Falls and surrounding country. Twin Falls is an important station on the Minidoka-Buhl branch of the Oregon Short Line Railroad, and the center of an extensive and rich farming district, irrigated from the Twin Falls Irrigation Project. The city of Twin Falls is situated about two miles south of Snake River, 42 miles west of Burley, 60 miles west of Minidoka, 120 miles west of Pocatello, and 310 miles by rail northwest of Salt Lake City, Utah. Surrounding the town is about 270,000 acres of excellent land, most of it under cultivation by the Twin Falls Land and Water Company. The water used for irrigation purposes is diverted from Snake River, 23 miles above Shoshone Falls, at the Milner Dam, and the water flows in a westerly direction, through the area mentioned, about 70 miles. At the Great Twin Falls, six miles northeast of the city of Twin Falls, is installed a 20,000 horse power electric plant. Three miles north of Twin Falls a large bridge is built across Snake River. This bridge is over 1,400 feet long and 487 feet above the water, the largest span being 700 feet wide. It was, at the time of its construction, consid-

ered one of the longest bridges, according to its height, in the world.

In 1905, when the Twin Falls Irrigation Project was so far advanced that water could be brought upon the land, settlers from all parts of the country flocked into that part of Idaho to secure land and make homes. Among these were a number of L. D. S. families, who settled in and near the Kimberly and Twin Falls center. The first branch organization in that part of Idaho was the Kimberly Branch, organized by the Cassia Stake presidency May 28, 1905, with Magnus B. Swann as presiding Elder. As the saints increased in numbers in the vicinity of Twin Falls, the Kimberly Branch was divided Aug. 23, 1908, and the west part of the same organized as a separate branch, called the Twin Falls Branch, with Peter Swenson as presiding Elder. Brother Swenson presided until June 19, 1910, when the Twin Falls Branch was organized as the Twin Falls Ward, with Lawrence G. Kirkman as Bishop. He was succeeded in 1919 by George W. Hammond, who presided until Feb. 7, 1921, when the Twin Falls Ward was divided into the Twin Falls 1st and the Twin Falls 2nd wards. These two wards existed side by side until Aug. 1, 1926, when they were consolidated under Roy Wood as Bishop; he was succeeded Jan. 26, 1930, by Mitchell W. Hunt, who on Oct. 26, 1930, was succeeded by James E. Allred, who acted Dec. 31, 1930. On that date the Twin Falls Ward had 1,530 members, including 364 children. The total population of Twin Falls City was 8,787 in 1930.

**TWIN FALLS 1ST WARD**, Twin Falls Stake, Twin Falls Co., Idaho, during its existence from 1921 to 1926, consisted of the east half of the city of Twin Falls. George W. Hammond presided as Bishop all the time, the ward being organized Feb. 7, 1921, and disorganized Aug. 1, 1926.

**TWIN FALLS 2ND WARD**, during its short existence from 1921 to 1926,

consisted of the Latter-day Saints residing in the west half of the city of Twin Falls. The ward was organized Feb. 7, 1921, with George W. Wood as Bishop. He was succeeded in 1924 by Claude Brown, who presided until Aug. 1, 1926, when the Twin Falls 1st and Twin Falls 2nd wards were amalgamated.

**TWIN GROVES WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of the Latter-day Saints residing in a tract of country lying on the south side of Henry's Fork of Snake River, above and east of St. Anthony. The center of the ward, or the place where the L. D. S. meeting house stands, is in Section 33, Township 8 north, Range 41 east, Boise Meridian, and the saints constitute nearly the entire population in the district living in a scattered condition on their respective farms. The farms and gardens of the settlement are irrigated from Falls River through a canal which taps said river about seven miles northeast of the meeting house.

A small colony of prospective L. D. S. settlers arrived on the ground now included in the Twin Groves Ward April 15, 1887, among whom were James Joseph Willard and family of Salt Lake City, Utah. Other settlers arrived soon afterwards, work was commenced on the Falls River Canal, and a small crop of corn raised in 1888. The canal mentioned was so far completed in 1889 that irrigation could commence. During the first year the settlers at Twin Groves hauled their hay from the Falls River meadow (now in the Yellowstone Park, Wyoming), and they experienced all the hardships incident to locating settlements in a new country. The first L. D. S. settlers of Twin Groves originally belonged to the Wilford Ward, but when the Falls River Branch was organized in 1889, the saints of Twin Groves attended meetings there. When the Falls River Branch became a ward in 1890, Twin Groves became a part of that ward, but the distance being too

great for the people to attend meetings at Falls River, a branch organization was effected at Twin Groves, thus named from two little islands in Henry's Fork of Snake River, north of the settlement, covered with cottonwood and quaken asp.

The Twin Groves Branch was organized Oct. 16, 1893, with William David Williams as presiding Elder. He presided until 1896, when the Twin Groves Branch was organized as a ward with William D. Williams as Bishop. He was succeeded in 1900 by James J. Willard, who in 1909 was succeeded by Joseph S. Freer, who in 1914 was succeeded by Soren J. Hansen, who in 1920 was succeeded by Erastus P. Peterson, who in 1929 was succeeded by Preston Floyd Law, who presided Dec. 31, 1930. On that date the Twin Groves Ward had 170 members, including 31 children. The total population of the Twin Groves Precinct was 192 in 1930.

**TWIN RIVERS BRANCH**, Alberta Stake, Alberta, Canada, consists of the Latter-day Saints residing in the east part of what was formerly known as the Del Bonita Branch and includes a farming district lying east of Milk River and extends south to the boundary line between the United States and Canada. In 1930 it consisted of about 16 families (80 souls) and belonged to the Rinard Independent Branch.

The Twin Rivers Branch came into existence May 19, 1929, when the east part of the Del Bonita Branch was organized as the Twin Rivers Branch with Arthur Thomas Carter as presiding Elder; he presided Dec. 31, 1930.

## U

**UCON WARD**, Idaho Falls Stake, Bonneville Co., Idaho, (formerly Willow Creek Ward) consists of Latter-day Saints residing in a fertile district of the Snake River Valley, lying east of Snake River. The center of the ward is ten miles by road northeast of Idaho Falls. Most of the Lat-

ter-day Saints residing in Ucon Ward are engaged in farming, gardening and stockraising. The ward has a brick chapel and a frame recreation hall; a high school is also located within the ward boundaries.

The first settlers in that part of the country now included in the Ucon Ward were John R. Heath and Jesse Cleverly, who located there as early as July, 1883. Other settlers arrived in 1884, and on June 12, 1885, the saints in that locality were organized as a branch of the Church (formerly a part of the Rigby Ward) with Jesse Cleverly as presiding Priest. In 1887 the locality was attached to the Eagle Rock Ward with Reuben Coles as presiding Elder. The Willow Creek Branch was organized as a bishop's ward Aug. 11, 1888, with Alphonzo Burt Simmons as Bishop. He was succeeded in 1909 by John A. Woolf, who in 1913 was succeeded by James C. Godfrey, who died Dec. 15, 1914, and was succeeded in 1915 by Hyrum R. Kirkham, who in 1916 was succeeded by Robert Andrus, who presided Dec. 31, 1930. On that date the Ucon Ward had a membership of 662, including 159 children. The total population of the Ucon Precinct was 825 in 1930, of which 349 resided in the town of Ucon. In 1914 the name of the ward was changed from Willow Creek to that of Ucon, a name suggested by the railroad people.

**"UDGORN SEION, NEU SEREN Y SAINT"** (Zion's Trumpet, or Star of the Saints) was a periodical published in the Welsh language in the interest of the Church, as a continuation of the "Prophwyd y Jubili." The first number of "Udgorn Seion" was dated January, 1849, printed on a sheet of the same size as its predecessor. Volume 1 consisted of 12 numbers of 20 pages each; Vol. 2 contained 12 numbers or 346 pages; Vol. 3 (published semi-monthly) contained 25 numbers or 416 pages; Vol. 4, containing 25 numbers or 416 pages, was published in 1852; Vol. 5, containing

26 numbers or 416 pages, and Vol. 6, containing 27 numbers and 432 pages, were published in 1853; Vol. 7, containing 39 numbers and 620 pages, was published in 1854; Vol. 8, containing 26 numbers and 408 pages, was published in 1855; Vol. 9, containing 26 numbers or 458 pages, was published in 1856, and Vol. 10, containing 26 numbers or 408 pages, was published in 1857. It seems that a Vol. 11 was commenced in January, 1858, but that only two numbers, dated respectively Jan. 9 and 16, were published. The publication of "Udgorn Seion" was then suspended.

Until 1854 "Udgorn Seion" was printed and published in Merthyr Tydfil, but in said year the office was moved to Swansea (Abertawy), where it remained until the publication of the periodical ceased. Besides the two periodicals ("Prophwyd y Jubili" and "Udgorn Seion") the Book of Mormon, the Doctrine and Covenants and a number of pamphlets and tracts were published in the interest of the Church in the Welsh language.

**UINTAH ACADEMY**, Vernal, Uintah Co., Utah, was opened in a rented room in October, 1891. In 1892 a one room school building was erected on what later became the tabernacle block at Vernal; to this, additions were made in 1893. A large, modern, brick building was erected for the school in 1911, in which the academy functioned until 1923 when, on account of the educational facilities offered by the state, most of the Church schools were discontinued, religious education being supplied by L. D. S. theological seminaries established near the state high schools.

At first the Uintah Academy only gave 7th and 8th grade work, but, as facilities increased, more advanced courses were offered until, in 1914, a full four-year high school course was in operation in charge of competent instructors. Special attention was given to the theology, history and ethics of the Church.

Following are the names of the presidents of the Uintah Academy since the beginning: Henry Peterson, 1891-1892; Nelson Sowards, 1892-1894; Andrew B. Anderson, 1895-1901; Don B. Colton, 1901-1903; Raymond Partridge, 1903-1905; J. Wm. Robinson, 1905-1906; Wm. J. Snow, 1906-1908; Hyrum Manwaring, 1908-1910; N. L. Nelson, 1910-1912; Robert H. Sainsbury, 1912-1918; H. Lorenzo Reid, 1918-1920, and Ernest A. Jacobsen, 1920-1923.

UINTAH STAKE OF ZION consists of the Latter-day Saints residing in Ashley Valley, Uintah Co., Utah, and vicinity. The stake extends to Daggett County, Utah, on the north, to the Utah-Colorado boundary line on the east, to Green River on the south, and to the Roosevelt Stake on the west. Uintah Stake consists of ten organized bishop's wards, namely, Ashley, Davis, Glines, Jensen, Lapoint, Maeser, Naples, Tridell, Vernal 1st and Vernal 2nd wards. The stake headquarters are at Vernal. Uintah County was a part of Wasatch County, Utah, until 1880, and the Latter-day Saints who located in Ashley Valley originally belonged to Wasatch Stake. The jurisdiction of Wasatch Stake was continued until July 11, 1886, when the east part of the Wasatch Stake was organized as the Uintah Stake. A partial stake organization only was effected on this date, and Jeremiah Hatch, Bishop of Ashley Center, was appointed presiding Bishop of the Ashley Ward, which comprised the whole of Ashley Valley. The settlements of Mill, Glines, Merrill, Union and Riverdale were provided with acting bishops, who, with their counselors, would preside until a more perfect organization should be effected. Bishop Hatch was to have charge also of the Ashley Center Ward (Vernal) where he resided. On Aug. 8, 1886, however, Samuel R. Bennion is mentioned as president of the newly organized Uintah Stake. At a special meeting held May 9, 1887, the Uintah Stake was more fully or-

ganized, and Reuben S. Collett was sustained as first and James Hacking as second counselor to Pres. Bennion. A High Council was organized and general officers for the auxiliary associations selected. The name of Ashley Center Ward was later changed to Vernal. Merrill became the Naples Ward, Mill the Maeser Ward, and Riverdale the Jensen Ward. Davis Ward was created in 1912 from a part of the Naples (Merrill) Ward; Ashley Ward in 1915 was created from a part of the Vernal Ward, and LaPoint and Tridell wards in 1916 from the Liberty District, which later became known as Tridell. Wm. H. Smart succeeded Samuel R. Bennion as president of the Uintah Stake in 1906, and was succeeded in 1910 by Don B. Colton, who was succeeded in 1921 by Wallace Calder, who presided Dec. 31, 1930.

Following are names of the counselors and stake clerks of the Uintah Stake: First counselors: Reuben S. Collett, 1887-1906; Harden Bennion, 1906-1907; Don B. Colton, 1907-1910; David Bennion, 1910-1919, and Ernest Eaton, 1919-1930. Second counselors: James Hacking, 1887-1906; Thomas Smart, 1906-1907; Joseph H. Hardy, 1907-1910; Ernest Eaton, 1910-1919, and Albert G. Goodrich, 1919-1930. Stake clerks: Horace W. Woolley, 1887-1904; Albert F. Young, 1904-1906; Francis M. Young, 1906-1907; Reuben S. Collett, 1907-1908; Hyrum K. Porter, 1908; George A. Davis, 1908-1919; Nelson J. Hansen, 1919-1928, and Driver K. Smith, 1928-1930. On Dec. 31, 1930, Uintah Stake had a membership of 4,250, including 906 children.

UINTAH WARD, Mount Ogden Stake, Weber Co., Utah, consists of the Latter-day Saints residing on both sides of the Weber River, immediately below the mouth of Weber Canyon. The river at this point forms the boundary between Weber County on the north and Davis County on the south, hence the ward contains families of saints residing in both counties, but the majority of them reside on the



north side of the river, where the meeting house stands, about a mile below the mouth of Weber Canyon, and also about a mile east of the Uintah railroad station of the Union Pacific Railroad. This place, which may be called the center of the ward, is about eight miles south of Ogden. The meeting house is a plain building erected at an early day. Nearly all the inhabitants of Uintah Ward are farmers, most of whom live in a scattered condition on their respective land holdings, and the village center contains only the meeting house, a store and the post office.

As early as 1850 settlers located at a point on the Weber River which became known as East Weber. They took control of a small stream called Spring Creek which unites with the Weber River at the mouth of Weber Canyon. In the fall of 1852 Abiah Wadsworth was appointed to preside over the ecclesiastical affairs at East Weber. Stock-raising and farming occupied the attention of the people. A log school house was erected in 1852, which was used for both school and meeting purposes. This was replaced by an adobe building in 1855. In 1854 a fort was erected at East Weber as a protection against Indians. That year Thomas Kingston, Bishop at South Weber, assumed jurisdiction over all the saints located near the mouth of Weber Canyon on both sides of the river, but in 1858 Thomas Jefferson Osborn became president in East Weber. He died in 1861 and was succeeded by David B. Bybee, who was succeeded in 1863 by David Perkins, who was succeeded in 1867 by Ira N. Spalding. In 1869 the Union Pacific Railroad tracks were laid through Easton, (the name of East Weber having been changed to Easton by order of the county court in 1867). When the railroad built a station there, later in 1869, they called it Deseret, which name was shortly afterwards changed to Uintah. Uintah Ward was organized in 1877 with Ira N. Spalding, formerly president of the branch, as

Bishop. He acted until his death Dec. 22, 1882, and was succeeded in 1883 by David M. Stewart, who was succeeded in 1886 by Hyrum F. Stoddard, who was succeeded in 1889 by Alma Keyes, who acted as presiding Elder from 1889 to 1895 and as Bishop from 1895 to 1917, when he was succeeded by Charles A. Fernelius, who was succeeded in 1928 by Adolph G. Fernelius, who presided Dec. 31, 1930, on which date the ward had a membership of 238, including 51 children. The total population of the Uintah Precinct was 304 in 1930.

**ULSTER CONFERENCE**, or District, Ireland, British Mission, comprises the Latter-day Saints residing in Ulster, which embraces the northern part of Ireland. In order to conform to the political boundaries of the two divisions of Ireland after the establishment of the Irish Free State in 1922, the former Irish Conference of the British Mission (which comprised the whole island) was divided on Sept. 30, 1923 into the Ulster and the Free State conferences, or districts. The Ulster District comprises (in 1930) two branches, one in Belfast and one at Londonderry, with a total Church membership of 148, including 12 children.

**"UNGDOMMENS RAADGIVER"** was a monthly periodical published principally in the interest of Sunday school work in the Danish-Norwegian language, under the direction of the presidents of the Scandinavian Mission. The first number was dated January, 1880, and consisted of a four-page sheet, octavo size. The publication was continued eight years, the last number being dated Dec. 1, 1887. Altogether the eight volumes published contained 768 pages. Andrew Jensen was appointed its first editor and continued to act thus until his return from his second mission to Scandinavia in 1881. From that time until the publication ceased to exist it was edited principally by the writers for "Skandinaviens Stjerne" under the direction of the mission president.

### UNION PACIFIC RAILROAD

(The) was completed from the Missouri River to Promontory, about 15 miles west from Ogden, Utah, in 1869. At Promontory it connected with the Central Pacific Railroad, construction of which was completed from the Pacific Coast, eastward. Thus was constructed the first great transcontinental railroad, which had been the dream of President Lincoln and other national leaders for many years.

In view of the large immigration to Utah expected by the Church, memorials to the U. S. Congress were submitted by the Utah Territorial Legislature in 1852 and 1854, asking that a national central railroad from the Missouri River to the Pacific Coast, passing through Salt Lake City, might be constructed. The traffic thus guaranteed doubtless carried much weight, and the transcontinental railroad was begun in 1866, when the Union Pacific Railroad Company commenced construction from Omaha, Nebraska, westward, and the Central Pacific Railroad from Sacramento, California, eastward. The two lines met at Promontory May 10, 1869, the union being signalized by great rejoicing and the driving of a golden spike to unite the two lines.

During the construction of the Union Pacific line, contracts for grading and other work over some of the most difficult part of the road, including 70 miles from the head of Echo Canyon to Ogden, were undertaken by members of the Church under the direction of Pres. Brigham Young, with John Sharp and John W. Young as agents.

As the Union Pacific Railroad progressed the L. D. S. emigration took advantage of facilities offered to shorten the length of their journey by ox or mule trains across the plains. Thus in the early part of 1867 they traveled by rail as far as North Platte and later in the year as far as Julesburg, Nebraska. Early in 1868 the emigration went by rail as far as Laramie and later the same year to Benton, Wyoming, at which point they were

met by Church trains from Utah. Early in 1869 the railroad was completed to Ogden and the first emigrant company (saints from Wales), which crossed the plains and mountains entirely by rail, arrived at Taylor's Switch near Ogden, June 25, 1869, under the leadership of Elias Morris.

UNION STAKE OF ZION consists of the Latter-day Saints residing in the eastern part of the state of Oregon, mostly in Union and Baker counties. The headquarters of the stake are at La Grande, the county seat of Union County. The valley in which La Grande is situated is called the Grande Ronde Valley, which is oval in shape, nearly 30 miles long from northeast to southwest, with an average width of 15 miles. Nearly the entire area of the valley is tillable and brought under cultivation. The Blue Mountains, which surround the Grande Ronde Valley, are covered with valuable timber of the pine variety, and parts of the valley are also covered with that kind of forests. These mountains, surrounding the valley, are also natural reservoirs for moisture, hence, the valley is well watered and good crops raised without irrigation. Only about 2,500 acres are under cultivation. The Union Stake can boast of a fine tabernacle, which also serves as stake headquarters. The membership of the Church in the stake Dec 31, 1930, was 1812, including 310 children.

Latter-day Saint missionaries labored in what is now the state of Oregon as early as 1855, but owing to the Johnston Army troubles, the missionaries were withdrawn from California and Oregon in 1857. When missionary labors were re-commenced on the Pacific Coast, Oregon became the headquarters of the Northwestern States Mission, and a number of branches of the Church were raised up by the missionaries. As these converts increased and saints from Utah opened up lumber enterprises and other industries in eastern Oregon, it was deemed wise by the authorities of the Church to organize some of the branches which the

missionaries had raised up into a stake of Zion. This was accordingly done June 9, 1901, at a special conference, attended by Apostles Matthias F. Cowley and Abraham O. Woodruff. On this occasion, the saints residing in eastern Oregon, who had hitherto belonged to the Northwestern States Mission, were organized as the Union Stake of Zion, with Franklin S. Bramwell as president.

On the same occasion the saints at La Grande, Mount Glen, Alicel, Baker Imbler, and Nibley were organized as bishop's wards, to form the commencement of the new stake. Pres. Franklin S. Bramwell was succeeded in 1914 by George E. Stoddard, who died Feb. 27, 1917, and was succeeded by Peter G. Johnston, who in 1918 was succeeded by William D. Hanks, who in 1930 was succeeded by David I. Stoddard. Following is a list of other stake officers in the Union Stake, First counselors in the stake presidency: Charles W. Nibley, 1901-1907; George E. Stoddard, 1907-1914, William D. Hanks, 1914-1918, Lewis M. Jensen, 1918-1921, Charles J. Black, 1921-1928; Elmer I. Stoddard, 1928-1930, and George A. Bean, 1930. Second counselors. Leonard J. Jordan, 1901-1907; George E. Stoddard, 1907; Joseph R. Price 1907-1914; Lewis M. Jensen, 1914-1918; Elmer I. Stoddard, 1918-1928; George R. Lyman, 1928-1930, and Joseph W. Baxter, jun, 1930. Stake clerks: L. Eugene Jordan, 1901-1903, Hyrum M. Monson, 1903-1904; Chariton P. Ferrin, 1904-1908, James Hood, 1908-1909, Franklin C. Bramwell, 1909-1916, Jacob H. Traynor, 1916-1923; Holger M. Larsen, 1923-1928; Horace J. Nelson, 1928-1930, and Howard J. Stratford, 1930.

**UNION WARD**, East Jordan Stake, consists of the Latter-day Saints residing in the village of Union and the surrounding farming districts, in Salt Lake County, Utah. Union is about 12 miles south southeast of the Temple Block, Salt Lake City.

Union was known as Little Cottonwood from the time of its first

settlement in 1849 to 1854. Among the first settlers on the south side of Little Cottonwood Creek, in the spring of 1849, was Jehu Cox, who built a house on the present site of Union Fort and commenced farming. Elijah Elmer located about two miles further up the creek about the same time. In the fall of 1849 Silas Richards bought out Elijah Elmer's improvements and settled there with his family, together with a number of saints who had just crossed the plains in a company of which he was captain. The following year more settlers arrived and a comfortable school house was built, in which Silas Richards taught school during the winters of 1850-1851 and 1851-1852. Captain Richards was appointed to preside over the settlement immediately upon his arrival, but on July 13, 1851, he was ordained a Bishop and in that capacity, appointed to take charge of the saints at the Little Cottonwood settlement and in the vicinity. As the Indians were somewhat hostile, and depredations were frequent in other parts of the country, an adobe fort was erected at Union in 1854, with walls 12 feet high and six feet thick at the base. But although most of the people moved into the fort, they were never molested by Indians. On account of this structure being erected, the place was known as Union Fort for many years. The name Union was chosen on account of the unity which prevailed in the settlement.

On Oct. 26, 1856, a call was made for the people of Union to furnish five good wagons with experienced teamsters, five span of horses, with feed for the animals, and the wagons to be loaded with clothing and provisions to be sent out to meet the belated Willie and Martin handcart companies, which were snowbound in the mountains. By sunrise the next morning the company was ready to start and the ready response made to the call was astonishing to all.

Bishop Richards having been called to help settle southern Utah, in the

beginning of 1865, Union, or Little Cottonwood, was amalgamated with the South Cottonwood Ward. Branch meetings, however, were held occasionally at the old fort at Union, presided over for a time by Richard Taylor, and later by Ishmael F. Phillips. On July 1, 1877, the Union Ward was organized, composed of the Union and Sandy districts of the South Cottonwood Ward, with Ishmael F. Phillips as Bishop. In 1882 Sandy was separated from Union Ward and organized as a separate ward, and in 1920 the western boundary of Union Ward was changed by the creation of the East Midvale Ward, which considerably reduced the area of the older ward.

For some years religious services were held in the Union school house, but in 1885 a substantial meeting house, a brick structure, was erected in Union, located about one fourth of a mile west of the old fort site. To this, in 1929, was added another brick building, to be used as an amusement hall, erected at a cost of \$25,000. It has an auditorium, with stage equipment, capable of seating 1,000 people.

Bishop Ishmael F. Phillips presided over the Union Ward 23 years, when, being ordained a Patriarch, he was succeeded in 1900 by Willard C. Burgon, who was succeeded in 1910 by Charles L. M. Milne, who acted until his death, Jan. 11, 1918. He was succeeded by Heber J. Burgon, who acted until 1927, when, having been chosen to preside over the newly organized East Jordan Stake of Zion, he was succeeded as Bishop of Union Ward by Horace T. Godfrey, who acted in that capacity Dec. 31, 1930. On that date the Union Ward had 708 members, including 129 children.

Union Ward belonged to Salt Lake Stake until 1900, when it became part of the Jordan Stake, and when that stake was divided in 1927, Union Ward became a part of the East Jordan Stake.

**UNION WARD, Union Stake, Union Co., Oregon,** consists of Latter-day Saints residing in the town of Union

and vicinity, which town is situated on Catherine Creek, near the south end of Grande Ronde Valley, 15 miles southeast of La Grande, the headquarters of the Union Stake. Union, which is considered one of the most beautiful towns in the state of Oregon, is about 2½ miles east of the main line of the Oregon Short Line Railroad. It was a town of considerable importance before any Latter-day Saints settled there.

Early in the spring of 1901 James England of La Grande moved with his family to Union, where he rented a farm and settled down to make a home. At this time Bro. England acted as president of the La Grande Branch of the Northwestern States Mission, and for a while he attended to his duties at La Grande, after he had located his family in Union. When the Union Stake of Zion was organized June 9, 1901, Elder England was chosen as Bishop of the La Grande Ward, though he continued his residence at Union, but as other families of saints followed in the wake of Elder England, the saints at Union were organized into a bishop's ward March 9, 1902, with James England as Bishop. He was succeeded in 1905 by Francis P. Hammond, who in 1910 was succeeded by William D. Hanks, who in 1914 was succeeded by Osborn Richens, who in 1919 was succeeded by Jacob Kohler, who presided Dec. 31, 1930. On that date the Union Ward had 258 members, including 29 children. The total population of Union city in 1930 was 1,107.

**UNITED STATES MISSIONS.** The United States is a Federation of 48 sovereign states with a central government based on a constitution ratified by each state. The total land area of continental United States is 3,026,789 square miles, and the total water area is 53,015 square miles. East and west the greatest extent of the United States is 2,780 miles and north and south 1,600 miles. The population in 1930 was 122,698,190. The three great agricultural products are cereals, hay and forage, and cotton. The United

States is the greatest wheat and corn producer in the world. The precious metals are found principally in the Rocky Mountain division, and coal, iron ore and copper in many sections.

After the organization of the Church April 6, 1830, missionary work was immediately commenced by L. D. S. Elders in the states of New York and Pennsylvania and their efforts were soon extended to all the Eastern States or to the Atlantic Coast, and as far west as Missouri. Branches and conferences were organized in the different states in the Union and such branches and conferences were subsequently grouped into missions, of which the Eastern States Mission and the Southern States Mission, as organized units of the Church, were the first. Later other missions came into existence. These named in their alphabetical order are as follows: California, Central States, Colorado, East Central States, Indian Territory, Middle States, Montana, North Central States, Northern States, Northwestern States, Southwestern States, and Western States. Of these missions the following were still in existence Dec. 31, 1930: California, Central States, East Central States, Eastern States, North Central States, Northern States, Northwestern States, Southern States and Western States. (See articles on all the missions.)

**UNITY WARD**, Burley Stake, Cassia Co, Idaho, consists of the Latter-day Saints residing in a farming district lying southeast of Burley. The center of the ward, where an unpretentious meeting house stands, is  $4\frac{1}{2}$  miles southeast of Burley. The name Unity was given to the district by the first settlers, nearly all Latter-day Saints, on account of the unity and cooperation shown in their pioneer labors. Unity is a station on the Burley and Idahome branch of the Oregon Short Line Railroad.

Among the first settlers in that part of the country, now included in the Unity Ward, were a number of Lat-

ter-day Saint families who took up land under the Minidoka Irrigation Project. On May, 31, 1914, these saints were organized as a branch of the Cassia Stake, with Samuel Banner as presiding Elder. On May 23, 1915, this branch was organized as the Unity Ward with Lawrence E. Harris as Bishop; he was succeeded in 1920 by Archie L. Stokes, who was succeeded in 1921 by William E. Tinsley, who was succeeded in 1925 by Lawrence E. Harris (second term), who was succeeded in 1930 by Asahel T. Gee, who presided Dec. 31, 1930, at which time the Unity Ward had a membership of 370, including 84 children. Unity Ward was transferred from the Cassia Stake to the Burley Stake in 1919.

**UNIVERSITY WARD**, Ensign Stake, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by the mountains, on the east by Fort Douglas Military Reservation, on the south by 3rd St. (or the 33rd Ward), and on the west by 12th East St. (or the 11th Ward), as far as South Temple St., and then further north by Virginia St. (or the 27th Ward).

On Sept 14, 1924, the east parts of the 11th and 27th wards of Salt Lake City were organized as the University Ward, so named because it includes within its limits most of the University of Utah buildings. The ward also includes the so-called Federal Heights, a choice residence district north of 1st South St., restricted as to the class of buildings permitted within its limits.

Immediately after the organization of the ward, steps were taken toward the construction of a meeting house and one of the finest ward chapels in the Church was erected in 1925 on the west side of University St., immediately north of the west entrance to the University campus, at a cost of \$120,000. Frank Pingree was chosen Bishop of the ward at the time of its organization and occupied that position Dec. 31, 1930. On that date the ward had 664 members, including 65 children.

**UPALCO WARD**, Duchesne Stake, Duchesne Co., Utah, consists of the Latter-day Saints residing in a tract of country lying east of Lake Fork. The center of the ward, or the town-site of Upalco, is one mile east of Lake Fork, seven miles northwest of the Ioka meeting house, seven miles southeast of Mount Emmons, and 20 miles by nearest road northeast of Duchesne city. The farms belonging to the ward are irrigated from Lake Fork through two canals, which tap Lake Fork above the settlement, one of these canals being controlled by the Dry Gulch Canal Company. The town-site of Upalco covers 40 acres of land, on which there is a store and some comfortable private residences. The meeting house, a frame building, 40 by 65 feet, is reserved for school purposes, and is the only public building in the settlement.

After the Uintah Reservation was thrown open for white settlers in 1905, prospective settlers filed on lands along Lake Fork, and in 1907 Lorenzo Pitt, and others, located their families in that part of the country. A school house was built in 1909, a townsite surveyed in 1911, and a branch of the Church, called the Lake Fork Branch of the Mural Ward, was organized Jan 17, 1914, with Nathaniel J. Mitchell as presiding Elder. This branch was organized as a ward Sept. 15, 1917, with Emanuel Bird Murphy as Bishop. He presided Dec 31, 1930, when the Church membership of the ward was 228, including 64 children.

**UPOLU CONFERENCE**, or District, of the Samoan Mission, comprises the Latter-day Saints on the island of Upolu, the most important island of the Samoan group. In the absence of statistics, we can only say that there were several branches of the Church on the island in 1930, and the headquarters of the mission were located at Apia. On the north coast of the island of Upolu the Church sustains an excellent school in the interest of the native population.

**UPPER KANAB**. See Alton.

**UPPER SAND CREEK BRANCH**. See Ora Ward.

**UPPER TUAMOTU CONFERENCE**, of the Society Islands Mission, consisted in 1930 of the islands belonging to the Tuamotu group lying the farthest eastward toward South America.

On some of these islands there were regularly organized branches of the Church, while some of the smaller islands were not inhabited at all. The total membership of the Upper Tuamotu Conference Dec. 31, 1930, was 530, including 37 children.

**UPTON WARD**, Summit Stake, Summit Co., Utah, consists of Latter-day Saints residing in the Upton Precinct, which consists of a country district about 14 miles long, lying along Chalk Creek above or east of Coalville. The village of Upton is about 11 miles east of Coalville, the headquarters of the stake. Nearly all the inhabitants of the district are Latter-day Saints. The townsite was named Upton on account of its location high up Chalk Creek. The ward owns a meeting house, a frame building, erected at a cost of about \$2,500 under John S. Saxton's administration, between the years 1901 and 1910.

The first settler in the Upton district was Joseph Huff, who in 1861 bought a claim owned by a non-Mormon named Isaac Burton. Bro. Huff cut hay and kept a herd of cattle in the locality, and in 1863 made an experiment of raising grain and potatoes, with some success. Other settlers came, and in 1865 a branch of the Church was organized with Joseph Huff as presiding Elder. He presided until July 9, 1877, when the Upton Ward was organized with Chester Staley as Bishop. Bishop Staley was accidentally killed Sept. 18, 1880. Following are the names of his successors: John Clark, 1880-1901; John S. Saxton, 1901-1910; John C. Kidd, 1910-1915; Edward Powell, 1915-1920; William S. Saxton, 1920-1930, and Wilber

Morgan Powell, June, 1930, who presided Dec. 31, 1930, on which date the ward had a membership of 100, including 20 children. The Upton Precinct had a total population of 129 in 1930.

UTAH, which ranks as the tenth state in the United States of America as to its size, is located between 37 and 42 degrees north latitude and 109 and 114 degrees west longitude and comprises an area of about 84,000 square miles. The mean altitude of the state is 6,100 feet above sea level. Utah is bounded on the north by Idaho and Wyoming, on the east by Colorado, on the south by Arizona, and on the west by Nevada. The country is crossed mostly from the north to south by mountain ranges, the principal one being the Wasatch Mountains (with peaks towering from 7,000 to 15,000 feet in height), which might be termed the backbone of the state. This variation in altitudes and consequent climatic conditions permits the cultivation of a large variety of vegetables and cereals. The state leads in the production of silver and copper. Coal, lead and zinc are also mined extensively, and Utah holds second place in the United States in production of ores of the rare metals uranium and vanadium. Agriculture and cattle raising are largely carried on, and in the Great Basin area large sections of apparently irreclaimable desert have responded generously to irrigation. In the north central part of the state is the Great Salt Lake—the Dead Sea of America—a body of salt water, 80 miles long by 30 miles wide, a remnant of the gigantic Lake Bonneville of pre-historic days.

Utah scenery will compare with any in the world. Here will be found mountains as grand as the Alps of Switzerland and sunsets more gorgeous than those of Italy. In the southern part of the state are three famed national parks, namely, Zion Canyon, Bryce Canyon and Cedar Breaks, where mammoth stone bridges, giant

monoliths, master works of nature, glorious in coloring and worthy to be classed with the wonders of the creation, delight visitors from all parts of the world.

The population of Utah was 11,380 in 1850; 40,273 in 1860; 86,786 in 1870; 143,963 in 1880; 210,779 in 1890; 276,749 in 1900; 373,351 in 1910; 449,396 in 1920, and 507,847 in 1930.

That part of the United States now included in the state of Utah was ceded to the United States by Mexico through the treaty of Guadalupe Hidalgo in February, 1848.

The settlement of Utah by Anglo-Saxons was commenced in July, 1847, when Brigham Young, president of the Church of Jesus Christ of Latter-day Saints, brought into the valley of the Great Salt Lake a little company of saints, consisting of 143 men, 3 women and 2 children. Behind them, at different points for a thousand miles, spanning the distance from the Missouri River, the original company was followed by nine other companies, comprising in all about 2,000 souls. To the barren, alkali-covered desert they came, but to them it was a haven of rest, for their leader, Brigham Young, said that this was the place where they should, as foretold by their prophet, Joseph Smith, become a great and mighty people in the midst of the Rocky Mountains.

It is estimated that about 1,800 people spent the winter of 1847-1848 in Great Salt Lake Valley. Pres Brigham Young and a number of the pioneers had returned to Winter Quarters, on the Missouri River, to call together the members of the Church residing temporarily in Iowa and other places in the East and prepare for their migration westward the following year. As these and other converts to Mormonism from the Eastern States and Europe, year by year, gathered with their co-religionists, the population steadily increased and Brigham Young, who was a natural colonizer, called many of the older settlers to lo-

cate in the outlying districts and establish settlements to which newcomers might be sent. Thus the area of colonization increased and thirty years after the arrival of the first pioneers of Utah, or at the time of the demise of Pres. Brigham Young in 1877, nearly three hundred settlements of saints had been established in the Great Basin and vicinity. In due time other people, not members of the Church, located in the various settlements and took part in the development of the country.

The acquisition of territory ceded to the United States by Mexico in 1848 placed the Mormon pioneers in Great Salt Lake Valley, where they desired to be, namely, within the limits of the United States, and steps were taken to draft a constitution for a proposed state, to which the title of "Deseret" was chosen, the name, taken from the Book of Mormon, meaning a honey bee. In 1849 Almon W. Babbitt was sent as a delegate to Washington, D. C., and with the splendid assistance of Dr. John M. Bernhisel presented before the Congress of the United States a petition asking for the admission of the state of Deseret into the Union. This action resulted, however, not in the organization of a sovereign state, as had been hoped, but in the passing, on Sept. 9, 1850, of an act of Congress providing for the organization of the territory of Utah, that name being suggested because of an Indian tribe who for many years previously had roamed in the vicinity of the Great Salt Lake. But the desire of these pioneers in regard to the name has been perpetuated in the selection of a beehive as the state emblem and Utah is often referred to as the "Beehive State."

The original size of the territory of Utah was about 225,000 square miles. This area was reduced in 1861 by the formation of the territories of Nevada on the west and Colorado on the east, and in 1864 and 1866 by the extension eastward of the limits of the state of Nevada; also by the ceding of part

of the northeastern areas to Idaho in 1863 and to Wyoming in 1868.

The increase in population in Utah from 1847 to 1868 is phenomenal, but the labors of missionaries of the Church in the United States and in foreign lands brought thousands of converts with their families to Utah. It is estimated that about 80,000 members of the Church crossed the plains and mountains from the Missouri River to Salt Lake City, a distance of about 1,000 miles, with ox or mule teams, or on foot, pulling handcarts, previous to the advent of the railroad in 1869.

As time goes on, the contribution of Utah to the United States in the "winning of the West" is becoming more and more apparent. To the founders of this Commonwealth is due the redemption of arid America. They were the Anglo-Saxon pioneers of irrigation, and the parched land, responsive to their untiring efforts, blossomed as the rose and yielded not only the necessities of life but many of its luxuries, such as delicious fruits and lovely flowers. The steady stream of emigration from the Missouri River to Utah was a great inducement in regard to the construction of the transcontinental telegraph line in 1861 and of the transcontinental railroad in 1866-1869. Previously the fastest means of communication was the stage coach or pony express.

Brigham Young, as president of the Church, acted as governor of the provisional state of Deseret from 1849 to 1850 and being appointed governor of the territory of Utah, he acted in that capacity from 1851 to 1857. He was succeeded by Alfred Cumming, 1857-1861; Francis H. Wooten (acting), 1861; John W. Dawson, 1861; Frank Fuller (acting), 1861-1862; Stephen S. Harding, 1862-1863; James Duane Doty, 1863-1865; Amos Reed (acting), 1865; Charles Durkee, 1865-1869; Edwin Higgins (acting), 1869-1870; Stephen A. Mann (acting), 1870; J. Wilson Shaffer, 1870; Vernon H. Vaughan (acting), 1870-1871; George



A. Black (acting), 1871; George L. Woods, 1871-1874, Samuel B. Axtell, 1874-1875; George B. Emery, 1875-1880; Eli H. Murray, 1880-1886; Caleb W. West, 1886-1889; Arthur L. Thomas, 1889-1893, and Caleb W. West, 1893-1896.

For nearly fifty years repeated efforts were made by the citizens of the territory of Utah to be granted statehood, but it was not until Jan 4, 1896, that this ambition was realized. On that date Pres Grover Cleveland signed the proclamation which admitted Utah into the sisterhood of states. The first governor of the state was Heber M. Wells (son of Daniel H. Wells, a pioneer of Utah and for 20 years a member of the First Presidency of the L. D. S. Church). The successors to Gov. Wells have been John C. Cutler, 1905-1909, William Spay, 1909-1917; Simon Bamberger, 1917-1921, Charles R. Mabey, 1921-1925, and George H. Dern, 1925-1930.

**UTAH AND NORTHERN RAILROAD** (The) was a continuation of the Utah Northern Railroad under new management. The Utah and Northern Railroad Company having secured the property of the Utah Northern Railroad by purchase, the new company was incorporated under the laws of the territory of Utah April 30, 1878. The main line extended from Ogden, Utah, northward through Utah and Idaho territories and through Silver Bow to Garrison, Montana, a total distance of 466 miles. The railroad also included a branch line of five miles from Brigham City to Corinne, Utah.

That part of the main line running from Ogden, Utah, to Franklin, Idaho, was constructed by the Utah Northern Railroad Company which sold out to the Utah and Northern Railroad Company in 1878. Construction was completed to Pocatello, Idaho, in August, 1878; to Blackfoot, Idaho, in December, 1878; to Camas, Idaho, in 1879; to Red Rock and Dillon, Montana, in 1880; to Silver Bow Junction

and Butte, Montana, in 1881, and to Garrison, Montana, in 1884. The Utah and Northern Railroad was consolidated with the Oregon Short Line Railroad July 27, 1889.

**UTAH CENTRAL RAILROAD** was originally a line running from Ogden to Salt Lake City, Utah, connecting the Union Pacific Railroad with the capital of the territory of Utah.

When construction of the transcontinental railroad was commenced in 1866, it was expected that Salt Lake City would be one of the most important stations on the road, but the U. S. survey for the line ran 36 miles further north, through Ogden, which became the railroad center of the Rocky Mountain region. Realizing the importance of connecting Salt Lake City with the railroad, Pres. Brigham Young undertook to construct a branch line for this purpose and at a meeting held in Salt Lake City March 8, 1869, the Utah Central Railroad Company was incorporated with Brigham Young as president; Wm. Jennings, vice-president, Jesse W. Fox, chief engineer, John W. Young, secretary, and Daniel H. Wells, treasurer. Track laying was commenced at Ogden Sept 22, 1869, and the line completed to Salt Lake City (36 miles) Jan. 10, 1870.

To this line in 1881 was added the Utah Southern Railroad, running south from Salt Lake City to Juab, Juab Co., Utah, and the Utah Southern Extension, running from Juab southwest to Frisco, Beaver Co., Utah. In 1889 the Utah Central Railroad was amalgamated with the Oregon Short Line and Utah Northern railroads, which later became the Oregon Short Line Railroad.

**"UTAH GENEALOGICAL AND HISTORICAL MAGAZINE"** is a quarterly periodical published by the Genealogical Society of Utah, especially in the interest of genealogy and temple work. The first number, printed on an octavo sheet, and containing 48 pages, was dated January, 1910, and

it has been published regularly as a quarterly magazine ever since, profusely illustrated and filled with important genealogical reading matter. The current volume is the 21st of the series, and up to the close of 1930, 21 volumes had been published, aggregating 4,224 pages of reading matter. Anthon H. Lund was the first editor of the magazine; he acted until 1921, when Nephi Anderson became editor. He edited the paper until his death, which occurred Jan. 11, 1923. Since then the paper has been edited by William A. Morton (April 10, 1923, to Aug. 15, 1924); Richard Summerhays (Aug. 15, 1924, to June 12, 1928), and Archibald F. Bennett (1928-1930).

"**UTAH-NEDERLANDER (De)**" is a weekly periodical published in the interest of the Church, in the Dutch, or Netherlands language, in Salt Lake City, Utah. The first number, dated April 2, 1914, was a four-page newspaper, each page containing 7 columns of printed matter. This periodical is still published (1930) as one of the four "Associated Newspapers" of which J. M. Sjodahl is the editor-in-chief. William J. DeBry is the assistant editor of "De Utah-Nederlander," which publishes sermons by the leaders of the Church, and other articles advocating and explaining the principles of the gospel, together with interesting items of news. The paper circulates among the Dutch saints in Utah, and also in the Netherlands, South Africa, and the Netherlands Indies. The current volume, commencing in April, 1930, is the 17th volume in order of publication.

**UTAH NORTHERN RAILROAD COMPANY** (The) was incorporated under an act passed by the Utah Territorial Legislature, dated Feb. 19, 1869. The original purpose of the formation of this corporation was to construct a railroad between Ogden, Utah (the terminal of the Union Pacific Railroad, the Utah Central Railroad and the Central Pacific Railroad)

and Soda Springs, Idaho, a distance of about 125 miles. The company constructed and operated a main line extending from Ogden, Utah, to Franklin, Idaho, 77 miles, and a branch of five miles between Brigham City and Corinne, Utah, a total of 82 miles. Ground was broken at Brigham City for the construction of the main line Aug. 26, 1871. Construction was completed to Mendon, Utah, Dec. 19, 1872; to Logan, Utah, Jan. 31, 1873, and to Franklin, Idaho, in 1874. The construction of a branch from Brigham City to Corinne was completed June 9, 1873. The first passenger train from Brigham City northward was operated June 8, 1872, and the line was opened for traffic between Ogden and Brigham City Feb. 4, 1874, and later in 1874 the line was opened for business to the terminus, Franklin, Idaho. The property was conveyed to the Utah and Northern Railway Company by deed dated May 3, 1878.

"**UTAH POSTEN**" (No. 1) was a weekly newspaper commenced by the late Peter O. Thomassen in the Danish-Norwegian language in Salt Lake City, Utah. The first number was dated Dec. 20, 1873, printed on a large four-page sheet, six columns on each page, it being the first publication published in Utah in the interest of the Church in the Danish-Norwegian language.

Only 36 numbers of the publication were issued, the last number being dated Sept. 5, 1874, when, owing to lack of finances, the publication was discontinued, and the subscribers, in lieu of the lacking numbers to complete the volume, were transferred to "Den Danske Pioneer," a non-Mormon newspaper published at Omaha, Nebraska. This turn of affairs introduced the last-named paper among the Scandinavians in Utah, and it still has a large circulation in the inter-mountain regions.

"**UTAH POSTEN**" (No. 2), the second periodical of that title published in Utah, was a weekly newspaper published by Andrew Jenson and Christian

A. F. Orlob in Salt Lake City in the Danish-Norwegian language, the first number being dated Jan. 1, 1885, printed on large sheets of four pages, each page containing seven columns of reading matter. Only 15 numbers were published, the last number being dated April 8, 1885, after which, agreeable to advice of the Church authorities, the publication of the paper was discontinued in favor of "Bikuben," which had previously been started by the late Anders W. Winberg.

"UTAH POSTEN" (No. 3), the third periodical of that name published in Utah, is a newspaper issued weekly in the interest of the Church in the Swedish language. It was commenced as a political paper during a local campaign, the first number being dated Sept 20, 1900, but was soon taken over by a company, consisting of a number of gentlemen possessing means and literary ability, which bought the paper and continued it as a weekly newspaper. From the beginning it proved a success. It was published by the company mentioned until March, 1902, when it was taken over by the Church, and still later published for the Church by the "Associated Newspapers"

"Utah Posten" has ever been a reliable and able advocate of the interests of the Church, and has accomplished much good in the intermountain region as well as in Sweden and in many other parts of the world, where there are members of the Church capable of reading the Swedish language.

J. M. Sjodahl was the first editor of "Utah Posten" and much credit is due Messrs. J. M. Sjodahl, A. W. Winberg, Hugo D. E. Peterson and Laurentius Dahlquist, who, with others, shaped the new policy of the periodical, which is still (1930) continued, and thus, in a Church capacity, "Utah Posten" became to the Swedish public what "Bikuben" (published in the Danish-Norwegian language) previously had been to the Danes and Norwegians. Mr. Sjodahl edited and Mr. Winberg managed the paper for some time, giving

it a good start, after which Laurentius Dahlquist acted as editor and manager for 13 years.

The type for "Utah Posten" was set by hand for a number of years, but later a type-setting machine, which was introduced into the plant, gave a new impetus to the paper. Hugo D. E. Peterson succeeded Laurentius Dahlquist as editor and manager in June, 1914. Elder Peterson was an experienced printer, linotype operator and newspaper man, who, with Carl A. Krantz as his assistant, managed the paper successfully until May, 1923, when Elder Peterson, who had been called to preside over the Swedish Mission, was succeeded as editor by Carl A. Krantz.

In the meantime, the First Presidency of the Church decided to issue the four foreign language newspapers, "Utah Posten," "Bikuben," the "Beobachter," and the "Utah-Nederlander" under one editorial head and one business management, directed by the Presiding Bishop's Office. The immediate supervision of the papers was intrusted to a committee consisting of the following: John A. Widtsoe, Rulon S. Wells, Andrew Jenson, J. M. Sjodahl and William DeBry. J. M. Sjodahl was appointed the editorial executive of the committee, with the responsibility for the contents of the four papers, and Adam L. Petersen was appointed business manager. When Carl A. Krantz, in July, 1923, tendered his resignation as associate editor of "Utah Posten," J. M. Sjodahl was appointed editor of "Utah Posten," as well as being editorial supervisor over the four papers, in behalf of the Church. On Jan. 24, 1924, the committee was re-organized, Dr. John A. Widtsoe continuing as chairman and Rulon S. Wells as vice-chairman. J. M. Sjodahl was continued as editor and Adam L. Petersen as business manager. After the death of Adam L. Petersen, John S. Hansen became general manager of the four foreign papers, and still acts in that capacity (1930), while J. M. Sjodahl continues in his position as editorial

manager of the four papers, and editor-in-facto of "Utah Posten."

#### UTAH SOUTHERN RAILROAD

(The) was originally designed to run only from Salt Lake City to Payson, Utah Co., Utah, with a branch to the mouths of Big and Little Cottonwood canyons, a total of about 73 miles. The Utah Southern Railroad Company was organized Jan. 1, 1871, in Salt Lake City, with Wm. Jennings as president, and construction commenced May 1, 1871. The line was completed to Sandy Sept. 23, 1871; to Lehi Sept. 23, 1872; to Provo Nov. 25, 1873; to York, Juab Co., Feb. 16, 1875, and to Juab June 13, 1879.

An addition to the Utah Southern Railroad, known as the Utah Southern Railroad Extension, to connect Juab with Frisco, Beaver Co., Utah (137 miles), was commenced in 1879, the line from Juab to Deseret (now Oasis) being completed that year; from Deseret to Milford the line was completed in May, 1880, and from Milford to Frisco in June, 1880.

On July 1, 1881, the Utah Southern Railroad and the Utah Southern Extension became part of the Utah Central Railroad.

UTAH STAKE OF ZION consists of the Latter-day Saints residing in the central part of Utah County, Utah, with headquarters at Provo. It consists of the following wards: Bonneville, Manavu, Pioneer, Provo 1st, Provo 2nd, Provo 3rd, Provo 4th, Provo 5th, and Provo 6th. The bulk of the membership of the Utah Stake reside in the city of Provo, which, in point of population, is the third largest city in Utah.

A settlement of saints on the Provo River was commenced in the spring of 1849, in charge of John S. Higbee and, as other settlers joined these pioneers and spread out over the valley, a stake of Zion was organized March 19, 1851, named Provo Stake, which consisted of all the saints residing in the seven settlements in Utah Valley, namely, Fort Utah (Provo), Evansville (Lehi),

American Fork, Pleasant Grove, Springville, Spanish Fork and Peteetneet (Payson). Isaac Higbee was appointed to preside, with John Blackburn and Thomas Willis as his counselors.

The early settlers in Utah County were much troubled with Indian depredations during the years 1850-1857 and an efficient military organization, known as the Utah County Militia, was organized, which rendered efficient service in protecting the settlers. In 1852 Apostle George A. Smith was called by the authorities of the Church to locate at Provo and preside over the colony. He chose Isaac Higbee and Dominicus Carter as his counselors.

Utah County was organized March 3, 1852, and in time Provo Stake, which was co-extensive with the county, became known as Utah Stake. Soon after the creation of the county, another settlement, named Mountainville (later Alpine), was added to the seven settlements previously mentioned.

In 1867 a chapel, later known as the "Tabernacle", to be used for stake purposes, was erected on the southwest corner of Center and Main streets, Provo. The architecture of this building, by advice of Pres. Brigham Young, was designed with a view of preserving among the youth of Zion a sample of the kind of edifice in which many of their fathers and mothers, as members of the Presbyterian Church, worshipped before they heard the gospel.

In 1876 the Brigham Young Academy was opened in Provo, in a building erected for the purpose by Pres. Young on the northwest corner of Center and 3rd West streets, with Karl G. Maeser in charge. This school, which later became the Brigham Young University, has been the "alma mater" of many of the most famous men and women which the state of Utah has produced.

Provo, too, pioneered the state of Utah in the manufacture of woolen goods and many other home industries.

In 1877 there were in Utah Stake, besides the five wards of Provo, twelve

other wards, namely, Alpine, American Fork, Cedar Valley, Goshen, Lehi, Payson, Pleasant Grove, Salem, Santaquin, Spanish Fork, Spring Lake and Springville, and on June 2, 1877, these wards were organized as the Utah Stake of Zion, which stake was reorganized, or more fully and completely organized, on this occasion.

At a conference held in Provo Jan. 13, 1901, Utah Stake was divided, the north end of Utah County, including American Fork, Lehi, Pleasant Grove, Landon, Manilla, Alpine and Cedar Valley wards, being organized as the Alpine Stake, and the south end of the county, consisting of the Spanish Fork and Payson wards, Salem, Benjamin, Lake Shore, Leland, Santaquin and Goshen wards, and the Knightsville Branch, was organized as the Nebo Stake. This left Utah Stake (centrally located in the county) with the Provo and Springville wards, Lake View, Pleasant View, Mapleton, Timpanogos, Vineyard and Pleasant Valley wards.

At a quarterly conference of the Utah Stake held in Provo Nov. 23, 1924, the Utah Stake of Zion was divided and the four Springville wards, the Mapleton Ward, the Thistle and Soldier Summit branches were separated from the Utah Stake and organized as the Kolob Stake of Zion.

On account of the continual increase in population and the policy of the Church for smaller units, Utah Stake was again divided in 1929; the northern part, including Pleasant View, Grand View, Lake View, Edgemont, Timpanogos, Vineyard and Sharon wards, with a Church population of 3,022, was organized as the Sharon Stake, leaving Utah Stake with the following wards: Provo 1st, Provo 2nd, Provo 3rd, Provo 4th, Provo 5th, Provo 6th, Bonneville, Pioneer and Manavu wards, with a population of 9,207 members.

Following is a list of the principal officers of Utah Stake from the time of its organization as Provo Stake in 1851 to the present time: Presidents: Isaac Higbee, 1851-1852; George A.

Smith, 1852-1854; Isaac Higbee (2nd term), 1854-1855; James C. Snow, 1855-1858; Dominicus Carter (acting), 1858-1860; William Miller, 1860-1868; Abraham O. Smoot, 1868-1895 (died March 6, 1895); Edward Partridge, 1895-1900 (died Nov. 17, 1900); David John, 1901-1908; Joseph B. Keeler, 1908-1919, and Thomas N. Taylor, 1919-1930. First counselors: John Blackburn, 1851-1852; Isaac Higbee, 1852-1854; Dominicus Carter, 1855-1858; George W. Bean, 1860-1868; William Miller, 1868-Aug., 1875 (died); David John, 1877-1901; Joseph B. Keeler, 1901-1908; Lafayette Holbrook, 1908-1911, and J. Wm. Knight, 1911-1930. Second counselors: Thomas Willis, 1851-1852; Dominicus Carter, 1852-1854; James N. Jones, 1855-1860; Isaac Bullock, 1860-1868; Elijah F. Sheets, 1868-1873; Harvey H. Cluff, 1877-1892; Edward Partridge, 1892-1895; Reed Smoot, 1895-1900; Stephen L. Chipman, 1900-1901; Lafayette Holbrook, 1901-1908; J. Wm. Knight, 1908-1911; Amos N. Merrill, 1911-1919, and Simon P. Eggertsen, 1919-1930. Among the stake clerks may be mentioned Albert Jones, 1877-1884; James W. Bean, 1884-1900; Lars N. Nilson, 1900-1902, and Edward Henry Holt, 1902-1930.

**U T A H WESTERN RAILROAD** (The) was a line which operated between Salt Lake City and Tooele Valley. The Utah Western Railroad Company was incorporated under the general laws of the territory of Utah, June 15, 1874. Heber P. Kimball was general superintendent and manager of the line, which was opened for traffic from Salt Lake City to Black Rock, a pleasure resort on the shore of the Great Salt Lake, Jan. 10, 1875. For a few years a number of passengers and a considerable amount of freight was conveyed on the line from Salt Lake City to Chambers Station, at the foot of the Oquirrh Mountains, where it connected with stage lines to Tooele, Stockton, Ophir and Dry Canyon. Pres. Brigham Young became president of the company July 21, 1877, but his

death occurred a month later. On April 30, 1881, the property was transferred to the Utah and Nevada Railroad.

**UTAHN WARD**, Duchesne Stake, Duchesne Co., Utah, embraced the Latter-day Saints residing on the Duchesne River, above Duchesne. The center of the ward, where the ward house stood, is six miles north of Duchesne, and eight miles south of Talmage.

Soon after the opening of the Uintah Reservation in 1905, Elijah W. Mayhew and other L. D. S. settlers took up land on the Duchesne River about six miles north of Duchesne. The settlement was founded in 1906 by saints who were organized into a branch of the Church Dec. 17, 1911, with Levi C. White as presiding Elder. It was named the Point of Rocks Branch, but afterwards called Utahn. The original name, Point of Rocks, was suggested because of a point of rocks standing on the east side of the Duchesne River. The Utahn Branch was organized as the Utahn Ward June 30, 1918, with Levi C. White as Bishop, but the ward was disorganized Sept. 24, 1922, and its remaining members were transferred to the Duchesne Ward.

**UTRECHT CONFERENCE**, or District, of the Netherlands Mission, embraces that part of the Netherlands which comprises the provinces of Utrecht, Gelderland and Overysel, with headquarters in the city of Utrecht, which is situated in the midst of a fine agricultural district, 30 miles northeast of Rotterdam and 30 miles southeast of Amsterdam. It was originally known as the Arnhem Conference, which conference (which see) was organized in November, 1897, and continued till July 1, 1924, when its headquarters were removed from Arnhem to Utrecht, and its name changed. The total Church membership in the Utrecht District at the close of 1930 was 324, including 48 children.

## V

**VALLEJO BRANCH** of the California Mission consisted of the Latter-day Saints residing in the city of Vallejo, which is situated on the Napa River, in Solano County, California, opposite the Mare Island Navy Yard, about 24 miles by water northeast of San Francisco. Vallejo city had 14,476 inhabitants in 1930. The L. D. S. membership is about 150; meetings are held in the Masonic Temple at Vallejo.

The Vallejo Branch was organized about 1929 with Milando Mecham as presiding Elder; he was succeeded by Newell Standley, who in April, 1930, was succeeded by Thomas Hovgaard, who still acted Dec. 31, 1930

**VALVIEW WARD**, Teton Stake, Teton Co., Idaho, consisted of Latter-day Saints residing in that part of Teton Valley lying northeast of Clawson. It includes a hilly country and most of the people are engaged in dry-farming. The L. D. S. meeting house, a frame building, is situated about ten miles northeast of Driggs, or about four miles northeast of Clawson.

At a meeting held July 5, 1914, the northeast part of the Clawson Ward was organized into a branch of the Church named Valview, with Byron M. Anderson as presiding Elder. He was succeeded in 1917 by James M. Dunn, who presided until Aug. 19, 1917, when the Valview Branch was organized as a ward with Perry O. Hatch as Bishop. He presided until the spring of 1928, when the Valview Ward was disorganized and its remaining members were attached to Clawson Ward.

**VAVAU CONFERENCE** (The), or District, of the Tongan Mission, comprises the saints residing in the Vavau Archipelago, South Pacific Ocean, and at the close of 1930 the Vavau District had a total Church membership of 471, including 96 children.

**VENDSYSSEL CONFERENCE**, Danish Mission, consisted of the Latter-day Saints residing in the extreme

north part of North Jutland, Denmark. It was organized Aug. 14, 1852, and was for several years a most fruitful field for L. D. S. missionaries. Prior to the large emigration in 1862, there were about 700 members of the Church in the conference. No province in America or Europe has, in comparison to area and number of inhabitants, yielded so much good material to the Church as has the little province of Vendsyssel. In 1868 the Vendsyssel Conference was dissolved and its remaining membership added to the Aalborg Conference. Following are the names of branches which at different times constituted a part of the Vendsyssel Conference Taars, Jetzmark, Frederikshavn, Napstjert, Dronninglund, Harritslev, Mosbjerg, Gjøttrup Hjørring, Hørmested, Sindal, Mygdal, Elling, Albæk, Hune, Seridslev, Gjerum, Jerslev, Byrum, Skjæve, Ugilt, Voer, Brønderslev, Torslev, Hellevad, Idskov, and Veiby.

**VENICE WARD**, Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in a farming district situated on both sides of the Sevier River northwest of Glenwood. The center of the ward is a village about three miles northwest of Glenwood and 6 miles northeast of Richfield, the stake headquarters. Nearly all the people are farmers, who irrigate their orchards and farms from the Sevier River and Cove River. Meetings are held in a small brick building, formerly a school house, which stands on the east bank of the Sevier River. Within the limits of the ward is a fine modern school house.

William Wall was the first settler in that part of the Sevier Valley now included in the Venice Ward. He located on the bank of Cove River, about three-fourths of a mile east of the present village. He belonged to the Glenwood Ward for many years. In due course of time other settlers came and located at different points on both sides of the Sevier River. Being some distance from Glenwood, the people were

permitted to organize a local Sunday school, and the settlement was originally called Wallsville, honoring the first settler, William Wall. This name was used until the district was organized as the Venice Ward June 10, 1900, with Joseph Curtis Cowley as Bishop. The place was named after Venice in Italy. Bro. Cowley, who had presided as Bishop thirty years, still acted Dec. 31, 1930, on which date the Venice Ward had 310 members, including 75 children. The total population of the Venice Precinct was 307 in 1930.

**VERMILLION WARD**, North Sevier Stake, Sevier Co., Utah, consists of the Latter-day Saints residing in a scattered condition on the west side of the Sevier River in what is known as the Vermillion Precinct. Vermillion is named after a red sandstone mountain which was named Vermillion by Pres. Brigham Young on one of his visits to Sevier Valley. The center of the district, where the meeting house stands, is ten miles northeast of Richfield and nine miles southwest of Salina. Grain, especially oats, has been raised very successfully in that region.

Henry Nebeker located a land claim on the east side of the Sevier River in 1871, and Peter Gottfredson and Isaac Smith staked off claims on the west side of the river in 1874. Other settlers followed and a canal, nine miles long, was made and a dam built in the river. In 1876 the saints in the district were organized as the Vermillion Branch with Peter Gottfredson as president. This branch became a bishop's ward in 1877, with Peter Gottfredson as Bishop. He was succeeded in 1896 by Thomas Gledhill, who was succeeded in February, 1898, by Jacob Gottfredson, (appointed to act as presiding Elder), who in March, 1898, was succeeded in that position by Peter Gottfredson. Jacob Gottfredson was set apart as Bishop of the Vermillion Ward in 1899 and was succeeded in 1903 by John E. Gledhill, jun., who acted until 1908, when the ward was made part of the Sigurd Ward. Four years later (in 1912) the Vermillion Ward was again

organized with John Ivo Gledhill as Bishop. He acted until his death Aug. 1, 1917, and was succeeded by Eljah M. Jensen, who was succeeded in 1919 by Albert V. Thalman, who was succeeded in 1926 by Claud B. Payne, who presided Dec. 31, 1930, at which time the ward had a membership of 96, including 27 children. The Vermillion Precinct in 1930 had a population of 118. Vermillion Ward belonged to the Sevier Stake of Zion until 1921, when it became a part of the North Sevier Stake.

**VERMONT CONFERENCE**, or District, of the Canadian Mission, comprises the Latter-day Saints residing in the state of Vermont, U. S. A. There are branches of the Church in Burlington and Barre.

The state of Vermont is referred to as the "First Born State" on account of it being the 14th State of the American Union, or the first received after the union of the original thirteen states. Statehood was granted to Vermont March 4, 1791. In 1882 the manufacture or sale of intoxicants was prohibited in Vermont. The area of Vermont is 9,124 square miles. The population of the state was 280,652 in 1830; 291,948 in 1840; 314,120 in 1850; 315,098 in 1860; 330,551 in 1870; 332,286 in 1880; 332,422 in 1890; 343,641 in 1900; 355,956 in 1910; 352,428 in 1920, and 359,611 in 1930.

The state of Vermont is the birthplace of the Prophet Joseph Smith, who was born at Sharon, Windsor Co., Dec. 23, 1805. Oliver Cowdrey, Brigham Young, Heber C. Kimball, Erastus Snow, and many other prominent leaders of the Church were natives of Vermont.

Elder Jared Carter was the first Latter-day Saint who introduced the fullness of the gospel into the state of Vermont in 1831. He met with great success and baptized 27 converts in Benson, Rutland Co., and witnessed many manifestations of the spirit in regard to healing. Before leaving, he organized a branch of the Church at Benson.

The following year (1832) Elders Orson Pratt and Lyman E. Johnson labored in Charleston, Vermont, and baptized 14 converts, among them being Winslow Farr, William Snow and Zerrubbabel Snow. In 1832, also, Jared Carter was assisted by his brother Simeon, and at the close of the year 1832 it was reported that more than one hundred persons had been brought into the Church through their instrumentality in Vermont. A branch of the Church was raised up in Charleston.

In 1843 the Prophet Joseph Smith addressed an appeal to "The Green Mountain Boys" of his native state to assist in obtaining redress for the wrongs done to the saints in Missouri.

At the time of the martyrdom of the Prophet Joseph Smith, June 27, 1844, Elders Erastus Snow and William Hyde were laboring in the vicinity of Woodstock, Windsor Co., Vermont, but immediately upon hearing of the tragedy in Carthage, returned to Nauvoo, Ill.

In contemplation of a migration westward to the Rocky Mountains, the saints from the Eastern States, including a number from Vermont, gathered in large numbers to the western part of Iowa in 1846, and later to the territory of Utah, so that most of the branches of the Church, which had been raised up by the early missionaries in Vermont, were broken up.

For many years the L. D. S. missionaries laboring in Vermont were under the jurisdiction of the presidency of the Eastern States Mission, but in 1927 Vermont was transferred to the Canadian Mission.

**VERNAL**, the county seat of Uintah County, Utah, and the headquarters of the Uintah Stake, is located on the Ashley Fork of Green River, in Ashley Valley, 120 miles southwest of Carter, the nearest station on the Union Pacific Railroad, 160 miles by nearest road east of Heber City, Wasatch Co., and about 200 miles by nearest road southeast of Salt Lake City.

The actual settlement of Ashley



Valley was commenced in 1877, although exploring parties, sent out by the Church in search of sites for settlements, had passed through it much earlier. A settlement known as Ashley Center was established in 1878, with Jeremiah Hatch as president. Two other settlements were also established about the same time, namely, Mountain Dell on Dry Creek and Incline (later Jensen) on Green River. Thomas Bingham, sen., presided over the whole valley, under the direction of the presidency of the Wasatch Stake, Ashley Valley being at that time in Wasatch County, Utah. In 1880 the eastern part of Wasatch County, including Ashley Valley, was organized as Uintah County. On May 1, 1883, Jeremiah Hatch was set apart as Bishop of the Ashley Center Ward, then organized. On July 11, 1886, the Uintah Stake of Zion was partly organized. A more complete organization was effected May 9, 1887. On that date Jeremiah Hatch, being called into the High Council, was succeeded as Bishop of Ashley Center by George Freestone. This year a stake tabernacle, to be used also as a meeting house for the Ashley Center Ward, was erected. On Dec. 17, 1893, the name of Ashley Center Ward was changed to Vernal. On July 24, 1898, Bishop Freestone was succeeded by John N. Davis, who presided until Oct. 29, 1909, when Vernal Ward was divided into two wards, namely, the Vernal 1st and the Vernal 2nd wards. On Dec. 31, 1930, the total membership of the two Vernal wards was 1,397, including 256 children. The total population of the Vernal Precinct in 1930 was 2,344, of whom 1,144 resided in the town of Vernal.

**VERNAL 1ST WARD**, Uintah Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in the north part of the city of Vernal, or all that part lying north of Uintah Avenue and vicinity.

The Vernal 1st Ward was organized Oct. 29, 1909, with John N. Davis (who since 1898 had acted as Bishop of Vernal Ward) as Bishop. He was suc-

ceeded in 1910 by Hyrum B. Calder. On Jan. 24, 1915, the area of Vernal 1st Ward was diminished by the organization of the northern part of the Vernal 1st Ward as the Ashley Ward, Ashley Creek being made the south boundary of the new ward. Bishop Calder was succeeded in 1927 by James H. Wallis, who presided over the ward Dec. 31, 1930, on which date it had 671 members, including 109 children. Under the administration of Bishop Wallis a ward chapel, a fine brick building, was erected, at a cost of \$50,000, in the Vernal 1st Ward, on the corner of 1st North and 2nd West streets of Vernal, facing south and west.

**VERNAL 2ND WARD**, Uintah Stake, Uintah Co., Utah, consists of the Latter-day Saints residing in the south part of the city of Vernal, or all that part lying south of Uintah Avenue, and vicinity. The meeting house is a substantial rock building with an auditorium having a seating capacity of 500 people. It was completed in 1919, at a cost of \$48,000.

Vernal 2nd Ward was organized Oct. 29, 1909, with David Bennion as Bishop. Being called into the presidency of Uintah Stake, Bishop David Bennion was succeeded as Bishop of Vernal 2nd Ward in 1910 by Fred G. Bingham, who was succeeded in 1911 by George E. Wilkins, who was succeeded in 1927 by A. Theodore Johnson, who on Nov. 9, 1930, was succeeded by J. Clive Davis, who presided Dec. 31, 1930, on which date the ward had 726 members, including 147 children.

**VERNON WARD**, Saint Johns Stake, Apache Co., Arizona, consists of Latter-day Saints residing in a dry farming district near the foot of the White Mountains, bordering the edge of the timber-covered hills. The center of the ward is a small hamlet situated 18 miles southwest of Concho, and 33 miles southwest by roundabout road from St. Johns, the headquarters of the St. Johns Stake of Zion. The population of the Vernon district is about evenly divided between Latter-day Saints and non-Mormons. In the vil-

lage of Vernon there is a school house, two small stores, a post office and a few private residences. The majority of the people reside upon their respective homesteads in the surrounding country.

Vernon was first settled about 1890 by L. D. S. families from Snowflake, Arizona, who came in search of homes, prepared for dry farming and stock-raising, they located at different points at the foot of White Mountain at the edge of the timber. Up to 1917 the saints at Vernon belonged to the Hunt Ward, but when that ward was discontinued in 1917, a new ward was organized at Vernon to include the former members of the Church residing at Hunt and Concho, with Francis Marion Whiting, jun, as Bishop. He was succeeded by Charles Whiting, jun., who presided Dec. 31, 1930. On that date the Vernon Ward had 117 members, including 27 children. The total population of the Vernon Precinct was 142 in 1930. There are five post offices and five precincts within the limits of the Vernon Ward.

**VERNON WARD, Tooele Stake,** Tooele Co., Utah, consists of the Latter-day Saints residing in the south end of Rush Valley, including the village of Vernon, where the majority of the people live in the village and the rest on their farms. Vernon is pleasantly situated on Vernon Creek, 33 miles southwest of Tooele city, the headquarters of the Tooele Stake and 20 miles south of St. John. The village is the center of a large tract of semi-arid country, yet dry-farming is practiced quite successfully. There are a number of comfortable private dwellings at Vernon.

Vernon and the stream of water on which it is located derived their names from the circumstance that a man by the name of Joseph Vernon, a member of the Church, was killed by an Indian on the creek while cooking by his campfire in 1858, about half a mile southwest of the present Vernon center. The first settlers at Vernon were Lars Larsen, Andrew Hokansen

and Fred Hansen, who in April, 1862, located farms on the rich bottoms of Vernon Creek, but at first they built their houses for better protection against the Indians at Henry J. Faust's mail station on the overland road, four miles northeast from their farms. Other settlers moved in during the following years, and these first Latter-day Saint settlers at Vernon were organized as a branch of the Church in 1863, with Lars Larsen as presiding Elder. Brother Larsen was succeeded in 1864 by Eric Anderson, who in 1865 was succeeded by Eric J. Pehison, who in 1869 was succeeded by Samuel R. Bennion, who in 1872 was succeeded by Hyrum Bennion, who in 1875 was succeeded by John C. Sharp, who presided until June 24, 1877, when the Tooele Stake of Zion was organized and the Vernon Branch became a regular bishop's ward with John C. Sharp as Bishop. He was succeeded in 1900 by Israel Bennion, who in 1915 was succeeded by John Fredrickson, who in 1923 was succeeded by Joseph J. Fredrickson, who presided Dec. 31, 1930. On that date the Vernon Ward had 168 members, including 47 children. The total population of the Vernon Precinct was 341 in 1930.

**VEYO WARD, St. George Stake,** Washington Co., Utah, consists of the Latter-day Saints residing in a scattered settlement on Santa Clara Creek, about six miles north or northeast of Gunlock, and 23 miles by road northwest of St. George. It is a farming settlement consisting of eighteen families of saints, who irrigate their gardens and farms from the Santa Clara Creek.

Veyo Ward is an outgrowth of Gunlock Ward and the Chadburn Branch. James L. Bunker was among the first settlers who located a farm on the Santa Clara Creek in that part of the country now included in the Veyo Ward, which ward was organized April 24, 1918, with James L. Bunker (who had acted as second counselor to Bishop Hunt of Gunlock) as Bishop. He was succeeded in 1924 by Benjamin

Roe Chadburn, who presided Dec. 31, 1930, on which date the Veyo Ward had 100 members, including 27 children. The Veyo Precinct had a total population of 167 in 1930.

**VICTOR WARD**, Emery Stake, Emery Co., Utah, consists of the Latter-day Saints residing in a valley about ten miles northeast of Cleveland, 13 miles northeast of Huntington, 20 miles northeast of Castle Dale, and 15 miles southeast of Price. The farmers of Victor rely mainly upon a reservoir which is fed by high water from Huntington Creek, and flood water from the Washboard Flats. The reservoir covers about two square miles and owes its existence to a dam built by the settlers, 150 yards long and nearly 25 feet high. As the lake water is not good, owing to drainage from the alkali lands, most of the people of Victor haul water for culinary purposes from Cleveland.

Among the Latter-day Saints who were seeking homes in Emery County were Samuel and Thomas Wells, who in April, 1885, laid claim to some land lying east of Cleveland. A few other settlers joined the first arrivals and laid the foundation for a little settlement called Desert Lake, belonging to the Cleveland Ward. In 1896 the dam, which had been constructed at Desert Lake, broke, on which occasion some of the people had a narrow escape from drowning. The settlers later lost several other dams, but in 1896-1897 the brethren, assisted by the Church, built a dam more solid than before. In the meantime a school house was erected at Desert Lake. Samuel Wells presided over the settlement about six years, from 1896 to 1902, when he was succeeded by James Bradley, who presided until the Desert Lake Branch was organized as a ward March 9, 1904, with Manassa J. Blackburn as Bishop. Brother Blackburn was succeeded in 1906 by Henry G. Mills, who in 1918 was succeeded by Thomas Wells, who on March 23, 1930, was succeeded by Thomas M. Wells, who acted Dec. 31, 1930. On that date the

Church membership of the Victor Ward was 55, including 28 children. The total population of the Desert Lake Precinct, which includes the Victor Ward, was 178 in 1930.

In 1908 the saints of Victor changed their place of holding meetings from Desert Lake to a new townsite, where a school house was built in 1910. The old townsite known as Desert Lake was washed away in part by floods caused by the breaking of dams. The name of the ward was changed from Desert Lake to that of Victor in 1914. A post office of that name had been established in 1912.

**VICTOR WARD**, Teton Stake, Teton Co., Idaho, consists of the Latter-day Saints residing in the extreme south end of the Teton Valley, or in a tract of country extending about seven miles from east to west and  $3\frac{1}{2}$  miles from north to south, bordering on mountains east, south and west, with farming lands on both sides of Trail Creek. The soil of the Victor Ward generally is classed as the best in the Teton Valley, and only a small part of the people reside on the townsite. Victor is the terminus of the Teton Basin branch of the Oregon Short Line Railroad, eight miles due south of Driggs, the headquarters of the stake.

Among the first Latter-day Saints who located in the Victor Ward was Nahum Curtis, who, with others, arrived in the Teton Valley in the spring of 1889 and located early in May at different points on the south side of Trail Creek. Only five families spent the winter of 1889-1890 in that section of the valley. A few non-Mormons had previously located in the neighborhood. A number of other Mormon families arrived in 1890. These first L. D. S. settlers attended meetings in the Aline Ward, but later in 1890 a regular branch organization was effected on Trail Creek, called Alpine, with Hyrum L. Curtis as president. He was succeeded in that capacity in 1891 by Frank William Carson, who presided until Aug. 7, 1892, when the Alpine Branch was organized as a

ward called the Raymond Ward, with David Raymond Sinclair as Bishop. The ward was named in his honor. The townsite of Raymond was surveyed in 1895 and a meeting house built in 1896. The name of the ward was changed to Victor, honoring George W. Victor, who was carrying the mail from Victor to Jackson Hole, Wyoming. When the Teton Stake was organized Sept. 2, 1901, Bishop David R. Sinclair was succeeded by Nahum B. Curtis, who in 1913 was succeeded by Joseph A. Johnson, who in 1916 was succeeded by Stephen Hutchins, who in 1920 was succeeded by Joshua A. Brower, who in 1925 was succeeded by Clarence L. Stephens, who in 1927 was succeeded by Edwin M. Kearsley, who presided Dec. 31, 1930. On that date the Victor Ward had 495 members, including 125 children. The total population of the Victor Precinct was 624 in 1930, of which 250 resided in the village of Victor.

**VICTORIA CONFERENCE**, or District, of the Australian Mission, comprises the Latter-day Saints living in the province of Victoria in southeast Australia, with headquarters at Melbourne. The total membership of the district was 245 on Dec. 31, 1930, including 38 children.

**VIENNA CONFERENCE**, or District, German-Austrian Mission, consists of Latter-day Saints residing in the great city of Vienna, the capital of Austria, and vicinity. The district on Dec. 31, 1930, contained 261 members, including 37 children. There are four branches in the district, namely, Hagg, Linz, Salzburg and Vienna.

**VIEW WARD**, Burley Stake, Cassia Co., Idaho, consists of the Latter-day Saints residing in a farming district (formerly known as Mountain View), located in Goose Creek Valley, about 12 miles southeast of Burley. The meeting house is located in the open country, not far from the Albion Mountains, and about seven miles west of Albion.

Among the first settlers in that part of Goose Creek Valley, now included

in View Ward, were a number of Latter-day Saints who experimented in dry farming and were connected with the Oakley Ward before the founding of Burley. On April 17, 1910, the saints at Mountain View were organized as Mountain View Ward with Jesse C. Reeder as Bishop. He was succeeded in 1916 by Angus C. Woodberry, who was succeeded in 1919 by Charles S. Wood, who was succeeded in 1925 by Levi H. Draney, who was succeeded in 1928 by John W. Patterson, who presided Dec. 31, 1930, at which time the ward had a membership of 472, including 114 children. View Ward (as it became known later) belonged to the Cassia Stake at the time of its organization and became a part of the Burley Stake in 1919.

**VINEYARD WARD**, Sharon Stake, Utah Co., Utah, includes a farming district bounded on the north by the Windsor Ward of the Timpanogos Stake, east by the Sharon and Timpanogos wards, south by the Lake View Ward, and west by the Utah Lake. Near the center of the ward stands a fine brick meeting house, erected in 1906, at a cost of \$4,000. This house is seven miles northwest of Provo, or four and a half miles south of Pleasant Grove, and is on the west side of the lower county road. From the meeting house the ward extends north two miles and south one and a half miles.

Vineyard Ward is an outgrowth of the Lake View Ward, and was organized Dec. 24, 1899, with William D. Lewis as Bishop; he was succeeded in 1904 by George M. Smoot, who in 1908 was succeeded by Joseph O. Stone, who in 1913 was succeeded by William Varley, jun., who in 1920 was succeeded by Samuel H. Blake, who in 1929 was succeeded by Victor M. Anderson, who acted as Bishop Dec. 31, 1930. On that date the Vineyard Ward had 467 members, including 107 children. Vineyard Precinct had 398 inhabitants in 1900, and 543 in 1930.

**VIRDEN WARD**, St. Joseph Stake, Hidalgo Co., New Mexico, consists of

the Latter-day Saints residing in the village of Virden and vicinity. This village is situated on the north bank of the upper Gila River, in the midst of a farming district, 8 miles by nearest road southeast of Duncan, Arizona, 6 miles south southeast of Franklin, the only other Mormon town on the upper Gila, and 54 miles east southeast of Thatcher, the headquarters of the St. Joseph Stake of Zion.

The first settlers in that part of the country now included in the Virden Ward were non-Mormon ranchmen. Among the early L. D. S. settlers who located in the Virden district were exiles from Colonia Diaz and other colonies in Mexico, who had to leave their homes in these colonies on account of the rebellion in Mexico in 1912. The first of these exiles arrived in Virden in March, 1915, and a number of them purchased the so-called Gila Ranch property, consisting of 825 acres of land, for \$50,000. These saints were organized into a branch of the Church Dec. 29, 1915, called the Virden Branch (with Peter Mortensen as presiding Elder), honoring a Mr. Virden, the president of the Gila Ranch Company who had treated the brethren well from the beginning. The Virden Branch was organized as a ward June 17, 1916, with Willard E. Jones as Bishop. He was succeeded in 1926 by Junius E. Payne, who acted Dec. 31, 1930. On that date the Virden Ward had 455 members, including 110 children. The total population of Virden Precinct was 628 in 1930; of these 196 resided in the village of Virden.

**VIRGIN WARD**, Zion Park Stake, Washington Co., Utah, consists of Latter-day Saints residing in the town of Virgin, located on the north side of the Rio Virgen, just below the point where North Creek unites with the main stream, ten miles below or northwest of Rockville, six miles east of Hurricane, the headquarters of the Zion Park Stake, 33 miles northeast of St. George, and 35 miles southwest of Cedar City, the nearest railroad station.

Nephi Johnson visited the site of Virgin in December, 1858, and commenced work, together with other settlers. They surveyed an irrigation canal and a townsite, and Nephi Johnson was appointed president of the settlement, which was attached to the Harmony Ward. About seventy acres of land were cultivated in 1859, and during the winter of 1859-1860 the town plot was fenced. Other settlers arrived, and machinery for spinning cotton was purchased. Nephi Johnson presided until 1868, when the Virgin Branch was organized as the Virgin Ward, with John Parker as Bishop. He was succeeded in 1886 by Leroy W. Beebe, who in 1905 was succeeded by Samuel Isom, who in 1907 was succeeded by James Jeppson, who presided until 1910, when the ward organization was temporarily suspended and Virgin made a branch of the Hurricane Ward. Thus it remained until 1916, when the Virgin Ward was reorganized with Samuel S. Bradshaw as Bishop. He was succeeded in 1917 by Sylvester Earl, who in 1928 was succeeded by Alma E. Flanagan, who presided Dec. 31, 1930. On that date the Virgin Ward had 161 members, including 41 children. The total population of the Virgin Precinct was 202 in 1930.

**VIRGINIA** is one of the original thirteen states of the American Union. It was the first settled by the English and is called the "Mother of States" and the "Old Dominion." In the struggle for independence, Virginia was recognized as the leading power against England. The area of the state of Virginia is 40,262 square miles. The population of the state was 1,211,405 in 1830; 1,239,797 in 1840; 1,421,661 in 1850; 1,596,318 in 1860; 1,225,163 in 1870; 1,512,565 in 1880; 1,655,980 in 1890; 1,854,184 in 1900; 2,061,612 in 1910; 2,309,187 in 1920, and 2,421,851 in 1930.

Missionary work in the state of Virginia was commenced as early as 1832, but it was confined to that part of the state which later became West

Virginia. (See West Virginia.) Under date of Dec. 15, 1840, Elder Jedediah M. Grant wrote that he and his brother Joshua had been laboring during the past seventeen months in North Carolina and in Patrick, Grayson, Wythe, Smyth and Washington counties in Virginia, and that they had raised up a branch of 80 members in Rich Valley, Smyth Co. Other missionaries followed, and in September, 1842, three more branches of the Church, namely, Little Nauvoo (Wythe Co.), with 31 members, Rich Valley (Smyth Co.), with 24 members, and Burkes Garden (Tazewell Co.), with 60 members, were reported. Several converts from these and other branches in Virginia migrated to Nauvoo, Ill.

After the saints from Illinois had migrated westward and the headquarters of the Church had been moved to the Rocky Mountains, most of the faithful saints in Virginia came west, and the early branches of the Church in that state were nearly all discontinued.

In 1870 active missionary work was recommenced in Virginia with considerable success. For many years Virginia was a part of the Southern States Mission, but in 1929 it was transferred to the newly organized East Central States Mission, to which it still belongs.

**VIRGINIA CONFERENCE**, or District, of the Eastern States Mission, embraces the Latter-day Saints residing in the state of Virginia, which on Dec. 31, 1930, had a total membership of 2,267, including 325 children. There were four branches of the Church in the state, namely, Danville, Norfolk, Richmond and Roanoke, and, besides, Sunday schools at Mt. Lake, Petersburg, Portsmouth, Scholfield, Vinton and Oilville.

**VIRGINIA WARD**, Los Angeles Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in Virginia City, which was a suburb of Long Beach, but later was made a part of the municipality of

Long Beach. It was known as North Long Beach, but the ward retained the name of Virginia.

The Latter-day Saints residing in Virginia City were organized into a branch of the Church Jan. 13, 1924, with Walter R. Sant as presiding Elder. This branch was organized as the Virginia Ward Dec. 14, 1924, with William N. Herrick as Bishop. He was succeeded in 1925 by Virgil H. Sponberg, who acted as Bishop Dec. 31, 1930, on which date the membership of the Virginia Ward was 414, including 102 children.

An amusement hall, which was also used for meetings, was erected in the Virginia Ward in 1925, being dedicated Jan. 10, 1926. It is a frame building with a seating capacity of 200, and is located on the corner of Plymouth and Elm streets, in North Long Beach, about five miles north of the center of Long Beach. Later this building was remodeled and a large, beautiful chapel erected, which contains an auditorium seating 500 people; it also contains a bishop's office, a Relief Society room, with kitchen, a recreation hall, baptismal font, scout room and a number of class rooms.

**VIRGINIA WARD**, Portneuf Stake, Bannock Co., Idaho, consists of Latter-day Saints residing in that part of Marsh Valley which extends north to the McCammon Ward, east to the mountains, and south to Cambridge Ward. The center of the ward is the village of Virginia, a station on the Oregon Short Line Railroad, situated in the open valley, 6 miles north of Downey, and 12 miles south of McCammon. Nearly all the inhabitants of the ward are Latter-day Saints.

William A. Tillotson was the first settler in that part of Marsh Valley, now included in the Virginia Ward. He kept a station on Sage Creek, about one mile east of the present village of Virginia, before the railroad was built through Marsh Valley. Only four families of saints resided in that locality in 1893, and these first saints attended meetings in Cambridge, which at an

early day was called Nine Mile Creek. In February, 1912 a branch of the Church, belonging to the Cambridge Ward, was organized with James Solomon Whittaker as presiding Elder, in what is now the Virginia district, but then known as North Cambridge. This branch was organized as a ward June 13, 1915, with Jesse S. Richards as Bishop. He was succeeded in 1919 by Erik W. Olsen, who presided Dec. 31, 1930. On that date the Virginia Ward had 214 members, including 48 children.

## W

**WAIKATO CONFERENCE**, or District, of the New Zealand Mission, embraces all that part of the North Island of New Zealand lying immediately south of Auckland. The south end of the district embraces the so-called "King Country." It was organized Dec. 31, 1882. The total Church membership in the district at the close of 1930 was 985, including 222 children.

**WAIRARAPA CONFERENCE**, or District, of the New Zealand Mission, embraces all that part of the North Island of New Zealand lying east of the Tararua Range of Mountains on the south end of the island and northward as far as Woodville. It includes the famous Wairarapa Valley, one of the finest valleys in New Zealand. The total Church membership of the Wairarapa District (organized Feb. 4, 1888) was 456 at the close of 1930, including 134 children.

**WAIRAU CONFERENCE**, or District, of the New Zealand Mission, consists of the Latter-day Saints residing on the north end of the South Island, New Zealand, or the Marlborough and Nelson provincial districts. The district receives its name from the great Wairau Valley which extends inland for about 100 miles. The Wairau District had a membership of 156 in 1930, including 36 children. It was first organized April 9, 1893

**WALES WARD**, Moroni Stake, Sanpete Co., Utah, embraces the little settlement of Wales, situated on the west side of Sanpete Valley, near the base of the mountains, a short distance west of the Sanpitch River. It consists of an agricultural district, while some of the inhabitants are engaged in coal mining. Wales is five miles southwest of Moroni and 18 miles north of Manti, the county seat.

In 1864, at a conference held at Fort Ephraim, attended by Pres. Brigham Young, an Indian walked up to the stand and showed Pres. Young a black lump, claiming that it would burn. This led to the discovery of coal on the west side of Sanpete Valley near the present site of Wales, and a settlement was founded there in 1869 by John E. Reese and others. They were Welsh people who had been engaged in coal mining in Wales, and the mining of coal by them was soon commenced, which industry has been carried on to a limited extent ever since. John E. Reese was the first Bishop in Wales, the saints there being organized as a ward when the Sanpete Stake was organized in 1877. He was succeeded in 1903 by William R. Davis, who in 1925 was succeeded by Fred R. Major, who in 1929 was succeeded by Søren Jacobsen, who acted as Bishop Dec. 31, 1930, on which date the Wales Ward had a membership of 281, including 48 children. The total population of the Wales Precinct was 270 in 1930.

**WALKER WAR.** A Ute chief named Wahker, or Walker, had previously threatened the settlers in Utah County. In 1854 an Indian squaw visited the cabin of James Ivie of Springville and traded three trout for some flour. But the woman's husband was angry that she had not made a better bargain and began to abuse her. Bro. Ivie interfered and struck the Indian a blow which felled him to the ground and soon afterwards the Indian died. Trouble with the Indians ensued, and they demanded that Ivie should be de-

livered to them. This the settlers refused to do, and raids were then made by Chief Walker and his band upon various settlements in southern Utah, which caused the deaths of at least nineteen of the settlers. Peace was finally restored.

The Chief, Joseph Walker, was born near the site of the later town of Spanish Fork, Utah, about 1808. When he was 20 years of age a portion of his tribe joined the Shoshones. This his father and a number of others of the tribe were unwilling to do, and as a result, Walker's father was shot in the back while he was seated smoking his pipe. In retaliation Walker and his brother, Arrapeen, shot four of the Shoshones and Walker took charge of his tribe as its acknowledged chief.

In the fall of 1849 Apostle Parley P. Pratt and Elders Dan Jones and Dimick B. Huntington visited Walker's camp, at his request. At that time many of the tribe were sick and when the Elders laid hands upon them some received their health. While visiting Pres. Brigham Young in Salt Lake City in June, 1851, Walker, his brother Arrapeen, and two other Indian chiefs were ordained Elders, having previously been baptized members of the Church. It was Walker's boast that he had never shed the blood of a white man, but he was a man of fiery and warlike nature and the Walker Indian War in 1853 and 1854 caused the massacre of at least nineteen of the settlers in southern Utah. In 1854, just previous to his death on Jan. 29, 1855, Walker made his peace with Pres. Brigham Young and a letter from Pres. Young, which he prized very highly, was buried with him. He was succeeded as chief of his tribe by his brother Arrapeen. (See *Route from Liverpool to Great Salt Lake Valley* by Linford, p. 105.)

**WALLSBURG WARD**, Wasatch Co., Utah, consists of the Latter-day Saints residing in the agricultural town of Wallsburg, which is situated in the

so-called Round Valley, 13 miles by road south of Heber, the county seat and stake headquarters, 25 miles northeast of Provo, and 60 miles by nearest road southeast of Salt Lake City. Nearly all the people of Wallsburg are L. D. S. farmers and stock-raisers. Round Valley (called Shu-ab by the Indians, meaning a little warm) is situated in the Wasatch Range of Mountains; a low range separates it from Provo Valley proper. Round valleys are numerous in the upper system of the Wasatch Mountains, and this particular round valley, in which Wallsburg is located, is about eight miles long from southeast to northwest. The climate is warmer and the snowfall less than in Provo Valley. The village of Wallsburg is situated near the center of the valley and about two-thirds of the people reside in the town and the rest on their farms. Round Valley Creek rises in the mountains southeast, and its headwaters drain the north and west slopes of the so-called Strawberry Peak. The village of Wallsburg is located in a sort of cove and the town survey consists of blocks, 24 rods square, with four lots in each block.

Round Valley was used as a grazing country for the inhabitants of Utah Valley for a number of years, stock from the lower settlements in said valley being driven up into Round Valley to graze during the summer season. Government cattle belonging to Camp Floyd were taken into the valley as early as 1861, but no permanent settlement was made in Round Valley until Sept. 30, 1862, when William M. Wall arrived there with his family. Other families who followed soon afterwards located on the creek where Wallsburg now stands, and raised a small crop that year (1862). Because of supposed danger from Indians and from other causes, the settlement was temporarily vacated in 1862, but was permanently resettled in 1864, and named Wallsburg in honor of William M. Wall, the first settler in the valley.



Enock Gurr was the first presiding Elder at Wallsburg, being appointed to that position in the fall of 1864. He was succeeded in 1865 by Edward Stock, who in 1867 was succeeded by William M. Wall, who died Sept. 19, 1869. John C. Parcell succeeded him as presiding Elder pro tem. Later, about 1870, Wm. E. Nuttall, who had acted as Bishop of the Provo 3rd Ward, arrived in Wallsburg and presided there until July 15, 1877, when Wallsburg was organized as a regular bishop's ward with William E. Nuttall as Bishop. He was succeeded in 1886 by Francis Kirkby (presiding Elder), who in 1887 was succeeded by Franklin Fraughton (Bishop), who in 1903 was succeeded by George Peter Garff, who in 1912 was succeeded by William Price Fullmer, jun., who in 1916 was succeeded by George A. Gardner, who presided Dec. 31, 1930. On that date the Wallsburg Ward had 351 members, including 55 children. The total population of the Wallsburg Precinct was 367 in 1930, of which 240 resided in the town of Wallsburg.

**WALNUT GROVE BRANCH,** St Johns Stake, Apache Co., Arizona, was a small settlement of saints consisting of about five families residing on the Little Colorado River, about 20 miles south of St Johns, (to which ward the families belonged), and 15 miles north of the present Eagar.

The little valley (2½ miles long by one-half mile wide) was settled by Latter-day Saints in 1880. They were organized into a branch of the Church in the early part of 1882 with James W. Wilkins as presiding Elder. He was succeeded in 1886 by James Moroni Richie, who presided a short time only, but in the spring of 1893 William H. Sherwood was appointed to preside. In 1894 there were still five Mormon families and about a dozen Mexican families residing at Walnut Grove, but soon afterwards the branch ceased to exist. For some time there was no Church organization, but later John

W. Sherwood presided over the few families left and kept a good Sunday school running. In 1930 there were still half a dozen families at Walnut Grove belonging to the St. Johns Ward.

**WANDAMERE WARD,** Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake County, Utah, which is bounded on the north by 27th South St. (or Nibley Park and Forest Dale wards), east by 8th East St. (or Hillcrest Ward), south by 33rd South St., from 4th to 5th East streets, and by Scott Avenue from 7th to 8th East streets (or Mill Creek Ward), and west by 4th East St. (or Central Park and Miller wards).

Wandamere Ward, an outgrowth of Forest Dale, Miller and Wilford wards, was organized May 12, 1918, with Arthur T. Shurtleff as Bishop, who acted in that capacity Dec. 31, 1930. The ward was named on account of a pleasure resort of that name being within the limits of the ward. Wandamere Park, known for many years as Calder's Park, was opened in 1907 as a recreation center, under the auspices of the Mutual Improvement Associations of the four Salt Lake City stakes and the name Wandamere (meaning beautiful lake) was suggested by Pres. Nephi L. Morris of the Salt Lake Stake. The park was later purchased by Presiding Bishop Charles W. Nibley and presented to Salt Lake City as a golf center in 1922. It is now known as Nibley Park.

When first organized, the saints of Wandamere Ward met for worship in the Granite High School, but a fine building site was purchased on 7th East St., on which a modern chapel, with an auditorium capable of seating 350 people, was erected in 1919. When first organized, Wandamere Ward belonged to Granite Stake, but became a part of Grant Stake in 1924. On Dec. 31, 1930, the ward had 839 members, including 229 children.

**WANSHIP WARD,** Summit Stake, Summit Co., Utah, consists of the Lat-

ter-day Saints residing in the village of Wanship and some scattered members of the Church residing in the vicinity on both sides of Weber River. The village, situated on Silver Creek at the junction of that stream and Weber River, is eight miles south of Coalville, the stake headquarters. Adjoining the L. D. S. meeting house there is an amusement hall, a frame structure, also owned by the ward. Wanship was named in honor of an Indian chief of that name.

Stephen Nixon was the first settler in the district, which later became the village of Wanship. He and his daughter Margaret and a man named Henry Roper spent the winter of 1859-1860 there. In the fall of 1861 Pres. Daniel H. Wells started work on a wagon road following Silver Creek, but it was washed away the following spring and another road was then constructed higher up the mountain side. In 1861 a mail station was established at Wanship for Gilmer and Salisbury, contractors, and a regular post office was opened there in 1864 with Stephen Nixon as postmaster. Stephen Nixon was also the first presiding Elder of the settlement. He was succeeded in 1865 by George G. Snyder, who was succeeded in 1874 by Henry Reynolds, who was succeeded in 1875 by Jared C. Roundy, who was ordained a Bishop to preside over the Wanship Ward, organized July 9, 1877. He was succeeded in 1885 by Ebenezer Russell Young, who was succeeded in 1901 by Frank D. Hixon, who was succeeded in 1921 by Ezra Finch Robertson, who presided Dec. 31, 1930, on which date the ward had a membership of 177, including 41 children. The total population of the Wanship Precinct in 1930 was 205.

**WAPELLO WARD**, Blackfoot Stake, Bingham Co., Idaho, consists of the Latter-day Saints residing at Wapello, a station on the Oregon Short Line Railroad, located six miles northeast of Blackfoot and 20 miles southwest of Idaho Falls.

Wapello Ward, an outgrowth of the Kimball Ward (Shelley Stake), was organized Aug. 7, 1910. As early as 1894, Gottfred Malm and others took up homesteads in the locality and a Sunday school was organized with Gottfred Malm as superintendent. In 1909 Bro Malm and others arranged for the purchase of some school lands, upon which a townsite was surveyed and named Wapello after an Indian by that name. The district was within the limits of the Kimball Ward, but on Aug. 7, 1910, the Kimball Ward was divided, and Wapello organized as a separate ward with Christopher A. Merkley (released as Bishop of Kimball Ward) as Bishop. Bishop Merkley was succeeded in June, 1915, by George T. Marshall, who acted as presiding Elder until August, 1915, when he was succeeded as Bishop by Ezra S. Buchanan, who was succeeded in 1916 by Elbert V. Call, who was succeeded in 1920 by Ray E. Merkley, who was succeeded in 1926 by Peter J. Williams, who presided Dec. 31, 1930. On that date the Wapello Ward had 365 members, including 67 children. The total population of the Wapello Precinct was 567 in 1930.

A frame meeting house, erected at Wapello in 1911, was destroyed by fire in 1912, but soon after it was replaced by another, larger and more convenient frame building, which has an auditorium seating 300 people.

**WARDBORO WARD**, Montpelier Stake, Bear Lake Co., Idaho (originally called Preston), consists of Latter-day Saints residing in a part of Bear Lake Valley which lies south of Montpelier and northeast of Bear River. The townsite, which is situated five miles southeast of Montpelier, is occupied by about a dozen families out of the 17 families of saints which comprise the ward. Stock-raising and farming are the principal industries of the people. The Wardboro townsite is on the Oregon Short Line Railroad, but there is no station there. A few families, residing at Alton on the so-called

Sheep Creek, a mountain stream of that name, about eight miles east, belonged to the Wardboro Ward.

That part of Bear Lake Valley which now constitutes Wardboro Ward was first settled by Latter-day Saints in 1865. As other settlers arrived, Preston Thomas was appointed presiding Elder in 1868. He was succeeded by Henry Harrison Dalrymple, who acted as presiding Elder until August, 1877, when the Preston Branch was organized as a ward with Bro Dalrymple as Bishop. He acted in that capacity until 1889, when the ward was temporarily discontinued, and the remaining members attached to the Dingle Ward. But a reorganization of the Wardboro Ward took place in 1891 with Charles J. G. Keetch, jun., as Bishop. Bro. Keetch was succeeded in 1909 by John George Haddock, who in 1917 was succeeded by John A. Berry, who still presided over the Wardboro Ward Dec 31, 1930. On that date the ward had 182 members, including 38 children

The name of the ward was changed in 1895 from Preston to that of Wardboro, the latter name being suggested by the Dalrymples, who hailed from Wardboro, New Jersey

**WARM RIVER WARD**, Yellowstone Stake, Fremont Co, Idaho, consisted of a few Latter-day Saints residing near the junction of Warm Creek and Henry's Fork of Snake River. The people lived in a scattered condition on their respective farms and held their meetings and Sunday school sessions in the school house.

Warm River Ward is an outgrowth of Marysville Ward, and on Nov. 10, 1907, the north part of the Marysville Ward was organized into a separate ward named Warm River Ward, with George A. Hibbard as Bishop. When the Yellowstone Stake was organized Jan 10, 1909, the Warm River Ward became a part of that stake. Bishop Hibbard was succeeded in 1913 by David T. Howell, who on June 28, 1914, was succeeded by George A. Hibbard

(presiding Elder), who was succeeded July 18, 1915, by Samuel E. Egbert (formerly Bishop of the Vernon Ward). On Aug. 17, 1919, the Warm River Branch organization was discontinued, owing to a lack of support and efficient leadership, but the presiding Elder, Samuel D. Egbert, was left in temporary charge of the branch until the close of 1919, when the remaining members of the Warm River Branch were amalgamated with the Marysville Ward.

**WARREN**, Hancock Co., Illinois, was a townsite named after Calvin A. Warren (the principal land owner) in Wilcox township. At Warren, situated one mile south of Warsaw, and 20 miles south of Nauvoo, the saints made an attempt to build up a town in the summer of 1841. Willard Richards located at Warsaw in September of that year for the purpose of selling city lots at Warren, and a company of British emigrants, who had crossed the Atlantic Ocean in the ship "Tyrean," landed at Warren in November, 1841, and commenced to make improvements. The inhabitants of Warsaw, at that time a town of about 500 inhabitants, showed hostility to the movement, in consequence of which the project of settling saints in Warren was abandoned and the intended settlers moved to Nauvoo in December, 1841. The site of Warren is now included in the Warsaw town plat

**WARREN WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a farming district lying immediately west and southwest of Plain City. The center of the ward, or the place where the meeting house stands, is about three miles southwest of Plain City and 13 miles northwest of Ogden. The land is irrigated from the Warren Irrigation Company's Canal, which taps the Weber River about four miles northwest of Ogden. Nearly all the inhabitants live in a scattered condition on their respective farms. The ward extends north to the Great Salt Lake,

east to Plain City and the Weber River (which separates it from the West Weber Ward), south to the Weber River and west to Warren Branch.

That part of Weber County now included in the Warren Ward was originally known as the Salt Creek district of the Plain City Ward. It was first settled in 1872, and meetings were held in private houses as early as 1875. A school house was built in 1884-1886, in which meetings were held after that under the direction of Christopher O. Folkmann as presiding Teacher. Brother Folkmann was succeeded by Joseph Wayment, who was succeeded by William Knight, who in turn was succeeded by Christopher O. Folkmann (serving a second term).

The saints in Warren were organized as a ward June 7, 1896, with William Lyle Stewart as Bishop. He was succeeded in 1908 by William T. Wayment, who in 1923 was succeeded by Joseph Skeen, who acted Dec. 31, 1930, on which date the ward had 239 members, including 48 children. Warren Precinct had 276 inhabitants in 1900 and 293 in 1930. Warren Ward constituted a part of the Weber Stake of Zion until 1908, when it became a part of the North Weber Stake.

**WARWICKSHIRE CONFERENCE**, British Mission, was organized in 1845 and consisted of the Latter-day Saints residing in Warwickshire, England. This conference became part of the Birmingham Conference in 1871.

**WASATCH STAKE OF ZION** consists of the Latter-day Saints residing in Wasatch County, Utah, with headquarters in Heber City, which is situated in the famous Provo Valley. Wasatch County has the highest general elevation of any county in the state of Utah, being 7,000 feet above sea level. Provo Valley, which is the most important part of Wasatch County so far as population is concerned, is one of the romantic valleys of high altitude in Utah. The valley proper commences at the head of

Provo Canyon, 19 miles northeast of Provo, and extends along the Provo River in a northeasterly direction for about 12 miles to a point where the valley narrows down to a mere canyon, about four miles above Heber City. The valley, which is from one to ten miles in width, is one of the best watered valleys in Utah, and the surrounding mountains afford as good grazing facilities for stock as found anywhere in the whole state. Water for culinary and irrigation purposes is plentiful all over the county. The majority of the inhabitants are L. D. S. farmers and stock-raisers. Wasatch Stake consists of nine bishop's wards, namely, Center, Charleston, Daniel, Heber 1st, Heber 2nd, Heber 3rd, Midway 1st, Midway 2nd, and Wallsburg. There is a spacious tabernacle (though not modern in design) at Heber City, and there are accommodations for the stake presidency and High Council in the L. D. S. seminary building, erected near the high school.

In the early days of Utah Territory, that part of said territory now within the limits of Wasatch County constituted a part of Utah County, but in an early day the hardy pioneers of Utah had discovered the beautiful valley now known as Provo Valley and had christened it after the name of the river which meanders through the valley, the Indian name of which is Timpanogos. The great Indian chief Walker and his band claimed the country as their hunting ground. For many years the valley, owing to its high altitude, was considered unfit for successful cultivation of cereals, but presented good opportunities for stock-raising. Charles N. Carroll and others, who were working at the Big Cottonwood sawmill in the summer of 1856, crossed the Wasatch Mountains and explored the valley, going as far as the present site of Heber City. They gave a favorable report of the valley and after the general "Move" south, caused by the invasion of Johnston's Army in 1858, Pres. Brigham Young advised that settlements be founded in the valley and a

company was organized to make a road through Provo Canyon, which was built at a cost of \$20,000. William M. Wall and others drove a lot of stock into the valley and herded them there during the summer of 1858; they also built ranches and put up hay. In 1858, also, a company of the citizens of Provo entered the valley with James C. Snow, the surveyor of Utah County, and surveyed a part of the valley. During the winter of 1858-1859 a party of young men from Provo City wintered on Meek's Bottom, about two miles southwest of the present Heber City and fed a lot of stock, but the real settling of Provo Valley took place at Heber City and Midway late in 1859. Many other settlers arrived in 1860, when farming was successfully carried on notwithstanding the frosts. About 18 families spent the winter of 1859-1860 on the present site of Heber City, and about as many families spent the same winter in that part of the valley where Midway now is situated. A fort was built at Heber, 40 rods square, 4 rods of wall being allowed for each family to close in. During the winter of 1859-1860 William Meeks and others built a sawmill in Center Creek Canyon, which was the pioneer sawmill in the valley. In January, 1862, the territory of Utah was divided into 17 counties, of which Wasatch County was one. During the following years the settlers in Provo Valley increased considerably and Charleston, Wallsbury and other settlements were founded. Ecclesiastically these settlements originally belonged to and constituted a part of Utah Stake of Zion. Abraham Hatch, formerly a resident of Lehi, Utah, was the first presiding Elder, or Bishop, in Provo Valley, and he held that position until July 15, 1877, when the saints in Wasatch County were organized by Apostles John Taylor and Franklin D. Richards into a stake of Zion with Abraham Hatch as president. He was succeeded in 1901 by William H. Smart, who in 1906 was succeeded by Joseph R. Murdock, who in 1928 was succeeded by

David Albert Broadbent, who presided Dec. 31, 1930.

Following is a list of other principal officers in the Wasatch Stake of Zion; First counselors: Thomas H. Giles, 1877-1901; Joseph R. Murdock, 1901-1906; James C. Jensen, 1906-1923; David Albert Broadbent, 1923-1928, and Henry Clay Cummings, 1928-1930. Second counselors: Henry S. Alexander, 1877-1901; James C. Jensen, 1901-1906, Edward D. Clyde, 1906-1917; Henry Ray Hatch, 1917-1919; David Albert Broadbent, 1919-1923, George Frank Ryan, 1923-1928, and Don Clyde, 1928-1930. Stake clerks. Charles Shelton, 1877-1888; Henry Clegg, 1888-1893, James H. Moulton, 1893-1894; John T. Giles, 1895-1899; George J. Harbour, 1899-1900; James H. Moulton, 1900-1901; Joseph W. Musser, 1901-1906, John T. McGure, 1906; Alfred T. Bond, 1906-1907; George M. Jorgensen, 1907-1916; David A. Broadbent, 1916-1919, and Charles Nuttall Broadbent, 1919-1930. On Dec. 31, 1930, the Wasatch Stake of Zion had a membership of 4,264, including 875 children. The total population of Wasatch County was 5,636 in 1930.

**WASATCH WARD, Granite Stake,** consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by 13th South St. (or Yale Ward), east by Emigration Creek to its junction with 17th East St., and thence south on 17th East (or Parley's Ward), south by Westminster Avenue (or Sugar House Ward), and west by 13th East as far as 17th South St. (or Sugar House Ward), and thence by a line ten rods west of 17th South St. (or Emerson Ward). When first organized, the south limit of the ward was 17th South St., but in 1919 it was extended to Westminster Avenue. The ward meeting house is located on Emerson Avenue, between 14th and 15th East streets.

Wasatch Ward was organized June 10, 1917, from the east part of Emerson Ward, with Marvin O. Ashton as

Bishop, and named Wasatch on account of its proximity to the Wasatch Mountains. For a few weeks after the organization of the ward, meetings were held in the home of Bishop Ashton. A building lot having been secured on Emerson Avenue, near 15th East Street, upon which to erect a fine chapel, a bungalow, which had been used by the Emerson Ward for Sunday school classes and overflow meetings, was moved onto the newly obtained Wasatch Ward property and used as a meeting house until a wing of the new chapel was ready for occupancy. The ward chapel, a modern brick and stucco building, finished at a cost of about \$125,000, contains an auditorium capable of seating 500 people, an amusement hall with stage, offices for the bishopric and Relief Society, and 15 class rooms.

Bishop Ashton was succeeded in 1924 by Isaac P. Thunell, who in 1927 was succeeded by Clifford M. Alston, who acted as Bishop of the ward Dec. 31, 1930. On that date the Wasatch Ward had 1,612 members, including 328 children.

**WASHAKIE WARD, Malad Stake,** Box Elder Co., Utah, consists of the Latter-day Saints, mostly Indians, who have left their old nomadic habits to cultivate the soil and live like white people. The village of Washakie is situated on the west side of the Malad River, in Malad Valley, on the Malad branch of the Oregon Short Line Railroad, five miles southeast of Portage, 20 miles south of Malad, 35 miles north of Brigham City, and 70 miles northwest of Salt Lake City. The ground on which the town of Washakie is located slopes gently towards the south and east.

That part of the Malad Valley in which Washakie is now located was for many years, like the rest of the valley named, a favorite herd-ground for the settlements further south. The Brigham City Industrial Corporation established a farm in the Malad Valley, which in due course of time was

purchased by the Church and given to the Indians. Most of the Indians who now reside at Washakie are descendants of a branch of that powerful tribe of Indians known as the Shoshones, whose chief was the great Washakie, known all over the western country as one of the most intelligent and able Indian chiefs. He is sometimes termed the "George Washington" of the Indians, and became acquainted with the Latter-day Saints soon after their first entry into the Rocky Mountain country. He was their friend from the beginning. These Shoshone Indians, under Washakie, roamed over the country extending from Bear Lake to Great Salt Lake and as far to the northwest as Raft River. The Indians, who are the pioneer settlers of Washakie, had formerly occupied an Indian farm on Bear River in Box Elder County, but were located, by the assistance of the Church, at Washakie in 1880, and Isaac E. D. Zundel was ordained a Bishop and set apart to preside over the Washakie Ward, which was organized at that time. Brother Zundell was succeeded in 1890 by Moroni Ward, who in 1902 was succeeded by George M. Ward, who in 1929 was succeeded by Joseph Parry, who still presided Dec. 31, 1930. At that time the Washakie Ward had a membership of 124, including 19 children, nearly all Indians.

**WASHINGTON,** in the District of Columbia, was established by acts of Congress in 1790 and 1791, when it was decreed that a district, not to exceed ten miles square, should be set apart as the seat of government of the United States, over which Congress was to exercise exclusive legislation. The selection of a site was made by a committee of three with Pres. George Washington at the head, and a tract of land was selected at the confluence of the Potomac and the Anacostia rivers which lies in Lat. 38° 53' 38" and Long. 76° 58' 77" west of Greenwich. The district at the time included the villages of Washington and

Georgetown, both of which later became part of the city of Washington. The site for the national city was called by George Washington the "Federal City," but later it became known as the City of Washington in the Territory (or District) of Columbia. The city of Washington contains the nation's Capitol, the Congressional Library, the White House (the official residence of the President of the United States), and many other government buildings which are considered among the most imposing of any nation in the world. The population of the City of Washington, the area of which since 1895 has been made coextensive with that of the District of Columbia, was 278,718 in 1900; 331,069 in 1910; 437,571 in 1920, and 486,869 in 1930.

The history of the introduction of the restored gospel into the City of Washington, D. C., may be said to commence in 1839, when the Prophet Joseph Smith and Judge Elias Higbee visited Washington for the purpose of laying before the President of the United States and the national representatives a recital of the wrongs suffered by the saints in Missouri, and to plead for redress and compensation. But the object of their visit was not obtained, Pres. Martin Van Buren remarking, "Your cause is just, but I can do nothing for you." During the same year Parley P. Pratt published an address in the form of a printed circular, in Washington, D. C., setting forth the principles of the gospel, a copy of which was presented to the President of the United States and to every individual member of his cabinet, while action upon the petition for redress from Missouri, presented by the Prophet Joseph Smith, was pending.

At a council meeting held in Nauvoo, Ill., Aug. 10, 1841, the Prophet Joseph Smith directed that missionaries should be sent to Washington, D. C., and on the 16th of the same month Samuel James was appointed to labor as a missionary there. In

1843 Apostle John E. Page was called by revelation to preach the gospel in Washington, D. C., and shortly afterwards he baptized one convert and reported that three more were about ready for baptism.

In 1844 Apostles Orson Hyde and Orson Pratt were in Washington, D. C., representing the cause of the saints before Pres. John Tyler and his cabinet, later these brethren were joined by Apostles Heber C. Kimball, Wm. Smith and Lyman Wight.

In 1846 Elder Jesse C. Little was called by Pres. Brigham Young to go to Washington and endeavor to secure for the saints the privilege of carrying freight for the U. S. Government to the Pacific Coast, and in this way assist the Latter-day Saints in their proposed migration to the Rocky Mountains. This resulted in the call of the Mormon Battalion.

As soon as the saints had established themselves in Salt Lake Valley they petitioned the U. S. Government for a state government under the name of Deseret, and as early as 1849 Dr. John M. Bernhisel and Almon W. Rabbitt were sent to Washington to present the petition of the saints for this recognition. In this they were ably assisted by Col. Thomas L. Kane, with the result that Utah was created as a territory of the United States Sept. 9, 1850.

In 1852 Apostle Orson Pratt was called to labor as a missionary in Washington, D. C., and also to preside over the saints in the Eastern States. Later in the year he was joined by Jediah M. Grant, and together they interviewed Pres. Millard Fillmore.

In February, 1853, the first number of "The Seer," a 16-page octavo magazine, published semi-monthly by Apostle Orson Pratt in behalf of the Church, was issued from the press in Washington, D. C. Publication was continued for about a year and a half, after which the office of the periodical was transferred to England. In 1852 Apostle John Taylor visited and

preached in Washington, D. C., when returning from his mission to France.

In January, 1857, Apostles George A. Smith and John Taylor visited Washington, D. C., endeavouring to secure the admission of Utah as a state of the Union. Many other territorial representatives, including William H. Hooper, George Q. Cannon and John T. Caine, labored unceasingly to attain this end, and finally on Jan. 4, 1896, Utah was admitted into the union as a state. Since that time many prominent legislators, including Senator Reed Smoot, one of the Council of Twelve Apostles, and Senator Wm. H. King, have represented Utah at the national capitol.

Prominent Elders visiting or stationed in Washington, D. C., and missionaries laboring in the District of Columbia have from time to time preached and held meetings in Washington, and for several years there has been a flourishing branch of the Church in the city. The Sunday school, attended largely by students of the various institutions of learning at the nation's capital, or members of the Church holding government positions, is the largest of any in the Eastern States Mission.

In 1924 a valuable building site was secured at the intersection of Columbia Road and 16th St., on which a magnificent L. D. S. chapel is being erected, constructed of Utah marble. This edifice, when finished, is expected to be the most imposing building of its kind ever erected by Latter-day Saints.

**WASHINGTON (State)** constitutes an important part of the Northwestern States Mission, and on Dec. 31, 1930, there were three conferences, or districts, in Washington, namely, East Washington, West Washington and Southwest Washington, with a total Church membership in the whole state of 1,855, including 340 children. There were in 1930 in the state of Washington eight organized branches of the Church, namely Bellingham, Everett,

Grays Harbor, Spokane, Seattle, Olympia, Tacoma, Walla Walla and Yakima. In Everett, Spokane, Seattle and Olympia the saints own their own chapels.

Washington is the most northwesterly state of the United States. The territory of Washington was organized March 2, 1853, from a part of the territory of Oregon, and Washington was admitted into the Union as a state Nov. 11, 1889. The area of the state is 69,127 square miles. The population of Washington was 11,594 in 1860, 23,955 in 1870, 75,116 in 1880; 357,232 in 1890, 518,103 in 1900; 1,141,990 in 1910, 1,856,621 in 1920, and 1,563,396 in 1930.

The first L. D. S. missionaries sent to labor in Washington Territory received their appointments at a conference held at San Bernardino, Calif., Oct. 8, 1854. Their names were John Hughes, Clark Faben, Alfred Bybee and Silas Harris. Apostle Parley P. Pratt, referring to the appointment of these Elders, said: "We have also sent a missionary to Oregon and Washington territories." These first Elders were followed in 1857 by Elders Silas G. Higgings, Lorenzo F. Harmon and John H. Winslow, who labored under the direction of Elder David M. Stewart, with headquarters at San Francisco, Calif.

Pres. Brigham Young, preaching in Salt Lake City, April 8, 1869, said: "What is now called Washington Territory received a percentage from this Church in its early settlement and development."

For some years only a few missionaries labored in the state of Washington, but in 1896 Elder Edward Stevenson of the First Council of Seventy and Elder Matthias F. Cowley of the Oneida Stake presidency visited Oregon and Washington to ascertain if organized missionary work could successfully be re-commenced there. This resulted in the organization of the Northwestern States Mission on July 26, 1897, said mission to include the



states of Oregon, Washington and the northern part of Idaho, the new mission was placed under the jurisdiction of George C. Parkinson, president of the Oneida Stake. In 1898, however, the Northwestern States Mission was detached from the Oneida Stake, and the state of Washington is still (1930) a part of that mission.

**WASHINGTON WARD, St. George Stake, Washington Co., Utah,** consists of the Latter-day Saints residing in the town of Washington and its immediate vicinity. Washington is situated in a somewhat open country, five miles northeast of St. George, about 50 miles southwest of Cedar City and 314 miles southwest of Salt Lake City. The townsite is supplied with water from springs which gush forth from the ground in and around the town. Nearly all the inhabitants are Latter-day Saints. All kinds of grain, vegetables and fruit, which grow at St. George, also prosper at Washington. The town is about  $1\frac{1}{2}$  miles from the Rio Virgen and is surrounded by black volcanic hills and mountains, in fact, the face of the whole country is very much broken.

Washington as a settlement dates back to 1857, when some twenty-eight families and a number of young men were called by Church authorities to settle in southern Utah. When that company of missionaries was organized in Salt Lake City prior to starting out, Robert D. Covington was appointed to take charge of the company, which arrived on the site of Washington, May 5, 1857, and commenced activities while encamped at the Adair Springs in the valley where the town of Washington is now located. On May 6, 1857, the settlers were organized as a branch of the Church with Robert D. Covington as presiding Elder. The nearest post office was at Cedar City, 50 miles distant, and the nearest white men were at Tonaquint, a village near the mouth of Santa Clara, some eight miles away. Most of the first settlers of Washing-

ton hailed from the Southern States and were called because they had some experience in raising cotton. The pioneers of Washington, which thus founded the first real L. D. S. settlement of importance in Utah south of the Rim of the Basin, went to work with a will making improvements, building houses, making water ditches, plowing and planting; they met with considerable success. In 1859 Washington was made the county seat of Washington County. In 1858 some of the families who had vacated San Bernardino in California located in Washington.

Following is a complete list of the Bishops of Washington Ward: Robert Covington, 1857-1869; John Woodruff Freeman, 1869-1877; Thomas J. Jones, 1877-1881; Marcus Funk, 1881-1888; Andrew Sprowle, 1888-1908; Calvin Hall, 1908-1924; Arthur A. Paxman, 1924-1925; and Victor E. Iveson, 1925-1930. On Dec. 31, 1930, the Washington Ward had 447 members, including 103 children. The total population of the Washington Precinct was 490 in 1930, of which 435 resided in the town of Washington.

**"WASP (THE)"** was a weekly newspaper published on Saturdays by the saints in Nauvoo, Hancock Co., Ill., its size being a four-page folio, or 16 columns, the printed matter measuring  $9\frac{1}{2}$  by 14 inches on each page. The motto of "The Wasp" was: "Truth crushed to the earth will rise again." The first number of this periodical was dated April 16, 1842, and the last number (No. 52) April 26, 1843. It then changed its name to "The Nauvoo Neighbor." The name William Smith, a brother of the Prophet Joseph Smith, appeared at the head of the sheet as editor of the first thirty-one numbers, though it is stated that he only wrote a very little for the paper. Apostle John Taylor edited the remaining twenty-one numbers. The paper was published from the same printing office at Nauvoo as the "Times and Seasons" and was circulated as an ordin-

any newspaper, devoting its columns principally to the building up of Nauvoo and, in a general way, keeping track of current events. The subscription price to "The Wasp" was \$1.50 per year.

**WATERLOO WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which lies between 4th and 7th East streets and 13th and 17th South streets. It is bounded on the north by Liberty Ward in the Liberty Stake, on the east by Hawthorne Ward in the Granite Stake, on the south by Belvedere Ward, and on the west by Whittier Ward. When first organized the ward extended westward to 3rd East St, but this west strip was transferred to Whittier Ward in 1924, and at the same time that part of the Waterloo Ward lying south of 17th South St was transferred to the Belvedere Ward. The Wells Ward was organized in 1919 from the south part of Waterloo Ward, which, up to that time, had extended as far south as 21st South St.

Waterloo Ward, an outgrowth of Farmers Ward, was organized Jan. 29, 1905, with Asahel H. Woodruff as Bishop. A year later the saints of the ward had erected a modern brick chapel on 5th East St, which contains an auditorium capable of seating 450 people. Important additions to this building were made in 1929. Bishop Woodruff was succeeded in 1916 by Jacob Mauss, who was succeeded in 1926 by Alexander P. Anderson, who presided over the ward Dec. 31, 1930. On that date the ward had 1,509 members, including 337 children. When first organized, Waterloo Ward belonged to Granite Stake, but was transferred to Grant Stake in 1924. The ward was named Waterloo on account of the Waterloo Addition, a residential sub-division, being within the limits of the ward.

**WAYNE STAKE OF ZION** consists of the Latter-day Saints residing in Wayne County, Utah, with headquar-

ters at Loa, the county seat, where there is a fine tabernacle in which stake conferences and other large meetings are held, and where there is also a stake house for the accommodation of the stake presidency and the High Council. Most of the population are Latter-day Saint farmers and stock-raisers. The west part of the stake includes the well known Fremont Valley, originally called Rabbit Valley, the elevation of which is approximately 7,500 feet above sea level. The settlements further east along the Fremont River have the benefit of a milder climate, the altitude being lower. Rabbit Valley, or Fremont Valley, in which Loa is centrally located, is one of the best watered valleys in Utah, having sufficient water to irrigate all the arable lands in the valley by taking advantage of reservoirs. Fremont Valley is about 16 miles long, tapering off to a canyon on the east, and at places it widens out to about five miles. All kinds of hardier cereals and fruits are raised in the valley, and most of the irrigation is dependent upon the Fremont River, Spring Creek and Road Creek. The Wayne Stake of Zion consists of six organized wards, namely, Fremont, Loa, Lyman, Teasdale, Thurber and Torrey. The famous Fish Lake, situated in the tops of the mountains, is about ten miles northwest of Loa.

When Rabbit Valley first became known to the pioneers of Utah, the Indians were roaming around Fish Lake and often made their camps in Fremont Valley, as Fish Lake and the Fremont River abounded in fish. The mountains and valleys in that part of Utah afforded plenty of game for the Red men. During the Black Hawk Indian War Gen. Warren Snow had an engagement with the Indians at the foothills near Red Lake, about three miles southwest of Thurber, and Gen. William B. Pace, who soon afterwards passed through the valley with a number of men, noticed that rabbits were very plentiful in the east side of the valley, and this fact suggested the

name which the valley bore for many years. In June, 1874, Andrew J. Allred of Spring City, and other explorers looking for homes, passed through Rabbit Valley. These men took up land claims and explored the whole country between Fish Lake and that part of the country now occupied by the settlement of Teasdale. Based upon the reports of these men, Fremont Valley was settled by Latter-day Saints in 1875 by former residents of Payson, Utah County, and others, who brought in herds of cattle. Hugh Jefferson McClellan was the only white man who spent the winter of 1875-1876 in the valley, living in a house which he built on the east side of the creek, about 1½ miles southeast of the present Loa townsite. This was the first house erected in that part of Rabbit Valley. The same year the Richfield United Order herders built a cabin southeast of where Thurber now stands. The Richfield Co-op herd consisted of horses, sheep and cattle. In May, 1876, the first actual settlement of Fremont Valley took place, when Andrew J. Allred brought his family into the valley. Others followed the same year and in 1877.

The first Latter-day Saint meeting in the valley was held Dec. 16, 1877. Bishop Joseph A. Wright of the Grass Valley Ward (Sevier Co.) held jurisdiction over the first L. D. S. settlers in Rabbit Valley, and Jeremiah Stringham was appointed presiding Elder there. During the absence of Brother Stringham, Franklin W. Young took temporary charge of the branch. As the inhabitants in Rabbit Valley gradually grew, a townsite was surveyed July 29, 1878, consisting of eight blocks with 4 lots in each, which was enlarged in 1880. At a quarterly conference of the Sevier Stake held at Richfield Nov. 24, 1878, George S. Rust of Grass Valley was chosen as Bishop in Rabbit Valley, the ward to be known as the Fremont Ward. It included all the settlers in the valley who had formerly belonged to the Grass Valley Ward. As Brother Rust never

moved into the valley, Elias H. Blackburn of Minersville, Beaver Co., Utah, was chosen as Bishop of the Fremont Ward, and was sustained in that capacity by the people May 26, 1880. Under his administration the population grew in Fremont Valley, and in June, 1882, the Fremont Ward was divided, the east part of the same being organized as the Thurber Ward. In 1883 Blue Valley and Hanksville were settled by Latter-day Saints; later in 1883 Kanesville was founded, and in 1885 East Loa (now Lyman) came into existence. The saints on the townsite of Fremont were organized as the Spencer Branch in February, 1886, which branch was organized as a regular bishop's ward named Fremont Ward June 14, 1887.

At a special conference held at Loa, Sept. 28, 1893, the saints residing in Fremont Valley were separated from the Sevier Stake of Zion and organized into a new stake named the Wayne Stake of Zion, with Willis E. Robison as president. When first organized, the stake consisted of six wards, namely, Loa, Fremont, Kanesville, Teasdale, Thurber and Blue Valley. Pres. Robison presided until 1906, when he was succeeded by Gearson S. Bastian, who in 1910 was succeeded by Joseph Eckersley, who in 1924 was succeeded by William H. Callahan, who in 1926 was succeeded by William F. Webster, who presided Dec. 31, 1930. Other stake officers have acted as follows: First counselors in the stake presidency: Hans M. Hansen, 1893-1903; Gearson S. Bastian, 1903-1906; Joseph Eckersley, 1906-1910; John R. Stewart, 1910-1916; George W. Okerlund, 1916-1924; William F. Webster, 1924-1926, and George W. Okerlund (serving a second term), 1926-1930. Second counselors: Gearson S. Bastian, 1893-1903; Joseph Eckersley, 1903-1906; John R. Stewart, 1906-1910; Benjamin F. Brown, 1910-1912; Moroni Lazenby, 1912-1916; Walter E. Hanks, 1916-1924, and George T. Eckersley, 1924-1930. Stake clerks. Joseph Eckersley, 1893-1901;

Benjamin F. Brown, 1901-1903; Joseph Eckersley (serving a second term), 1903-1904; John T. Lazenby, 1904-1906; Joseph Eckersley (serving a third term), 1906-1911; Walter E. Stewart, 1911-1912; George T. Eckersley, 1912-1918; Devere Child, 1918-1919, and George T. Eckersley (serving a second term), 1919-1930. The membership of the Wayne Stake Dec. 31, 1930, was 1,971, including 444 children.

**WEBER COLLEGE**, Ogden, Utah, was founded in 1888 under the direction of the presidency of the Weber Stake of Zion. The first session of the school was held in the Ogden 2nd Ward meeting house on Jan. 7, 1889. The aim of the institution was to give a general high school course, while emphasizing religious instruction. Attendance increased so rapidly that it was soon found necessary to move the school to the Ogden Tabernacle and later to the 5th Ward Institute, while preparations were being made to erect a suitable school building. The Weber College Building, located on Jefferson Avenue, Ogden, was commenced in 1891 and was ready for occupancy in 1892. Since that time several additions have been made to the edifice. In 1925, in connection with the college, the Weber Gymnasium was erected at a cost of \$300,000; the necessity of such an institution, not only for the students of the school, but for the benefit of the youth of Weber County, generally, had long been felt.

In 1918 the name of the school was changed to Weber Normal College, but when, in 1922, the scope of instruction was centered in junior college work, the name was changed to Weber College. The degrees of Associate of Arts and Associate of Science are conferred upon completion of a two-years junior college course, including graduation in a sufficient number of the sixteen courses offered (which include medicine and law) to secure the required number of credits. During the year 1930 the enrollment

of students was 380; 75 degrees were conferred.

Following are the names of the presidents of the college since its foundation: Louis F. Moench, 1889-1892; Emil B. Isgreen, 1892-1893; George F. Phillips, 1893-1894; Louis F. Moench, 1894-1902; David O. McKay, 1902-1908; Wilford M. McKendrick, 1908-1910; Wm. W. Henderson, 1910-1914; James L. Barker, 1914-1917; Owen F. Beal, 1917-1919; Henry Aldous Dixon, 1919-1920; Joel E. Ricks, 1920-1922, and Aaron W. Tracy, 1922-1930.

**WEBER STAKE OF ZION** consists of the Latter-day Saints residing in the southwest part of the city of Ogden and vicinity. Northward the stake extends to 24th St., eastward to Washington Avenue, southward, beyond the Davis County boundary line to include Clinton Ward, and westward to the Great Salt Lake. The headquarters of the stake are located at the Weber Stake Gymnasium in Ogden, which is owned conjointly by the four Ogden stakes. Conferences and other large stake meetings are held in the Ogden Tabernacle. The Weber Stake consists of the following wards: Clinton, Hooper, Kanesville, Ogden 1st, 2nd, 11th, 19th, Riverdale and Roy.

Weber Stake was organized Jan. 26, 1851, and at that time the saints located on the old Goodyear claim were organized into two wards, namely, the Ogden North Ward (Farr's Fort), with Erastus Bingham as Bishop, and Ogden South Ward (Brown's Fort), with Isaac Clark as Bishop.

In 1852 Weber County was organized and the county boundaries became also the boundaries of the stake. As settlements extended further into the county, more wards were organized and in 1908 Weber Stake consisted of twenty-six wards, namely, Eden, Farr West, Harrisville, Hooper, Huntsville, Kanesville, Liberty, Lynn, Marriott, Middleton, Mound Fort, North Ogden, Ogden 1st, 2nd, 3rd, 4th and 5th, Plain City, Pleasant View, Riverdale,

Roy, Slaterville, Uintah, Warren, West Weber and Wilson.

In July, 1908, Weber Stake was divided and the notheast part organized as the Ogden Stake, and at the same time the northwest part of the stake was organized as the North Weber Stake. After this division only Hooper, Kaneshville, Ogden 1st, Ogden 2nd, Ogden 5th, Riverdale, Roy aand Uintah wards belonged to Weber Stake. To these were added the South Weber Ward (transferred from Davis Stake in 1908), Clinton Ward (transferred from Davis Stake in 1909), Ogden 9th Ward (organized in 1909), Ogden 11th Ward (organized in 1913), Ogden 12th Ward (organized in 1914), the Ogden 14th Ward (organized in 1919), and the Ogden 19th Ward (organized in 1926). A further division of the Weber Stake took place May 21, 1922, when the Ogden 5th, 9th, 12th, 14th, 17th, 18th, South Weber and Uintah wards were organized as the South Ogden Stake, which name was changed shortly afterwards to the Mount Ogden Stake. This division left the wards stated above as comprising the Weber Stake in 1930, with the addition of the Ogden 19th Ward, organized in 1926.

Following are the names of the principal officers of the Weber Stake. Presidents: Lorin Farr, 1851-1870; Franklin D. Richards, 1870-1877; David H. Peery, 1877-1883; Lewis W. Shurthliff, 1883-1922 (died May 2, 1922), and George E. Browning, 1922-1930. First counselors: Charles R. Dana, 1851; James Brown; Lester J. Herrick, 1877-1883; Charles F. Middleton, 1883-1915 (died Aug. 3, 1915), John Watson, 1915-1922, and Nathan A. Tanner, 1922-1930. Second counselors: David B. Dille, 1851; Abram Palmer; Charles F. Middleton, 1877-1883; Niels C. Flygare, 1883-1908 (died Feb. 19, 1908); John Watson, 1909-1915; Alva L. Scoville, 1915-1920; George E. Browning, 1920-1922, and Brigham H. Goddard, 1922-1930. Presiding Bishops in Weber County: Chauncey W. West, 1855-1870 (died

Jan. 9, 1870), and Lester J. Herrick, 1870-1875.

Following is a list of the clerks of the Weber Stake: Bryan W. Nolan, 1851; Henry Evans, 1856; Moroni Brown, 1877; Edward H. Anderson, 1882-1890; James Taylor, 1890-1899; John V. Bluth, 1899-1908; D. Ray Shurthliff, 1908-1909; John W. Shurthliff, 1909-1911; Evert Neuteboom, 1911-1922, and Joseph H. Stimpson, 1922-1930. Weber Stake had 7,598 members on Dec. 31, 1930, including 1,626 children.

"WEGWEISER (Der)" is a periodical published in the German language for the Priesthood and auxiliary organizations in the Swiss-German and German-Austrian missions of the Church. The first number was dated Jan. 1, 1927, and for three consecutive years this well-edited guide made its appearance quarterly, furnishing lesson material for the several groups and classes in the German-speaking missions. On January 1, 1930, "Der Wegweiser" was changed from a quarterly to a monthly periodical. It was published at Basel, Switzerland, at the close of 1930.

**WEIMAR CONFERENCE**, or District, German-Austrian Mission, consists of the Latter-day Saints residing in the town of Weimar, Germany, and vicinity. Weimar is about 125 miles southeast of Hanover and 70 miles southwest of Leipsig, Germany. This district on Dec. 31, 1930, had a total membership of 307, including 40 children. There are in the district three branches, namely, Erfurt, Gera and Weimar.

**WEISER WARD**, Boise Stake, Washington Co., Idaho, consists of the Latter-day Saints residing in the town of Weiser and surrounding country. Some of the families of saints belonging to the Weiser Ward live as far west as Huntington, Oregon, and as far east as McCall in Valley County, Idaho. Most of the saints are engaged in business and farming. Weiser is the seat of Washington County,

Idaho, and is situated on the east side or right bank of Snake River, 80 miles northwest of Boise, Idaho, and 23 miles northeast of Huntington, Oregon. The ward extends over a hundred miles from north to south and 25 miles from east to west. The saints of the Weiser Ward own a modern meeting house, a frame building, with an auditorium having a seating capacity of 250. It is centrally located in the town of Weiser.

There was a Latter-day Saint branch organized at Weiser belonging to the Northwestern States Mission as early as May, 1908, when Abinadi Porter acted as presiding Elder of the branch. He was succeeded in that position in 1909 by William E. Stoddard, who presided until Dec 7, 1913, when the Weiser Branch was organized into a regular bishop's ward, which became a part of the Boise Stake of Zion. William E. Stoddard, who had presided over the branch, was chosen as Bishop of the new ward, he was succeeded in 1915 by Frank S. Gwilliam, who was chosen as acting Bishop, but became a regular ordained Bishop in 1916, and presided until 1925, when he was succeeded by William E. Yancey, who was succeeded in 1928 by Scott B. Brown, who presided Dec 31, 1930. On that date the Church membership of the Weiser Ward was 564, including 129 children; the total population of Weiser city was 2,724 in 1930.

**WELLING WARD**, in Taylor Stake, Alberta, Canada, embraces a farming district lying west of Raymond and northeast of Magrath, a mile east of Pot Hole Creek  $6\frac{1}{2}$  miles southwest of Raymond, eight miles northeast of Magrath, and about 18 miles by nearest road south of Lethbridge. There is no village or hamlet to form the center of the ward, as the 22 families of saints, who constitute the bulk of the inhabitants, have built their homes on their respective land holdings. Welling was first settled by Latter-day Saints in 1900. Among the early set-

tlers of Welling was Abraham M. Wilde, with his large family of sons, and his descendants, who at present constitute the bulk of the people of Welling. John Christian Peterson was the first Bishop of the Welling Ward, which was organized May 18, 1908. He was succeeded in 1924 by William W. Wilde, who was succeeded in 1929 by Stirling Floyd Wilde, who presided Dec 31, 1930, on which date the ward had 132 members, including 47 children. In 1929 the saints of Welling erected, in the short space of 16 months, a fine modern chapel at a cost of \$15,000.

**WELLINGTON BRANCH**, Juab Stake, Juab Co., Utah, consists of a few Latter-day Saint families living on their respective land-holdings on the bottom lands skirting the Sevier River as it passes through the mountains toward the great plain below. The center of the branch, or the place where the school house stood, is  $1\frac{1}{2}$  miles east of Mills Station on the Los Angeles and Salt Lake Railroad, nine miles southwest of Juab, and 111 miles southwest of Salt Lake City.

Wellington (which was originally nick-named "Sucker-town") was settled in the earlier days by a number of outlaws, who made it their special business to steal cattle from their neighbors. A dispute, which arose in regard to the boundary line between Millard and Juab counties, was settled by an act of the legislature in favor of Juab County, by which Wellington became part of the Juab Stake. In the spring of 1883 a number of Latter-day Saints from Scipio, Millard Co., took up land claims on the Sevier River within the limits of what later became the Wellington Branch, and when the Utah Southern Railroad Extension was built through the canyon and passed through the little settlement a number of the inhabitants were employed by the railroad company, and a branch of the Church was organized with John Williams as presiding Elder. Soon afterwards (May 20, 1883)

Bishop Yeates of Scipio baptized nineteen of the people of Wellington. The branch was transferred from the Millard to the Juab Stake of Zion Sept. 1, 1888, and reorganized as a part of the Juab Stake, with Thomas Orgill as presiding Elder. He was succeeded in 1895 by Samuel Cazier. The branch was discontinued in 1897 as most of the people had moved away from the locality.

**WELLINGTON CONFERENCE**, or District, of the New Zealand Mission, includes the extreme south end of the North Island of New Zealand, with headquarters at Wellington, the capital of New Zealand. At the close of 1930 there was a Church membership in the Wellington District numbering 182, including 58 children. The conference dates back to 1882.

**WELLINGTON WARD**, Carbon Stake, Carbon Co., Utah, consists of the Latter-day Saints residing in the town of Wellington, which is a farming community, situated six miles southeast of Price, on the Price River. Most of the inhabitants are Latter-day Saint farmers.

Wellington as a settlement dates back to 1877 when Jefferson Tidwell was called by Pres. Brigham Young to explore the country lying east of the Wasatch Mountains, to ascertain if the facilities were good for the location of settlements of the saints there. Brother Tidwell responded to the call and gave a favorable report of the country, which led to the founding of settlements in Castle Valley, Wellington being settled in the fall of 1879. As the settlers increased in numbers and water for irrigation purposes was obtained from Price River, a branch of the Church was organized at Wellington in 1884, with Jefferson Tidwell as presiding Elder. A meeting house was built in 1885. Jefferson Tidwell presided until May 12, 1890, when the branch was organized as a ward with Albert E. McMullin as Bishop. He was succeeded in 1901 by Eugene E. Branch, sen., who died Oct. 29, 1906,

and was succeeded in 1907 by Edgar H. Thayne, who in 1910 was succeeded by John W. Hill, who in 1913 was succeeded by Eugene E. Branch, jun., who presided Dec. 31, 1930. On that date the Church membership in the Wellington Ward was 534, including 152 children. The total population of the Wellington Precinct was 534 in 1930, of which 348 resided in the town of Wellington.

**WELLS BRANCH**, Nevada Stake, consists of the Latter-day Saints residing at Wells, an important station on the Southern Pacific Railroad, in Elko Co., Nevada, 140 miles north of Ely, the headquarters of the Nevada Stake.

Wells is thus named from a number of natural wells located in the vicinity of the town. There being a few families of Latter-day Saints at Wells, associated with the railroad or farming in the vicinity, they were organized as a branch of the Metropolis Ward, Elko Co., Nevada, on April 19, 1926, with Edward M. White as presiding Elder. At this time the Metropolis Ward belonged to the North Weber Stake of Zion, but after the organization of the Nevada Stake, Sept. 19, 1928, both the Metropolis Ward and the Wells Branch became part of that stake. On Aug. 26, 1928, the Wells Branch was organized as an independent branch (reporting directly to the presidency of the Nevada Stake). Edward M. White was continued as president of the branch and acted in that capacity Dec. 31, 1930. On that date the branch had 156 members, including 49 children. The total population of the Wells Precinct was 792 in 1930, of which 655 resided in the town of Wells.

**WELLS WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by Westminster Avenue from 3rd to 6th East streets and by Ramona Avenue from 6th to 7th East streets (or Belvedere Ward), on the east by 7th East St. (or Lincoln Ward), on the south by

the Park City branch of the Denver and Rio Grande Western Railroad (or Burton and Nibley Park wards), and on the west by 3rd East St. (or McKinley and Burton wards). When first organized, Wells Ward extended northward to Downingtown Avenue, but the district, extending from thence southward as far as Ramona and Westminster avenues, was transferred in 1924 to the newly organized Belvedere Ward.

Wells Ward, an outgrowth of Waterloo, Forest Dale and Burton wards, was organized June 22, 1919, and named in honor of Pres. Daniel H. Wells who, at one time, owned a farm in that part of the valley. For some time after the organization of the ward the saints met for worship at the old Clark home, on the corner of 5th East and 21st South streets, but steps were taken toward the erection of a chapel on 5th East St. between Hollywood and Redondo avenues. This chapel and amusement hall, built in U shape at a cost of about \$100,000, has an auditorium capable of seating one thousand persons. The interior of the chapel is decorated with a mural bas relief by Torleif S. Knaphus, representing the Savior and the woman of Samaria at the well. When first organized, Wells Ward belonged to the Granite Stake of Zion, but in 1924 was transferred to Grant Stake. Francis D. Higginbotham, the first Bishop of the ward, presided Dec. 31, 1930. On that date the ward had 1,634 members, including 356 children.

**WELLSVILLE**, Cache Co., Utah, is a prosperous town on a branch of the Oregon Short Line Railroad and of the Utah Idaho Central Railroad. Wellsville is the first town founded in Cache Valley and was for some time the only settlement in Cache County. Wellsville is pleasantly situated in the southwest part of Cache County, nine miles by state highway southwest of Logan, eight miles south of Mendon, and 78 miles by nearest road north of Salt Lake City. The ward has a fine

meeting house, or tabernacle, capable of seating 800 people, erected in 1903, at a cost of \$60,000. Nearly all the inhabitants of Wellsville are Latter-day Saints.

In 1856 Peter Maughan was appointed by Pres. Brigham Young to take a colony of saints into the recently organized Cache County and make a settlement there. Accordingly, in September of that year, a settlement was established on the site of what is now Wellsville, which was known as Maughan's Fort from the fact that these pioneers erected their cabins in fort style as a protection against Indians. In 1858, at the time of the "Move," the fort was vacated, but later the same year several of the settlers returned to take possession of their homes and harvest their crops. Among these were John Maughan, William Gardner, Francis Gunnell, Joseph Woodward, John Reese, Cooper Cummings, Zial Riggs, Alexander R. Hill, Timothy Parkinson, sen., and their families. After this settlers from all directions began to come into Cache Valley, and other settlements sprang up, under the direction of Peter Maughan.

On Nov. 13, 1859, on the occasion of a visit from Apostle Orson Hyde and Ezra T. Benson, the saints at Maughan's Fort were organized as the Wellsville Ward, thus named in honor of Daniel H. Wells, counselor to Pres. Brigham Young. William H. Maughan was appointed Bishop of the new ward, while his father, Peter Maughan, continued to have general supervision over the whole valley. In 1860 there were about one hundred inhabitants in Wellsville. During that year a grist mill, the first erected in Cache Valley, was built by Daniel and John Hill; a saw mill was also erected by Ira Ames and George G. Snyder. In 1875 a branch of the United Order was organized at Wellsville, which, among other achievements, established a boot and shoe factory. Bishop William H. Maughan, after having served 41 years, was honorably released in 1900, and was succeeded by Evan R. Owen, who



was succeeded in 1909 by Franklin L. Gunnell, who was succeeded in 1916 by Charles Nibley Maughan, who acted until July 18, 1920, when Wellsville was divided into two wards, namely, Wellsville 1st Ward and Wellsville 2nd Ward. On Dec. 31, 1930, the membership of the two Wellsville wards was 1,403, including 228 children. The total population of the Wellsville Precinct in 1930 was 1,452, of whom 1,270 resided in the city of Wellsville. Wellsville belonged to Cache Stake until 1901, when it became a part of the Hyrum Stake

**WELLSVILLE 1ST WARD, Hyrum Stake,** consists of the Latter-day Saints residing in the north part of the city of Wellsville, Cache Co., Utah, and surrounding country district.

When Wellsville Ward was divided July 18, 1920, into two wards, namely, Wellsville 1st Ward and Wellsville 2nd Ward, Charles Nibley Maughan, who had acted as Bishop of the Wellsville Ward for some time previously, was chosen to preside over the Wellsville 1st Ward. The Wellsville Tabernacle, being within the limits of the ward, was used by the Wellsville 1st Ward, and in 1929 improvements were made to it at an approximate cost of \$20,000. A new pipe organ was also installed. Bishop Maughan was succeeded in 1929 by John J. Hendry, who presided Dec. 31, 1930, at which time the ward had a membership of 783, including 130 children

**WELLSVILLE 2ND WARD, Hyrum Stake,** consists of the Latter-day Saints residing in the south part of the town of Wellsville, Cache Co., Utah, and vicinity. The Wellsville 2nd Ward owns a handsome chapel and adjoining recreation hall erected in 1926, at a cost of \$66,000. When Wellsville Ward was divided July 18, 1920, into two wards, namely, the Wellsville 1st and the Wellsville 2nd wards, John Bankhead Kerr was chosen Bishop of the Wellsville 2nd Ward. He was succeeded in 1929 by Evan H. Bankhead, who presided Dec. 31,

1930, at which time the ward had a membership of 620, including 98 children.

**WELSH CONFERENCE,** or District, of the British Mission, comprises the Latter-day Saints residing in Wales, and contains three branches, with a total Church population of 200, including 18 children.

The Welsh Conference was organized Dec. 23, 1873, by the amalgamation of the North Wales, Pembroke-shire and Glamorganshire conferences, the only conferences remaining in Wales at that time. Wales as a missionary field has been designated by the name of the Welsh Conference of the British Mission since 1873. The headquarters of the district in 1930 were located at Cardiff

**WELSH MISSION.** The British Mission was opened in 1837 by Apostle Heber C. Kimball and six other missionaries, who commenced their labors in Preston, Lancashire, England. Other missionaries from America joined them and, as the work expanded, James Burnham crossed over into Wales, which led to the organization of the Overton Branch in Flintshire, Wales, with 32 members, in the fall of 1840 (the first branch raised up in Wales). Meantime, John Needham labored in South Wales and it is estimated that by the close of the year 1840 there were over one hundred members of the Church in Wales, besides a few among the Welsh-speaking people in Monmouthshire, England. In 1842 William Henshaw and others continued missionary work in South Wales and the Pen-y-Dairan Branch in Glamorganshire was organized March 25, 1843. Other branches in the vicinity were raised up soon afterwards, namely, Beaufort, Rumney, Tredagar, Merthyr Tydvil and Aberdare, which were organized as the Merthyr Tydvil Conference at a general conference of the British Mission held in Liverpool, England, April 6, 1844. Merthyr Tydvil was the first conference organized in Wales.

On Jan. 4, 1845, Capt. Dan Jones arrived in England to fill a mission to which he had been appointed in Nauvoo, Ill., U. S. A., previous to the martyrdom of the Prophet Joseph Smith, and in accordance with a prediction made to him by the Prophet himself on the night before the martyrdom. The success of Dan Jones was phenomenal and he is generally termed the "Father of the Welsh Mission." During the four years of his mission a large number of branches were raised up, which were divided into eleven conferences, namely, Glamorgan (formerly Merthyr Tydvil), soon afterwards divided into the Glamorgan East and the Glamorgan West conferences, Monmouthshire (England), Pembrokeshire, Anglesey, Cardiganshire, Brecknockshire, Merionethshire, Flintshire and Denbighshire, with a membership on Dec. 31, 1848, just prior to the return of Capt. Jones to America, of 3,603 souls. In 1846 Capt Jones commenced the publication of a mission periodical in the Welsh language, named "Prophwyd y Jubili" (The Prophet of the Jubilee), the first publication in the interest of the Church of Jesus Christ of Latter-day Saints printed in a foreign language. He also published forty-five different pamphlets, containing from 8 to 100 pages each, the sale of which, at a small profit, sustained ten or twelve missionaries at a time in the field. Abel Evans succeeded Dan Jones as editor of the mission periodical, the name of which, at the suggestion of Capt Jones, was changed to "Udgorn Seion" (Zion's Trumpet), the publication of which continued for many years.

In 1852 the Book of Mormon in the Welsh language was published at Merthyr Tydvil by John Davis; the publication of the Doctrine and Covenants, in monthly parts, had already been commenced the previous year. An enlarged hymn book, containing 575 hymns in the Welsh language, was also published in 1852. In that year the membership of the Church

in Wales was considerably over 5,000 souls. Several additional conferences were also organized.

A company of 250 Welsh saints emigrated to Utah with Capt. Dan Jones in 1849, and as the migration continued, many of the branches, depleted of members, were discontinued and their remaining membership added to nearby branches. The same condition prevailed in regard to the conferences until only three of the original 13 conferences remained, namely, Glamorgan, Pembrokeshire and North Wales. In 1873 these three conferences were amalgamated as the Welsh Conference, comprising the whole of Wales.

Wales as a missionary field is still (1930) designated as the Welsh District of the British Mission and contains three branches, with a total membership of 200.

WENDELL WARD, Blaine Stake, Gooding Co., Idaho, consists of the Latter-day Saints residing at Wendell, a station on the Rupert-Bliss Cutoff (a branch of the Oregon Short Line Railroad), and in the surrounding farming district. Wendell is 15 miles northwest of Jerome, and about 15 miles south of Gooding.

In 1918 the few families of Latter-day Saints residing at Wendell were organized as an independent branch of the Church (reporting directly to the presidency of the Boise Stake), with Charles D. Fox as president. He was succeeded in 1919 by Mayben B. Fox, who was succeeded in 1922 by Samuel L. Bleak, who was succeeded in 1925 by John F. Dixon, who acted in the capacity of president until June 6, 1926, when the branch was organized as a ward and Elder Dixon was ordained a High Priest and Bishop and set apart to preside over the ward. He acted Dec. 31, 1930. Wendell Ward at that date had a membership of 446 (including 91 children) out of a population of 2,086 in the Wendell Precinct. Wendell Branch was transferred from the Boise Stake to the Blaine Stake in 1919.

**WEST AUSTRALIA CONFERENCE**, or District, of the Australian Mission, consists of the Latter-day Saints residing in western Australia with headquarters at Perth. The total membership of the district was 120 at the close of 1930, including 24 children.

**WEST BOUNTIFUL WARD**, South Davis Stake, consists of the Latter-day Saints residing in the southwest part of Davis County, Utah, or in a district lying between Centerville on the north and South Bountiful Ward on the south. The center of the ward is about three miles east of the Great Salt Lake.

A canning factory and creamery at Woods Cross give employment to many of the inhabitants, while others are engaged in raising small vegetables and fruits, which are used in the factory. Dairy products are also produced quite extensively.

West Bountiful Ward was organized June 20, 1877, when Bountiful Ward was divided into three wards, namely, the East Bountiful, the West Bountiful and the South Bountiful wards. Wm S Muir, jun., was sustained as Bishop of the West Bountiful Ward.

As early as 1860 a school house was erected in that part of North Canyon (Bountiful) Ward, which later became West Bountiful Ward, in which evening meetings were held occasionally in charge of Elders William C. Mann and Joseph Argyle, sen. In 1868 a Sunday school was organized there and two years later (1870) regular meetings were commenced under the direction of the bishopric of the Bountiful Ward. After the organization of the West Bountiful Ward a larger school house, a brick building, was erected in the district, which was also used by the members of the ward until an adobe meeting house was erected in 1882.

West Bountiful Ward belonged to the Davis Stake of Zion until that stake was divided in 1915 into the North Davis and the South Davis stakes, when West Bountiful Ward became part of the South Davis Stake.

Bishop Wm. H. Muir, jun., was succeeded in 1885 by Joseph H. Grant, who, being called into the stake presidency, was succeeded in 1891 by Lewis M. Grant, who died Nov. 10, 1902, and was succeeded by Dan Muir, who was succeeded in 1909 by Wm. Moss, who was succeeded in 1915 by Wm. W. Winegar, who was succeeded in 1923 by Thomas E. Winegar, who presided over the ward as Bishop Dec. 31, 1930, on which date the ward had 529 members, including 82 children.

**WEST COLORADO CONFERENCE**, or District, comprises the Latter-day Saints residing in the western part of Colorado, not included in the Young Stake. In 1930 the total membership of the Church in the district was 926, including 222 children. There were branches of the Church at Grand Junction, Montrose, and Somerset, and Sunday school organizations at Glenwood Springs and Meeker.

**WEST DANIELS WARD**, Malad Stake, Oneida Co., Idaho, consisted of a few families of Latter-day Saints residing in the north end of Malad Valley in a farming district. This small ward was an outgrowth of Daniels Ward and came into existence Nov. 7, 1920, when the Daniels Ward was divided and the west part of the same organized as the West Daniels Ward with David L. Stone as Bishop. He presided until Dec. 30, 1928, when the ward organization was discontinued, and the saints of the West Daniels district were amalgamated with the Daniels Ward.

**WEST INDIES MISSION** was intended to cover all the West Indies with headquarters on the large island of Cuba, but the plan failed. In 1852 Elders Aaron F. Farr, Darwin Richardson, Jesse Turpin and Alfred B. Lambson were called on missions to the West Indies. They landed at Jamaica, West Indies, Jan. 10, 1853. The American consul, Mr. Harrison, advised them to hire a hall and announce public preaching, as the laws extended toleration to all sects, but

a mob of 150 persons gathered around the building and threatened to tear it down and unless the Elders could give security for the price of the hall, the landlord objected to their holding meetings. Soon after this the Elders left the islands. While they remained they had to run the gauntlet, and two of them were shot at by a negro. Since then no real attempt has ever been made to open up a L. D. S. mission in the West Indies.

**WEST JORDAN STAKE OF ZION** consists of Latter-day Saints residing in the southwest part of Salt Lake County, Utah (west of the Jordan River), and comprises a district of country bounded on the north by the Oquirrh Stake, on the east by the Jordan River, on the south by Utah County, Utah, and on the west by the Oquirrh Mountains. It contains the following wards. Bingham, Bluxdale, Herriman, Riverton 1st, Riverton 2nd, South Jordan, and West Jordan; also Lark Branch.

Jordan Stake of Zion was divided on May 8, 1927, into two stakes, namely, East Jordan Stake and West Jordan Stake, the latter to comprise that part of the former Jordan Stake lying west of the Jordan River. At the time of its organization it contained seven wards, namely, Bingham, Bluffdale, Herriman, Lark, Riverton, South Jordan and West Jordan. Riverton Ward was divided into wards in 1927, soon after the organization of West Jordan Stake, and Lark, owing to a cessation of some of the mining activities in the district, was reduced to the status of an independent branch.

At the time of its organization Joseph M. Holt was chosen and sustained as president of the West Jordan Stake, with Almon T. Butterfield as his first, and David T. Dahl as his second counselor. Joseph N. Hutchings was chosen as stake clerk.

Pres. Joseph M. Holt died Nov. 11, 1930, after which his counselors took temporary charge of the stake and presided on Dec. 31, 1930.

The membership of the stake on Dec.

31, 1930, was 5,126, including 1,182 children.

**WEST JORDAN WARD**, West Jordan Stake, Salt Lake Co., Utah, consists of the Latter-day Saints residing in that part of Salt Lake County which is bounded on the north by the Bennion Ward, east by the Jordan River (which separates it from Midvale and Sandy), south by the South Jordan Ward, and west by Tooele County. The ward contains about 48 square miles of valley and mountain country. The ward meeting house, a beautiful white pressed brick building, is located on the corner of the Redwood Road and the Bingham Highway, and is about 12 miles southwest of the Temple Block, Salt Lake City. Within the limits of the ward there is a sugar factory a flouring mill, three stores, and fine private residences. There are also two brick school houses, and another was being built in 1930. The Orem Line of the Bingham branch of the Denver & Rio Grande Western Railroad passes through the ward.

The first settler in Salt Lake Valley west of the Jordan River was Joseph Harker, who built the first log house at a point opposite what later became known as the Church Farm, in the beginning of December, 1848. Early the following spring (1849) a number of other settlers, including Samuel and John Bennion, located farms along the river near the place where Bro. Harker had settled. An attempt was made to bring water onto their farming lands from the Jordan River, but the undertaking being too laborious, the settlers changed their location and moved south about a mile, locating near the bend of the river opposite the point where the Big Cottonwood Creek empties into the river (now Taylorsville). There the nine families, of which the little settlement consisted, made a farm jointly, conducted water on to it from Bingham Creek, and raised a small crop that year. Later in 1849 a number of Welsh saints, who had arrived in the Valley that year in charge of

Capt. Dan Jones, founded what was known as the Welsh Settlement (see Brighton). Not being successful in their irrigation operations, they finally abandoned their camp and moved away.

In 1850 Archibald and Robert Gardner built a saw mill on the site where the West Jordan Mill now stands. They made a mill race  $2\frac{1}{2}$  miles long, which was the first canal of any importance ever dug in Utah. The same year, a number of families located farms at various points along the river, both above and below the Gardner mill site. In January, 1852, the first ward organization was effected with John Robinson (ordained Jan. 19, 1852) as Bishop. Bishop Robinson was called on a mission to Nova Scotia and his counselors (John Harker and Reese Williams) took charge of the ward during his absence, calling John Bennion to their assistance. When Bishop Robinson returned from his mission, he again took charge of the ward for a few months and then removed to Ogden. After this Elder Harker once more presided over the settlement. In October, 1853, the West Jordan Ward contained a membership of 361, the settlement having been strengthened that year by a number of other families. In 1854 the settlers built what was later known as the North Jordan Canal, a continuation of the Gardner mill race. The same year a small fort was commenced near the mills, and in the fall another fort was started below on the grounds now occupied by the Taylorsville graveyard. This fortifying was done as a means of protection against the Indians. The upper fort was never completed while the lower one, containing about thirty rods square, was built within a short time of commencing it. A meeting house, an adobe building, 20x30 feet, was erected in the center of the fort, and the majority of the people (some thirty families) moved in from their farms and spent one winter within the enclosure. Previous to the building of the meeting house within the fort, religious

services were held in private houses. About this time the name of North Jordan was given to that part of the ward now embraced in Taylorsville Ward. A post office was also established, but this was subsequently discontinued for a number of years and then reopened under the name of Taylorsville. In 1858 most of the West Jordan saints moved in a body to Piontown (Salem) and Spanish Fork, Utah Co., because of the Johnston Army troubles, but returned to their homes on the Jordan River after peace had been established between Utah and the Federal Government. After the "Move" a log school house was built near the spot where the Jordan Mill stands. This served for all school and meeting purposes until 1866, when a more substantial rock building was erected. Elder Harker presided until the fall of 1858, when Archibald Gardner was ordained a Bishop to preside over the West Jordan Ward. Before this change in the bishopric there was a branch organization in the upper part of the ward comprising that tract of country now included in the West Jordan, South Jordan, Riverton 1st, Riverton 2nd, and Bluffdale wards.

At a special meeting held June 17, 1877, the West Jordan Ward was divided into four wards, namely, Herriman, North Jordan, South Jordan, and West Jordan. Other wards were subsequently organized. By closer study it will be seen that the West Jordan settlement is practically mother of eleven organized bishop's wards, including South Jordan, Riverton 1st, Riverton 2nd, Bluffdale, Herriman, North Jordan (or Taylorsville), Bennion, Granger, Bingham, Hunter and Lark.

Bishop Gardner was succeeded in 1892 by John A. Egbert, who in 1911 was succeeded by William H. Gardner, who in 1919 was succeeded by William J. Leak, who was succeeded Dec. 14, 1930, by Willard W. Malmstrom, who acted Dec. 31, 1930. On that date the ward had 1,024 members, including 106 children.

**WEST KANSAS CONFERENCE**, or District, Central States Mission, consists of the Latter-day Saints residing in the west part of the state of Kansas, and includes two branches of the Church, namely, one at Blau and another at Wichita, Kansas. The total Church population of the West Kansas District Dec. 31, 1930, was 677, including 125 children.

**WEST LAYTON WARD**, North Davis Stake, Davis Co., Utah, consists of Latter-day Saints residing in a scattered condition on their farms on a tract of land lying northwest of Kaysville. The ward borders on the Great Salt Lake on the southwest and is about 26 miles northwest of the Temple Block, Salt Lake City.

West Layton Ward, an outgrowth of Kaysville Ward, was organized Feb. 22, 1895, with David Edwin Layton as Bishop. In the early history of Davis County, the district embraced in West Layton Ward was used as a herd ground by Wm. H. Hooper and others, but in 1870 Christopher Layton made his first experiment of dry farming in Utah at this point, and, being successful, built a house and brought his family there. As other farmers joined him, a school house was erected in 1892, which served for a time for all public purposes. After the organization of the ward in 1895 steps were taken towards the erection of a meeting house and a chapel, and a substantial brick building was completed in 1895. This edifice was remodeled in 1926 and adjacent to it was erected an amusement hall, at a cost of \$32,000. This hall, besides the auditorium, contains a number of rooms and a baptismal font.

Bishop David E. Layton (son of Christopher Layton), after presiding over the ward about 20 years, was succeeded in 1914 by Samuel R. Corbridge, who was succeeded in 1919 by Richard Schofield, who was succeeded in 1924 by Irvin Call, who acted as Bishop Dec. 31, 1930. On that date the ward had 593 members, including 129 children.

When first organized, West Layton Ward belonged to the Davis Stake, but when that stake was divided in 1915 the ward became a part of the North Davis Stake.

**WEST NEBRASKA CONFERENCE**, or District, of the Western States Mission, comprises the Latter-day Saints residing in the west part of the state of Nebraska, numbering 293 souls, including 77 children. There were branches of the Church at Grand Island, Hastings and North Platte on Dec. 31, 1930.

**WEST OGDEN**. See Ogden 16th Ward

**WEST POINT WARD**, North Davis Stake, Davis Co., Utah, consists of Latter-day Saints residing in a farming district in the north part of Davis County, Utah, the western boundary of the ward being the Great Salt Lake. A ward named South Hooper (which later became West Point Ward) was organized June 26, 1877, with Henry B. Gwilliam as Bishop. From the southern part of South Hooper the Syracuse Ward was organized in 1895.

Soon after the organization of Davis County, that district of country now included in the West Point Ward was used as a herd ground by Capt Wm. H. Hooper and others. The first actual settlers of the location were Levi Hammon and George Davis, who came with their families in 1867 and commenced to farm. Previous to this, James Hale had located at a point now known as Hale's Bend, where he built a cabin and boiled salt. Other settlers followed, among whom were Henry S. Gwilliam. L. D. S. meetings were commenced in private houses in charge of Levi Hammon, who acted under the direction of Bishop Belnap of Hooper Ward, located just over the boundary line, in Weber County. West Point was then known as the South Hooper district of Hooper Ward. An adobe meeting house was erected in South Hooper in 1876, in which day school sessions were also held, Luther Dalton being the first teacher.

On June 26, 1877, that part of Hooper Ward lying south of the Weber County boundary line was organized as the South Hooper Ward. Soon afterwards a Sunday school was organized, with Peter Preece as superintendent, and a Relief Society was organized with Mrs. Elizabeth Gwilliam as president. A Y. M. M. I. A. was organized in 1878 with Levi V. Hammon as president, and a Y. L. M. I. A. the same year with Mrs. Luane Hammon as president. A Primary Association was organized later. All these organizations have had a continued existence.

In 1896 a frame meeting house was erected in South Hooper, but in 1911 this was replaced by a substantial brick chapel, erected at a cost of \$16,000. Adjacent to this building in 1930 was erected a modern amusement hall at a cost of about \$25,000. The name of South Hooper Ward was changed to West Point in 1910, so named because it occupies the most westerly part of Davis County.

From the time of its organization South Hooper (or West Point) Ward belonged to the Davis Stake of Zion, but when that stake was divided in 1915, it became part of the North Davis Stake.

Bishop Henry B. Gwilliam was succeeded in 1883 by Edwin Parker, who in 1893 was succeeded by David Cook, who in 1895 was succeeded by Antone C. Christensen, who in 1898 was succeeded by Gilbert Parker, who in 1915 was succeeded by George R. Bennett, who in 1927 was succeeded by Amos Roy Cook, who presided over the ward Dec. 31, 1930. On that date the ward had 412 members, including 80 children. The total population of the West Point Precinct was 572 in 1930.

**WEST PORTERVILLE WARD,** Morgan Stake, consisted of Latter-day Saints residing on the west side of East Canyon Creek, in the southeast part of Weber Valley, in Morgan County, Utah.

Two settlements, known as East Porterville and West Porterville (on account of their location on the east

and west banks of East Canyon Creek), constituted a branch of the Church known as the Porterville Branch from 1860 to 1875. But in 1875 the branch was divided and organized as the East Porterville Branch and the West Porterville Branch. When the Morgan Stake was organized in July, 1877, East Porterville was organized as a regular bishop's ward, and on Nov. 18, 1877, West Porterville was also organized as a ward with Thomas Brough as Bishop. Bishop Brough died May 6, 1882, after which the counselors (Samuel Carter and Oscar O. Stoddard) took charge of the ward until Nov. 19, 1882, when Samuel Carter was set apart to preside over the ward as its Bishop. He acted in this capacity until the two Porterville wards were amalgamated in 1897.

**WEST TEXAS CONFERENCE,** or District, of the Central States Mission, consists of the Latter-day Saints residing in the west part of the state of Texas and comprises three organized branches of the Church, namely, Austin, Rio Grande Valley and San Antonio, which, on Dec. 31, 1930, had a total Church population of 429, including 105 children.

**WEST TINTIC BRANCH,** Tintic Stake, Juab Co., Utah, consisted of Latter-day Saints who started a United Order of their own in the west part of the Tintic Mining district, 22 miles by nearest road southwest of Eureka, and about 20 miles north of Leamington on the Los Angeles and Salt Lake Railroad. The people in the West Tintic Branch were engaged in dry farming and cattle-raising, and had, while the settlement existed, a Sunday school and other organizations in running order.

In April, 1918, Moses S. Gudmundson and Octavius Gudmundson entered 320 acres of land each under the Smoot Act. They and other settlers then founded the settlement which became known as West Tintic. Some of the land secured by these settlers con-

tained small springs. Moses S. Gudmundson and others bought a "full barrack building" from Fort Douglas and shipped the same by rail to Jericho, on the Los Angeles and Salt Lake Railroad, put up a store house, a blacksmith shop, a power house, a garage, and ten small residences. One of the larger buildings served for public gatherings as a sort of community house. The saints who had located here were organized as a branch of the Church Oct. 12, 1919, with Moses S. Gudmundson as presiding Elder. But as some of the members practiced principles which were contrary to the order of the Church, the presiding Elder, Moses S. Gudmundson, was released and J. Leo Hafen chosen as his successor. The branch, however, was disorganized Feb. 20, 1921. While the community existed the families worked together on a community basis. They bought groceries, hardware and clothing by wholesale, and established a sort of United Order, or co-operative farm.

**WEST VIRGINIA.** In 1861 the western and northwestern part of the state of Virginia refused to be bound by the ordinance of secession and, by permission of the Legislature of Virginia, the state was divided and the west part, under the name of West Virginia, was received into the Union as a state June 19, 1863. The area of West Virginia is 24,022 square miles. The population of the state was 442,014 in 1870, 618,457 in 1880; 762,794 in 1890; 958,800 in 1900; 1,221,119 in 1910; 1,463,701 in 1920, and 1,729,205 in 1930.

Missionary work in that part of the state of Virginia now included in the state of West Virginia was commenced in January, 1832, when Luke S. Johnson and Wm. E. McLellin were appointed by revelation to go on a mission to the south; they preached in Ohio and in Cabell Co., Virginia. During the same year the Prophet Joseph Smith, accompanied by several other Elders, en route from Ohio to Missouri, in order to avoid mob violence, made a detour, traveling through the town of

Wheeling, and while there purchased a quantity of paper needed for the press in Jackson Co., Mo. In the same year (1832) Elders Amasa M. Lyman and a Brother Johnson labored in Cabell County and baptized forty converts. In the fall of 1836 Elders Lorenzo D. Barnes and Samuel James raised up a branch of the Church in Shinnston, Harrison Co., and a conference held in that place the following year was attended by about twelve hundred people. That year (1837) Elder George A. Smith, who afterwards became one of the Twelve Apostles, taught a grammar school in or near Shinnston and labored as a missionary as opportunity offered. There were at that time about 75 members of the Church in the Shinnston Branch.

After the headquarters of the Church had been established in Salt Lake Valley, most of the saints in the Eastern States migrated west and the early branches of the Church in Virginia were consequently discontinued.

The state of West Virginia in 1930 constituted an important part of the East Central States Mission and was divided into two conferences or districts, namely, West Virginia North and West Virginia South. These two districts on Dec. 31, 1930, had a total membership of 2,285, including 513 children. There were in West Virginia three branches of the Church, namely, Fairmont, Huntington and Charleston, and Sunday schools were in active operation at Hundred, Harts Run, Ketterman, New Martinville, Mount Savage, Verdumville, White Sulphur Springs and Zigler. A Sunday school at Midland, Maryland, belonged to the West Virginia North District.

When the Eastern States Mission was re-established in 1897 missionaries were sent to West Virginia, which for a time belonged to the Pennsylvania Conference, but later became a flourishing conference of its own, and still later was divided into two conferences, the West Virginia North Conference and the West Virginia South Conference.



When the East Central States Mission was organized from parts of the Eastern States and Southern States missions in 1928, West Virginia became a part of the newly organized mission, to which it still belongs.

**WEST VIRGINIA NORTH CONFERENCE**, or District, of the East Central States Mission, consists of Latter-day Saints residing in the northern part of West Virginia. On Dec. 31, 1930, the district had a total membership of 888, including 218 children.

**WEST VIRGINIA SOUTH CONFERENCE**, or District, of the East Central States Mission, consists of Latter-day Saints residing in the southern part of the state of West Virginia. On Dec. 31, 1930, the district had a total membership of 1,397, including 295 children.

**WEST WARREN BRANCH**, North Weber Stake, Weber Co., Utah, consists of about sixteen families of Latter-day Saints who live in a scattered condition on a part of a peninsula which extends into the Great Salt Lake. Thus the branch is bounded on the east and southeast by Weber River, and on the south, west and north by Great Salt Lake. The West Warren Branch meeting house stands in the northeast quarter of Sec 23, Township 6 north of Range 3 west, Salt Lake Meridian. A district of the Warren Ward, known as West Warren, was organized as an independent branch March 25, 1917, with Samuel Knight as presiding Elder. He was succeeded in 1926 by Joseph L. Muirbrook, who in 1927 was succeeded by Thomas W. Barrow, who presided Dec. 31, 1930. On that date the branch had 120 members, including 33 children.

**WEST WASHINGTON CONFERENCE**, or District, of the Northwestern States Mission, comprised the western part of the state of Washington and had a total membership Dec. 31, 1930, of 785, including 129 children.

**WEST WEBER WARD**, North Weber Stake, Weber Co., Utah, con-

sists of the Latter-day Saints residing on the low lands bordering on the Weber River. The center of the ward, where the meeting house stands, is about seven miles northwest of Ogden, six miles northeast of Hooper, four miles south of Plain City, and about 40 miles by nearest road northwest of Salt Lake City. The ward is bounded on the north and east by the Weber River (which separates it from Plain City, Slaterville and Taylor wards), and west by the Weber River. There is no regular village center in West Weber as the farmers nearly all live in a scattered condition on their respective land holdings. The ward contains a meeting house, a fine modern school house, and a number of comfortable private residences.

That part of Weber County now included in the West Weber Ward was for a number of years a favorite herd ground for the people of Ogden and other places. It was first settled in 1851. In the spring of 1859 James Brown, the founder of Ogden, had control of a large tract of land (part of the old Goodyear claim), west and south of the Weber River below Ogden. He sold out to Hans D. Peterson and others, and in due course of time the district was organized as a branch of the Church over which William Kay had jurisdiction for some time. The West Weber Precinct was organized in 1860 and a school house erected in 1861. In 1864 Richard Douglas succeeded William Kay as presiding Elder in the West Weber District. He was succeeded in 1867 by Aichibald McFarland, who in 1872 was succeeded by John I. Hart, who presided until May 28, 1877, when the West Weber District, like the other districts in Weber County, was organized as a ward, and John I. Hart chosen as Bishop. He was succeeded in 1888 by Zachariah Ballantyne, who in 1892 was succeeded by Robert McFarland, who in 1909 was succeeded by Wm. C. Hunter, who in 1910 was succeeded by George W. Etherington, who in 1916 was succeeded by George Ammon.

Heslop, who presided Dec. 31, 1930. On that date the ward had 364 members, including 76 children. West Weber Precinct had 603 inhabitants in 1880; 822 in 1900, and 409 in 1930. Other precincts had been created.

West Weber Ward constituted a part of the Weber Stake until 1908, when it became part of the North Weber Stake.

**WESTERN IOWA CONFERENCE**, or District, of the Northern States Mission, comprises the Latter-day Saints residing in the western part of the state of Iowa (not including Council Bluffs and vicinity). The district had a membership of 304, Dec. 31, 1930, including 68 children.

**WESTERN MICHIGAN CONFERENCE**, or District, comprises the Latter-day Saints residing in the west part of Michigan. On Dec. 31, 1930, the district had 360 members, including 79 children.

**"WESTERN STANDARD (The)"** was a periodical published in the interest of the Church by George Q. Cannon in San Francisco, Calif. The first number was dated Feb. 23, 1856, and printed on a large four-page sheet. After that the periodical was published weekly until 1857, when the publication was discontinued, owing to the Johnston Army troubles, the editor and the other Elders from California being called home to Utah to assist in the defense of their people. "The Western Standard", of which the last number is dated Oct. 23, 1857, contained many choice editorials, written by George Q. Cannon, which were afterwards published in book form under the title "Writings from the Western Standard." This periodical took a brave stand in refuting the slander and misrepresentations which at the time of its publication were being circulated by the enemies of the Church, in consequence of which quite an anti-Mormon agitation was aroused against the editor and the other Elders and local saints who resided in California at the time. Two volumes of the "Standard" were published altogether,

aggregating 328 pages, the printed matter on each page measured 16x21 inches. Vol. 1 had 52 numbers of four pages each, aggregating 208 pages. Vol. 2 had 30 numbers of four pages each, total 328 for both volumes.

**WESTERN STATES MISSION** comprises the states of Colorado, New Mexico and Nebraska, and parts of the states of Wyoming, Iowa and South Dakota. The mission is divided into nine conferences, or districts, namely, Black Hills, Denver, East Nebraska, New Mexico, Pueblo, San Luis, West Colorado, West Nebraska and Wyoming. On Dec. 31, 1930, the Western States Mission had a total Church membership of 6,562, including 22 High Priests, 32 Seventies, 272 Elders, 188 Priests, 67 Teachers, 263 Deacons, 1,396 lay members, and 1,322 children. Ninety missionaries were laboring in the mission, including 19 lady missionaries. The headquarters of the mission are at Denver, Colo.

The Western States Mission is a continuation of the Colorado Mission, organized in 1896, the name of which was changed to the Western States Mission in the beginning of 1907, on account of its limits being extended far beyond the boundaries of the state of Colorado. Joseph A. McRae, president of the Colorado Mission, continued as president of the Western States Mission after the change of name. Missionary work was continued by a large corps of earnest missionaries and included some work among the Indians at Van Hook in North Dakota, and among the Pueblo Indians in New Mexico. In 1918 the Indians in New Mexico were transferred to the Mexican Mission.

Denver, the headquarters of the mission, being an important railroad center, was visited by many of the authorities of the Church at different times and their presence was frequently taken advantage of to address large audiences in Denver and adjacent towns, thus encouraging the missionaries and greatly advancing their work. In 1919

a fine chapel and home for the missionaries was erected in Denver. In 1925 the state of North Dakota and most of South Dakota was transferred from the Western States to the North Central States Mission. Besides the chapel in Denver, chapels have been erected or purchased by the Church in Englewood, Pueblo, Alamosa and Grand Junction, Colorado; at Council Bluffs, Iowa; at Omaha, Nebraska; at Casper, Thermopolis, Sheridan, and Rawlins, Wyoming, and at Bluewater, New Mexico. Regular meetings in hired halls are held at Delta, Canon City, and Meeker in Colorado; at Blanca Basin and Belle Fourche in South Dakota; at Laramie, Wyoming, and Albuquerque, Gallup, Silver City, Clovis, Tres Piedras, Pagosa Springs and Thoreau, New Mexico. Regular Sunday schools are held in 50 places in the mission, including those held in the 23 organized branches of the Church. Lectures, illustrated with film pictures, were commenced in the mission in 1929 and have been continued with great success until the present (1930).

Following are the names of the presidents of the Western States Mission: Joseph A. McRae, April, 1907-1908; John L. Herrick, Dec., 1908, to June, 1919; John M. Knight, June, 1919, to March, 1928, and Elias S. Woodruff, April 1, 1928, to 1930.

**WESTON WARD**, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the town of Weston and vicinity. Weston is situated on elevated ground  $2\frac{1}{2}$  miles west of Bear River, in Cache Valley, and commands a beautiful view of that valley looking east and south. It is 26 miles by road northwest of Logan, Utah, 25 miles by mountain road southeast of Malad, ten miles south of Clifton, three miles north of the boundary line between Utah and Idaho, and eight miles southwest of Preston, Idaho, the headquarters of the Franklin Stake. Weston is bounded on the north by Dayton and Linrose wards, east by Bear River, south by the Idaho-

Utah line, and west by Cedarville Ward.

Weston as a settlement dates back to the spring of 1865, when Christopher Funk and others located farms, agreeable to a call from the authorities of the Church, at a point three miles west of the present Weston townsite. John Maughan built a small log cabin that year, which example was followed by others the same season. Christopher Funk was the first presiding Elder at Weston, he having been appointed to take charge of the new settlement before the actual founding took place. The locality was named Weston by Apostle Ezra T. Benson. A grist mill was built on the Weston Creek by James Mack in 1867. That year also the present townsite of Weston was located and surveyed, and the settlement was organized into a regular branch of the Church with John Maughan as presiding Elder. Brother Maughan was succeeded in 1875 by Christian Olsen (pro tem), who was succeeded in 1876 by Alexander A. Allen as Bishop, who in 1886 was succeeded by John H. Clarke, who was succeeded in 1889 by James P. Michelsen as presiding Elder, who in 1891 was succeeded by John H. Clarke, who served a second term as Bishop. Bishop Clarke was succeeded in 1902 as Bishop by Otto Gassman, who in 1911 was succeeded by Yeppa (Jeppe) Benson, who in 1919 was succeeded by Thomas E. Rose, who in 1929 was succeeded by Nels S. Bastian, who presided Dec. 31, 1930, on which date the Church membership of the Weston Ward was 654, including 131 children. The total population of the Weston Precinct was 878 in 1930, of which 429 were residents of the Weston village.

**WESTPORT**, now a part of Kansas City, Mo., was the outfitting place for the L. D. S. emigration which crossed the plains and mountains to Salt Lake City in 1854. Nearly all the emigrants had that year landed at New Orleans, La., from which place they proceeded by river steamers up the Mississippi

and Missouri rivers to the so-called Westport Landing, now within the limits of Kansas City. Thence the emigrants were taken inland from the river some two or three miles to the village of Westport, near which a suitable camping place was established, where they remained until companies were organized in which they made the long and tedious journey to Utah.

Nearly all the Latter-day Saints who emigrated from Europe in 1854, bound for Utah, crossed the Atlantic Ocean in nine sailing vessels, namely, "Jesse Munn," "Benjamin Adams," "Golconda," "Windermere," "Old England," "John M. Wood," "Germanicus," "Marshfield," and "Clara Wheeler." They numbered 2,711 souls. Most of these emigrants left Westport the same year (1854) to cross the plains in eight organized companies, under the leadership of the following captains: John Taylor, James Brown, Darwin Richardson, Daniel Garn, Hans Peter Olsen, William Empey, Thomas Williams and Robert Campbell.

**WHANGAREI CONFERENCE**, or District, of the New Zealand Mission, embraces all that part of the North Island of New Zealand which lies north of the Kaipara Harbor on the west coast. Its northern boundary commenced at Russell on the east coast and runs thence southwesterly until it strikes the west coast at a point immediately south of Tikaritu. Kaipara Harbor is about 50 miles north-northwest of Auckland. The district had a total membership of 1,047 in 1930, including 263 children. It was first organized April 6, 1889.

**WHEATLAND BRANCH**, Malad Stake, Oneida Co., Idaho, consists of the Latter-day Saints residing in the north end of Pocatello Valley. The Wheatland schoolhouse, in which Latter-day Saint meetings are held, is about 18 miles by nearest road southwest of Malad.

The saints residing in the north end of Pocatello Valley, most of them hail-

ing from Utah, were organized as an independent branch April 30, 1916, with Spencer Frank Allen as presiding Elder. He was succeeded in 1924 by Leo T. Jensen, who presided over the branch Dec. 31, 1930, on which date the branch had a membership of 97, including 38 children.

#### **WHITE MOUNTAIN MISSION.**

Acting under instructions of the First Presidency of the Church, Elder David Evans of Lehi, Utah, organized an exploring company to go to the White Mountain (which is now in Nevada) to find suitable places for settlements. This company left Lehi May 22, 1855, and, after going into the White Mountain country, returned to Lehi July 17, 1855. Later a number of Elders who at the time of the approach of the Johnston Army into Utah, in 1857, were called to explore the country, in what is now southeastern Nevada, with a view to finding a suitable place for founding settlements of the saints, if they should be compelled, after the arrival of the soldiers, to leave their homes in Salt Lake Valley and the north. The expedition explored parts of what is now southern Utah and eastern Nevada, and did a little farming in Meadow Valley, Nevada, where the town of Panaca now stands. The mission, which was in charge of William H. Dame of Paragonah, Iron Co., Utah, brought about no results for practical purposes.

**WHITE PINE WARD**, Nevada Stake, White Pine Co., Nevada, consisted of the Latter-day Saints residing in a section of country including the settlements of Preston and Lund in White River Valley, and Georgetown in Steptoe Valley, Nevada.

In 1898 some ranch land in White River and Steptoe valleys, Nevada, was ceded to the Church in exchange for other property in Utah, escheated to the Federal Government of the United States in 1887. It was decided by the authorities of the Church to open up this land to its members for settlement, and Bishop Thomas Judd of St. George

was called to direct the establishment of settlements in the district. A number of people from St. George and from Sanpete County, Utah, came to the location and others from different parts followed. A company called the Nevada Land and Livestock Company was organized and three townsites surveyed, named respectively Lund, Preston and Georgetown, in honor of Anthon H. Lund, Wm. B. Preston and George Q. Cannon, prominent officials of the Church. Bishop Thos. Judd took charge of ecclesiastical affairs from the beginning, and on Aug. 18, 1901, the whole section of country thus owned by the Church was organized as the White Pine Ward with Thomas Judd as Bishop. He personally presided at Lund, and Preston and Georgetown were organized as branches of the White Pine Ward in charge of efficient presiding Elders. Three months later, on Nov. 13, 1901, the White Pine Ward was divided into three wards, namely, Lund, Preston and Georgetown, Bishop Judd being chosen to preside as Bishop over the Lund Ward, Hyrum S. Arnoldson as Bishop of the Preston Ward, and George F. Morley as Bishop of the Georgetown Ward. These wards, at that time, belonged to the St. George Stake of Zion.

**WHITMERITES** is the name given to an apostate sect sponsored by members of the Whitmer family, prominent in the early history of the Church.

Two distinct efforts were made to organize a church by the Whitmer faction, on both occasions the name of "Church of Christ" being chosen as the title of the affiliation.

David Whitmer, one of the Three Witnesses to the Book of Mormon, was closely associated with the Prophet Joseph Smith in the early days of the Church, part of the translation of the Book of Mormon being done in the home of Peter Whitmer, sen., the father of David, Christian, Jacob, John and Peter Whitmer, jun. The four last named were among the Eight Witnesses to the Book of Mormon.

On July 7, 1834, the Prophet Joseph Smith organized the saints in Missouri into a stake of Zion with David Whitmer as president. Prior to that the first stake of Zion had been organized in Kirtland, Ohio, with Joseph the Prophet as president. Having been called to the high office of president of a stake, David Whitmer believed that he was equal in authority with the Prophet and he also claimed that at a conference of the Church (date and place not given) the Prophet had named him as his successor. David Whitmer was excommunicated from the Church in 1838 for apostasy or rebellion against the Prophet.

After the martyrdom of the Prophet and his brother Hyrum in 1844, several scisms arose among apostates and members weak in the faith. Among these was one fostered by Wm. E. McLellin (an Apostle in the Church from 1835 to 1838), and Martin Harris (one of the Three Witnesses to the Book of Mormon, who had alienated himself from the Church). McLellin published a paper called the "Ensign of Liberty" at Kirtland, Ohio, in 1847, in which he set forth the claims of a church organized by him and his associates, called the "Church of Christ," of which David Whitmer was chosen president. The members of this sect asserted their belief in the Book of Mormon and the New Testament, but expressed disbelief in many of the revelations received by the Prophet Joseph Smith. The organization, however, proved a failure as McLellin desired to establish headquarters at Kirtland, Ohio, and David Whitmer refused to leave his home in Richmond, Mo., and soon afterwards denounced "McLellinism" as an error and the movement came to naught.

Another attempt to organize a Church was made in 1876, when David Whitmer baptized his nephew, John C. Whitmer, a son of Jacob Whitmer, and, ordaining him to the office of an Elder, he instructed him to go forth and preach the gospel as it had been taught by Joseph the Prophet, and or-

ganize a new church according to the original pattern, in which he (John C.) was to be the first Elder. Of this organization David Whitmer became the virtual head, although he disclaimed that honor, insisting that Christ himself was the only head of the Church. In 1887 David Whitmer published a somewhat lengthy pamphlet, entitled "Address to all believers in Christ," the first part of which was addressed to those who were not acquainted with the Book of Mormon or its history; the second part was an exposition of the supposed errors in the Church of Jesus Christ of Latter-day Saints. This later organization of the "Church of Christ," like the former one, held fast to their allegiance to the Book of Mormon and the New Testament. They ordained a few "Elders," "Priests," and "Teachers," and meetings were held regularly for some time every third Sunday of the month in a small schoolhouse in the vicinity of Richmond, Mo., where John C. Whitmer, their president, resided. The membership is said to have numbered at one time three or four hundred, most of whom resided in Missouri, but there were a few members scattered around in Iowa, Kansas, Illinois, California, Texas, and perhaps other states. After the demise of David Whitmer on Jan. 27, 1888, the organization did not long survive.

**WHITNEY WARD**, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in a tract of country lying between Franklin and Preston. Most of the people live in a scattered condition on their respective farms, though the center of the ward is a village situated on the main highway about five miles northwest of Franklin and three miles southeast of Preston. The farms and gardens of Whitney are irrigated from Cub River, through a canal which taps said river about nine miles above Franklin, or about ten miles above the center of the Whitney Ward. The farming lands, consisting of a sandy loam, belonging to the Whitney Ward are, as a rule,

very good and productive and all kinds of grain are raised. The Whitney Ward can boast of a new meeting house, built of red brick in 1923.

Whitney as a settlement dates back as far as 1870 when Ephraim Ellsworth, Wm. Handy, Robert Hull and others located homes in that locality. Other settlers arrived in 1874 and the following years. A school house was built in 1885. In June, 1888, the saints residing in the open country between Franklin and Preston were organized as the Whitney Branch, thus named in honor of Bishop Orson F. Whitney of Salt Lake City, with James Chadwick as presiding Elder. The Whitney Branch was organized as a regular bishop's ward June 9, 1889, with James Chadwick as Bishop. He was succeeded in 1893 by George T. Benson, who in 1915 was succeeded by Joseph Dunkley, who in 1922 was succeeded by Alvin C. Hull, who in 1920 was succeeded by George Leroy Tanner, who acted Dec. 31, 1930, on which date the Church membership of Whitney Ward was 291, including 61 children. The total population of the Whitney Precinct was 306 in 1930.

**WHITTIER WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake City, Utah, which is bounded on the north by 13th South St. (or Liberty Ward in Liberty Stake), on the east by 4th East St. (or Waterloo Ward), on the south by 17th South St. (or McKinley and Belvedere wards), and on the west by State St. (or Jefferson Ward).

Whittier Ward, so named on account of its being in the previously created Whittier School District, was organized July 20, 1924, from parts of Farmers and Waterloo wards. Thomas E. Towler was chosen as Bishop and he presided Dec. 31, 1930, on which date the ward had 1,051 members, including 205 children.

For a short time after the organization of the Whittier Ward the saints met for worship in the amusement hall of the McKinley Ward, but a building

site was secured on the corner of Kensington Avenue and 2nd East St., upon which a handsome brick building was erected, intended for an amusement hall when the building, as planned, should be completed. In this building meetings are still held, but the erection of the chapel was under consideration in 1930.

**WIDTSOE WARD**, Garfield Stake, Garfield Co., Utah, consists of the Latter-day Saints residing in the upper end of the valley through which the east fork of the Sevier River runs from south to north. The town of Widtsoe is located on the edge of the timber at the west base of the mountains which separate the East Fork Valley (also called Johns Valley at this point) from Potato Valley or Escalante. Widtsoe is 25 miles south of Antimony, the headquarters of the Garfield Stake, and 25 miles east of Panguitch, the county seat. Farming and stock raising are the principal industries of the people. Widtsoe is situated on Sweetwater, a tributary of the East Fork of the Sevier River, about three miles east of the East Fork, the valley at this point being seven miles wide. The townsite is surveyed into regular blocks, 26 rods square, with four lots in a block, and the streets five rods wide.

Isaac Riddle, assisted by others, located a temporary ranch on Sweetwater on or near the present site of Widtsoe in 1876, but that ranch was vacated after a short existence. Several years later a Mr. Hammeker located a sheep ranch on Sweetwater, but he, in turn, also vacated. John R. Campbell, another sheep man, next located a ranch in Johns Valley, and Jediah Adair and his wife, Julia Ann, and eight children located on Sweetwater and bought out John R. Campbell's claim. Sister Adair, a plural wife of Jediah Adair, took up a homestead of 160 acres and the family moved on to the land April 15, 1902, taking temporary shelter in a wood shed which had been built by a former sheep man.

A garden spot was cultivated that year and a few vegetables raised by using the water of Sweetwater for irrigation purposes. Sister Adair and her four daughters did the first plowing in the settlement and, tearing down the wood shed, they used the material to erect a more comfortable dwelling, which still stands on the Widtsoe townsite. When it became known that grain would grow in that locality, other settlers arrived in Johns Valley, and the infant colony was named Houston, in honor of James Houston, president of the Panguitch Stake. These settlers were organized as a branch of the Church July 30, 1911, with Quince K. Kimball as presiding Elder. A post office called Winder was opened Feb. 1, 1912, and that year Carol Henry Mangum succeeded Bro. Kimball as presiding Elder. Carol Henry Mangum presided until Nov. 8, 1914, when the branch was organized as the Houston Ward with Quince K. Kimball as Bishop. On June 24, 1915, the name of the ward was changed from Houston to Widtsoe. Bishop Kimball presided until 1918 when he was succeeded by Elmer Hans Jørgensen, who in 1920 was succeeded by Robert W. Pinney, who in 1925 was succeeded by Carol Henry Mangum (serving a second term), who in 1929 was succeeded by Milton E. Steed, who presided Dec. 31, 1930, on which date the membership of the Widtsoe Ward was 210, including 61 children. The total population of the Widtsoe Precinct was 220 in 1930.

**WIGHTITES** was a name given to an apostate sect, followers of Lyman Wight, a member of the Quorum of Twelve Apostles from 1841 to 1849. During the life of the Prophet Joseph Smith, Lyman Wight was an active member of the Church, a successful missionary and a valiant supporter of the Prophet. He was a member of Zions Camp, was with the Prophet and his brother Hyrum in prison in Missouri and on several occasions was called by revelation to perform important missions. He became one of

the Twelve Apostles in April, 1841, but after the martyrdom of the Prophet and his brother Hyrum in 1844 he ceased to be in harmony with the brethren of his quorum.

Having gained a number of followers among disaffected members of the Church, he led a colony into Texas, locating on the Colorado River, about four miles above, or north of Austin. A terrific flood, however, washed away his mill and improvements on the Colorado, after which he with his colony moved over to the Padernales River, about four miles south of Fredericksburg in Gillespie County, Texas, where in 1847 he built another mill and made other improvements. But there the colonists fared even worse than on the Colorado, their mill being entirely swept away by the flood and the burrs covered in the sand. Their village was also inundated. Fredericksburg is about 65 miles in a straight line southwest of Austin. While at this location, in December, 1848, the colony was visited by Elders Preston Thomas and William Martindale, who found Lyman Wight in poor health and holding bitter feelings against Pres. Brigham Young and the other Apostles. Lyman Wight's followers at that time numbered only 142; at one time there were 250 of them.

Undaunted by their losses on the Padernales River, the Lyman Wight Colony moved over to Hamilton Creek, below Burnett, and settled at a place about forty miles northwest of Austin. Here was another good mill site and the colonists erected another mill and, besides the flouring mill, they put up a saw mill and turning lathes and manufactured tables, chairs, bedsteads, etc., with which they supplied the surrounding country. They also established a farm, but finally, because of being crowded with debts, sold out to Noah Smithwick, after which Lyman Wight and the few who still followed him went over to the Medina River, south or southwest of San Antonio, where they again planted a colony.

Henry W. Miller writes under date

of Aug. 21, 1855, from Indian Territory, that he had baptized four of Lyman Wight's flock, and that his company had scattered and only a few families were left with him in Texas.

Lyman Wight died March 31, 1858, as a drunkard, at a place called Mountain Valley in Texas.

When Lyman Wight moved away from Hamilton Creek, a few of his followers remained there and assisted the non-Mormon settlers in erecting a school house and in making other improvements. According to Mr. Smithwick's statement, there were in 1861 only five families of Lyman Wight's colony there, and these soon left for California. It may be said that nearly all the followers left Lyman Wight before he died, and many of them subsequently found their way to the gathering places of the saints in the mountains and identified themselves with the Church.

**WILFORD WARD**, Grant Stake, consists of Latter-day Saints residing in that part of Salt Lake County, Utah, which is bounded on the north by 27th South St (or Highland Park Ward), east by the so-called White Ditch near 20th East St. (or East Mill Creek Ward), south by Murphy's Lane, or 36th South St (or Winder Ward), and west by 11th East St. (or Hillcrest Ward). When first organized the ward extended to 9th East St., but upon the organization of Hillcrest Ward in 1924 the west boundary was changed to 11th East St. There have been a few other minor changes in boundaries.

At a meeting held Sept. 30, 1900, attended by the Granite Stake presidency, the 4th District, or Wilford Branch of Mill Creek Ward, was organized as a separate ward with James D. Cummings as Bishop. The name Wilford had previously been given to the branch in honor of Pres. Wilford Woodruff. Meetings were held for a time in the district school house, but a building site having been secured on the east side of Highland Drive, No.



3179, between 27th and 33rd South streets, a brick chapel was erected which, remodeled and with some additions, still served as the ward chapel in 1930. Wilford Ward was transferred to Grant Stake in 1924, when the Granite Stake was divided. Bishop James D. Cummings, after having presided over the ward for twenty-five years, was succeeded in 1924 by Charles W. Fagg, who acted as Bishop Dec. 31, 1930. On that date the ward had a membership of 1,132, including 228 children

**WILFORD WARD**, Little Colorado Stake, Navajo Co., Arizona, consisted of a few families of saints who founded a little settlement in the Little Colorado Stake of Zion in 1883, at a place called Wilford, which was located in a wash leading down from the Mogollon (Moheone) Mountains to Dry Lake and was 50 miles southwest of St. Joseph. Wilford was settled by people from Sunset and Bingham City with a view of making it a center for stock-raising and dry farming. Heber was another small settlement, in the timber, six miles northeast of Wilford on the same wash. It was settled in 1883 by people from St. Joseph. Both places were founded in the midst of pine timber, high up near the mountain tops.

At a conference of the Little Colorado Stake, held at Wilford Aug. 25, 1883, the place was named Wilford in honor of Pres. Wilford Woodruff, and the saints who had located there and at Heber were organized as a ward with Joseph H. James as Bishop. Some farming was done in 1883 and 1884, and stock-raising was quite successful from the beginning. It happened, however, that a number of those who had settled in the timber at Wilford and Heber were polygamists, and when the anti-polygamy raid was instituted in 1885 the brethren who were in danger of arrest moved to Mexico. This exodus discouraged the remaining families, both at Heber and Wilford, so that both settlements were

broken up in 1885. During the existence of Wilford a log school house had been erected there besides a number of private dwellings. This school house was later moved to St. Joseph. Heber was continued as a branch by a few of the saints who remained there, hence, there were a few families of saints still residing at Heber in 1894. The official statistical report of the Little Colorado Stake, dated Feb. 25, 1887, gives to the Wilford Branch a membership of 65, including 26 children. Jerome J. Adams was the presiding Elder.

**WILFORD WARD**, Yellowstone Stake, Fremont Co., Idaho, consists of Latter-day Saints residing in the town of Wilford, which is beautifully situated in a tract of country lying between Henry's Fork of Snake River and the Teton River, three miles south of St. Anthony, the headquarters of the Yellowstone Stake, and five miles northeast of Rexburg.

Wilford was first settled in 1883 by a small corps of saints from Utah, among whom were Harold P. Heninger, John E. Pincock and others, who arrived on the ground where Wilford now stands May 20, 1883. A townsite was located and named Wilford in honor of Leonard Wilford Hardy, one of the presiding bishops of the Church. The ground upon which Wilford now stands was at the time of settlement covered with a luxuriant growth of bunch grass, except a strip bordering the rivers, which represented a beautiful carpet of green. This gave a veritable Eden-like appearance to the locality. All kinds of game were found in vast numbers in the early days of the settlement. Bears were quite an annoyance for several years. The rivers in some places were enriched with wild fruits which grew among the trees and brush along their banks, among which were haws, chokecherries, serviceberries, strawberries, currants and gooseberries.

The saints who had settled at Wilford were organized as a branch of

the Church in the fall of 1883, with James Henry Pincock as presiding Elder. The Wilford Branch was organized as the Wilford Ward Aug. 16, 1884, with Thomas S. Smith as Bishop. He was succeeded in 1887 by George Davis, who in 1893 was succeeded by Reuben Belnap, who in 1898 was succeeded by Geo. A. Pincock, who in 1903 was succeeded by Samuel W. Orme, who in 1916 was succeeded by Charles E. Murri, who in 1920 was succeeded by William D. Hollist, who in 1926 was succeeded by Joseph Roy Orme, who presided Dec. 31, 1930. On that date the Wilford Ward had 351 members, including 82 children. The total population of the Wilford Precinct was 565 in 1930.

**WILLARD WARD**, Box Elder Stake, Box Elder County, Utah, consists of the Latter-day Saints residing in Willard city and surrounding farming districts. The ward extends north to the Perry Ward, east to the Wasatch Mountains, south to the Pleasant View Ward, in Weber County, and west to the Great Salt Lake. Willard city proper is situated near the center of the Willard Precinct and about half the population reside on the townsite. Willard produces some of the finest fruits known and raised in Utah. The peaches raised there are of a most excellent quality. The Willard townsite lies immediately south of Willow Creek and about a mile below the mouth of the canyon, seven miles south of Brigham City and 14 miles north of Ogden. The Southern Pacific Railroad and the Utah and Idaho Railroad pass through the settlement.

Willard, originally known as North Willow Creek, was first settled in the spring of 1851, about the same time as Brigham City. Jonathan S. Wells and family, Lyman B. Wells, and others arrived on the site of Willard March 31, 1851, and later commenced plowing and sowing. Other settlers arrived during that year and the following years, and a branch organization was effected in the infant colony in 1852, with Joseph L. Lash as pre-

siding Elder. Later the same year Charles W. Hubbard was ordained a Bishop and appointed to preside over the North Willow Creek Ward, which later changed its name to Willard, thus named in honor of the late Dr. Willard Richards. Charles W. Hubbard was succeeded as presiding officer at Willard in 1856 by Verlan Dive, who in 1859 was succeeded by Alfred Cordon, who in 1877 was succeeded by George W. Ward, who in 1882 was succeeded by George Facer, who in 1892 was succeeded by Abraham Zundel, who in 1900 was succeeded by George Facer, who in 1903 was succeeded by William J. Facer, who in 1910 was succeeded by Joseph Hubbard, who in 1920 was succeeded by Ephraim White, who presided Dec. 31, 1930. On that date the membership of the Willard Ward was 695, including 135 children. The total population of Willard Precinct was 870 in 1930.

**WILLIAMS WARD**, Bannock Stake, Bannock Co., Idaho, consists of Latter-day Saints residing in a farming district in Gentile Valley, lying east of Bear River. The ward extends north to Grace 1st Ward, east to Bench Ward, south to Lago Ward, and west to Thatcher Ward. The L. D. S. meeting house, a frame building, erected in 1902, is situated on the state highway, five miles south of Grace. The ward was organized Sept. 9, 1923, from a part of the Bench Ward, with Robert W. Kingford as Bishop. He was succeeded in 1929 by Wesley W. Hubbard, who presided Dec. 31, 1930. The membership of Williams Ward Dec. 31, 1930, was 160, including 32 children.

**WILSHIRE WARD**, Hollywood Stake, Los Angeles Co., California, consists of the Latter-day Saints residing in that part of the city of Los Angeles which is bounded on the north by Sixth St., east by Vermont Avenue, south by 54th St., and west by the Los Angeles city limits.

The first Latter-day Saints in that part of Los Angeles which is now included in the Wilshire Ward belonged

to the Los Angeles Branch of the California Mission, and later to the Los Angeles Stake, but when said stake was divided May 22, 1927, the west half of the Adams Ward became a part of the Hollywood Stake and was organized as the Wilshire Ward. David P. Howells, who had formerly acted as Bishop of the Adams Ward, was chosen as Bishop of the new Wilshire Ward; he served in that capacity Dec. 31, 1930. On that date the Wilshire Ward had a membership of 1,281, including 185 children. The saints held their meetings and Sunday school sessions in the L. D. S. chapel at 153 West Adams St., while engaged in erecting a fine chapel in connection with the Hollywood Stake, at the corner of Manhattan Place and the Country Club Drive. This magnificent building, erected at a cost of about a quarter of a million dollars, including purchase price of the grounds, has an auditorium capable of seating 1,200, a pipe organ, a recreation hall larger than the chapel, with a balcony beautifully furnished, offices for the stake presidency, ward bishopric, Relief Society, with a fully equipped kitchen, baptismal room, vault for the Church records, and class rooms.

**WILSON BRANCH,** Teton Stake, Teton Co., Wyoming, consists of the Latter-day Saints residing in the village of Wilson and the surrounding district of country. This farming district is situated on the west side of Snake River, and also on the west side of Jackson Valley (Jackson Hole). The village of Wilson is about eight miles west of the town of Jackson, 20 miles east of Victor, the nearest railroad station, and 30 miles southeast of Driggs, the headquarters of the Teton Stake.

Among the first L. D. S. settlers in Jackson Valley was Elijah N. Wilson, who later acted as the first presiding Elder in the Wilson Branch. Brother Wilson is the author of a book entitled "Uncle Nick Among the Shoshones."

As the families of saints in Jackson Valley increased in number, it be-

came necessary to organize a second branch in said valley, where the saints lived so scattered that it was inconvenient for them to meet for worship in the same place. Consequently, a branch of the Church was organized in 1898, called the Wilson Branch, with Elijah N. Wilson as presiding Elder.

During Brother Wilson's administration he built the first L. D. S. meeting house in Jackson Valley, a small log building, in which meetings and Sunday school sessions were held until Ephraim Johnson became presiding Elder. In 1900 the branch had 65 members, or 14 families.

Elijah N. Wilson was succeeded as presiding Elder in 1903 by Abraham Ward, who presided as late as 1905. It seems that the branch was disorganized at the close of 1907, and that for seven years there was no presiding Elder. During that period the saints at Wilson attended meetings in Jackson or South Park Branch.

On July 10, 1921, the Wilson Branch, which had hitherto constituted a part of the Jackson Ward, was organized as an independent branch with Ephraim Johnson as presiding Elder. During his administration a small meeting house, having a seating capacity of 50 people, was built in the Wilson Branch. Ephraim Johnson presided Dec. 31, 1930, on which date the Wilson Branch had 46 members, including 15 children.

**WILSON WARD,** Bannock Stake, Franklin Co., Idaho, consisted of the Latter-day Saints residing on the so-called Battle Creek Divide, between Gentile Valley and Cache Valley. It consisted of a dry-farming country—mountainous and rolling. Water for culinary purposes in that district is obtained from springs, which are quite plentiful, and some of them large enough to irrigate small gardens. The center of the ward was a district school house, situated about five miles southwest of Cleveland, five miles northeast of Treasureson in the Oneida Stake, and 23 miles southwest

of Grace, the headquarters of the Ban-nock Stake.

Wilson Ward was organized from a part of Cleveland Ward June 16, 1916, with James Austin Rawson as Bishop. He presided until the ward was disorganized Jan. 21, 1923, when the remaining members of the ward were transferred to the Cleveland Ward.

**WILSON WARD**, North Weber Stake, Weber Co., Utah, consists of the Latter-day Saints residing in a farming district lying west of Ogden. The meeting house and school house, which form the center of the ward, are located on the main road leading from Ogden to West Weber (locally called Wilson's Lane), about 2½ miles west of the center of Ogden, four miles southeast of West Weber, and 35 miles northwest of Salt Lake City. The farmers of Wilson find a ready market in Ogden for all the products they can raise. A dairy business is also carried on successfully by some of the people of the ward.

Wilson Ward is named in honor of the Wilson family who came to Utah in the fall of 1853 and the next year took up land in that part of the country now included in the Wilson Ward. Other settlers followed and about 1860 William Kay, who lived about one and a half miles northwest of the present Wilson Ward meeting house, was called to preside in the little settlement, which included all of what is now Wilson, Taylor and West Weber. Up to 1860 the settlers at Wilson irrigated their lands from high water which frequently backed up from the Weber River and overflowed its banks, but in 1860 an irrigation ditch was made to conduct water from the Weber River sufficient to irrigate 500 acres of land. William Kay presided until about 1865 when Richard Douglas, a neighbor, succeeded him as president of the district. When the West Weber Ward was organized in 1877, John Martin, who had acted as second counselor to Bishop Robert McFarland of that ward, acted as presiding Elder in the east

end of said ward (the Wilson district) until July 16, 1882, when the Wilson district of the West Weber Ward was organized as a separate ward with Brigham H. Bingham as Bishop. He was succeeded in 1891 by John Rackham, who in 1906 was succeeded by Francis W. Stratford, who in 1908 was succeeded by Edwin A. Bingham, who in 1925 was succeeded by James H. Platt, who presided Dec. 31, 1930. On that date the ward had 502 members, including 73 children. The Wilson Precinct had 493 inhabitants in 1890; 650 in 1900, and 717 in 1930. Wilson Ward belonged to the Weber Stake until 1908, when it became a part of the North Weber Stake.

**WILTSHIRE CONFERENCE**, British Mission, commenced to function Jan. 1, 1853, and embraced the Latter-day Saints residing in Wiltshire, England, and vicinity. On Jan. 3, 1862, the Wiltshire Conference was discontinued and its branches became part of the Bristol Conference.

**WINDER WARD**, Cottonwood Stake, Salt Lake Co., Utah, embraces a farming district lying in the east central part of Salt Lake County, extending north to the Highland Park Ward, east to 23rd East St., south (part of the way) to 45th South St., and west to 10th East St. The ward house is situated on the west side of Highland Drive.

Winder Ward is an outgrowth of the Mill Creek Ward, being organized Jan. 31, 1904, out of a part of that ward. It was named in honor of the late John R. Winder, counselor in the First Presidency of the Church.

The Winder Ward was organized with the following boundaries: Commencing at the intersection of Murphy Lane and Highland Drive and running thence east to the center of the Upper Irrigation Canal, or the East Mill Creek Ward, thence along said canal to 39th South St., thence east to 23rd East St., thence south to Gunderson Lane, thence west along said lane to the Casper Cut-off, thence southeast

to 45th South St., thence west along 45th South St. to Highland Drive, thence south along Highland Drive to about number 4700, thence due west to the intersection of Big Cottonwood Creek, thence west along said creek to 10th East St., thence north to Murphy Lane, thence east to the place of beginning. Joseph A. Cornwall was the first Bishop of the Winder Ward; he was succeeded in 1924 by Don Carlos Young, jun., who acted Dec. 31, 1930. On that date Winder Ward had 781 members, including 143 children.

**WINDER WARD**, Oneida Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in a farming district situated north of Bear River in the Battle Creek District, thus named on account of its being the battleground on which Gen. Patrick E. Connor fought a decisive battle with the Indians Jan. 29, 1863. The center of the ward, where the meeting house stands, is about five miles north of Preston, and nearly all the inhabitants are Latter-day Saints.

Winder Ward is an outgrowth of the Preston 3rd Ward, and was organized as a branch of said ward, called the Battle Creek Branch, with John W. Bench as presiding Elder. He presided until Nov. 17, 1907, when the branch was organized as a ward, with William Hawkes, jun., as Bishop. He was succeeded in 1909 by William A. Shuldborg, who in 1913 was succeeded by Thomas C. Palmer, who in 1917 was succeeded by James G. Taylor, who in 1921 was succeeded by Thomas C. Palmer (serving a second term), who presided Dec. 31, 1930. On that date the Winder Ward had 220 members, including 59 children. The total population of the Winder Precinct in 1930 was 229.

**WINDSOR WARD**, Timpanogos Stake, Utah Co., Utah, originally called the Lindon 2nd Ward, is an outgrowth of the Lindon Ward and embraces a strip of country about 1½ miles wide, extending northward to the Lindon Ward, eastward to the moun-

tains, southward to the Sharon Ward of the Sharon Stake, and westward to the Utah Lake. The L. D. S. meeting house, a modern brick building, is situated on the east side of the State Road, in Section 3, Township 6 south, Range 2 east, Salt Lake Meridian. The boundary line between the Windsor and Lindon wards is the township line between Section 2 of Township 3 south, and Section 35, Township 2 south.

At a special meeting held at Lindon Aug. 22, 1915, attended by the Alpine stake presidency, the Lindon Ward was divided and the south part of the same organized as the Lindon 2nd Ward, afterwards changed to Windsor Ward, a name suggested from Windsor County, Vermont, in which county the town of Sharon, the birthplace of the Prophet Joseph Smith, is located. Charles G. Johnson was chosen as Bishop of the Lindon 2nd (Windsor) Ward in 1915, he was succeeded in 1924 by Alexander H. Lowe, who acted as Bishop of the Windsor Ward Dec. 31, 1930. On that date the ward had 612 members, including 123 children.

**WINSLOW WARD**, Snowflake Stake, Navajo Co., Arizona, consists of Latter-day Saints residing in the town of Winslow, an important station on the Atchison, Topeka and Santa Fe Railroad. Winslow is situated on the Little Colorado River, 60 miles northwest of Snowflake, the headquarters of the Snowflake Stake of Zion. Near Winslow are the ruins of the defunct Latter-day Saint settlements Sunset and Brigham City, which were founded by Mormon pioneers of Arizona in 1876, but which were abandoned, owing to the difficulties in controlling the water of the Little Colorado River.

A branch of the Church was organized at Winslow in 1925, with Archibald Campbell as presiding Elder, for the benefit of some members of the Church who were engaged in business or otherwise employed in the town and its vicinity. The branch originally belonged to Joseph City Ward. On Aug. 21, 1927, the branch was organized as

a ward by Apostle George F. Richards, with Archibald Campbell as Bishop. He presided Dec. 31, 1930. A modern brick chapel was erected at Winslow in 1927 by the saints of the ward, assisted liberally by non-Mormon friends and by an appropriation from the Church. On Dec 31, 1930, the Winslow Ward had 187 members, including 35 children. The total population of the Winslow Precinct was 9,773 in 1930, of which 3,917 resided in the town of Winslow.

**WINSOR.** See Mt. Carmel.

**WINTER QUARTERS** was a temporary settlement founded by the Latter-day Saints, exiles from Nauvoo, Illinois, in September, 1846, and here thousands of saints spent the winters of 1846-1847 and 1847-1848. This settlement, which was the first Anglo-Saxon settlement in what is now the state of Nebraska, was situated on the west bank of the Missouri River, about six miles north of Omaha, Nebraska. In December, 1846, the place consisted of 548 log houses, and 83 sod houses, inhabited by 3,483 souls. The place was also divided into 22 wards, each presided over by a Bishop. Winter Quarters was abandoned in the summer of 1848, and the improvements which had been made became the property of the Indians. Some years afterwards an attempt was made to build a city on the site of old Winter Quarters; streets and lots were laid out; the city was called Florence, and for a brief period it was hoped by some that it would become a place of importance. Land went up in price, city lots were sold at fancy figures, and a number of good dwellings were erected. But the excitement soon died out and the place fell into decay; it being near Omaha, that city soon completely overshadowed Florence, which is now a suburb of Omaha. There are still a number of foundations of the houses erected by the saints to be seen at Florence, and there are also traces of the dug-outs in the side of the hill, and the lines of some of the streets and lots can easily be traced. For a

number of years (1859 to 1863) Florence was the chief outfitting place for the Mormon emigration crossing the Plains. The old so-called Mormon graveyard, situated on the bluffs immediately west of Florence, is supposed to contain the remains of about 600 Mormon emigrants, including exiles from Nauvoo, who died from exposure, privation and want, and a number of the emigrants from Great Britain and other parts of Europe who, having been attacked by malaria and other diseases in coming up the rivers, died with sickness, fatigue and destitution.

**WINTER QUARTERS WARD**, Carbon Stake, Carbon Co., Utah, consisted of the Latter-day Saints residing in a coal mining camp known as Winter Quarters, situated in the mountains immediately west of Pleasant Valley. This ward only existed about two years, from 1888 to 1890. It was created by the division of the Pleasant Valley Ward in 1888 and ceased to exist when the two wards, Winter Quarters and Scofield, in 1890, were again amalgamated into the Pleasant Valley Ward (See Pleasant Valley Ward.)

In 1930 there was scarcely a vestige left of the once flourishing mining town of Winter Quarters, which is situated 8,000 feet above sea level.

**WINTON BRANCH**, Lyman Stake, Sweetwater Co., Wyoming, consisted of a few families of Latter-day Saints residing in the coal-mining camp of Winton, situated about 15 miles north of Rock Springs. It is about 8,000 feet above sea level. Meetings and Sunday school sessions were held in a rented hall. The population of Winton Precinct was 739 in 1930.

**WISCONSIN CONFERENCE**, or District, of the Northern States Mission, consists of the Latter-day Saints residing in the state of Wisconsin, in which state there are four organized branches of the Church, namely, Eleva, La Crosse, Milwaukee and Racine. The headquarters of the conference are at Milwaukee, where the saints have a

chapel of their own. On Dec. 31, 1830, there were 932 members of the Church in Wisconsin, including 187 children.

French traders explored the country, which later became the state of Wisconsin as early as 1639, in which year a settlement, under French protection, was established at Green Bay. In 1763 France ceded the territory, known as the "Old Northwest", of which Wisconsin was a part, to England, and in 1796 it was ceded by England to the United States. In 1836 the territory of Wisconsin was formed, and in May, 1848, it was admitted into the Union as a state. The area of Wisconsin is 55,256 square miles, and the population 30,945 in 1840; 305,391 in 1850; 775,881 in 1860; 1,054,670 in 1870; 1,315,497 in 1880; 1,686,880 in 1890; 2,069,042 in 1900; 2,333,860 in 1910; 2,632,067 in 1920, and 2,939,006 in 1930.

Wisconsin was suggested as a gathering place for the Latter-day Saints in 1836 at a meeting of the citizens of Liberty Co., Wisconsin, being at that time a district of country "almost entirely unsettled, where large tracts of land might be secured where no one would interfere with the settlers," but the suggestion was not acted upon.

Elisha H. Groves is believed to have been the first L. D. S. Elder to labor as a missionary in Wisconsin, and it was reported in August, 1841, that he had raised up a small branch of the Church at Vienna, Dane County. During the same year William O. Clark baptized 17 persons at Mineral Point, Lafayette Co. Elder Amasa M. Lyman also labored as a missionary in Wisconsin in 1841.

During the erection of the Nauvoo Temple, much of the timber used in its construction was brought from the Pinery on Black River in Jackson County, Wisconsin, and in 1843 a number of the brethren took their families to the Pinery to spend the summer; a branch of the Church was organized there for their benefit.

After the martyrdom of the Prophet Joseph Smith and his brother Hyrum in June, 1844, several apostates arose

and sought to draw the saints away from the Church. Among these were James J. Strang, who claimed that the Prophet had directed him to establish a gathering place for the saints near the town of Burlington, Racine Co., Wisconsin. He had a small following and called his colony "Voree" or "Garden of Peace." Later he moved his people to Beaver Island in Lake Michigan where, on July 9, 1856, he was shot and mortally wounded by one of his adherents.

After the migration of the saints to the Rocky Mountains in 1847, most of the branches of the Church east of the Missouri River were broken up, the saints going west as soon as opportunity offered.

A few years later, however, missionary work was recommenced and Wisconsin became a part of the Iowa Conference of the Northern States Mission. In 1896 Wisconsin became a separate conference of said mission, with headquarters at Milwaukee.

"WOMAN'S EXPONENT" (The) was a periodical published in Salt Lake City, Utah, in the interest of the women of the Church. From 1872 to 1914 it was published as a semi-monthly eight-page quarto magazine with three columns on each page, the reading matter measuring 9x12 inches. Miss Louisa L. Greene was editor of the first number of the magazine, which was dated June 1, 1872. The "Woman's Exponent" was the first periodical edited by a woman between Boston and the Pacific Coast.

Miss Greene became the wife of Levi W. Richards of Salt Lake City in 1874, and as Louisa Lulu Greene Richards she continued to act as editor of the "Woman's Exponent" alone until 1876, when Mrs. Emmeline B. Wells became associated with her as assistant editor. In August, 1877, Emmeline B. Wells succeeded Louisa L. Greene Richards as editor and continued to act in this capacity until the magazine was discontinued, the last issue being dated February, 1914. This was the 14th

number of Vol. 41 of that periodical, which served during its existence a great purpose in the territory (later in the state of Utah), the editors giving every encouragement to young writers by having their efforts (after correction by the editor) published in the "Woman's Exponent." Thus many of Utah's women writers were initiated into the literary world. After the discontinuance of the "Exponent," the "Relief Society Bulletin" (later called the Relief Society Magazine) became the official organ of the Relief Societies of the Church.

**WOMAN SUFFRAGE.** When on March 17, 1842, the Prophet Joseph Smith organized the "Female Relief Society" in Nauvoo, Ill., he turned the key and opened the door to women of active participation in civil as well as in religious activities.

So it is not surprising that Utah should have been the second of the political divisions of our nation to extend voting power to women. The legislature of the territory of Wyoming was the first to extend the franchise to women and two months later, or on Feb. 12, 1870, an act was passed by the legislature of the territory of Utah by which it was decreed that "Every woman of the age of twenty-one years, who has resided in the territory six months next preceding any general or special election, born or naturalized in the United States, or who is the wife, widow or daughter of a native-born or naturalized citizen of the United States, shall be entitled to vote at any election in this territory."

Nine days later at a regular municipal election in Salt Lake City, Utah, women voted for the first time. Miss Seraph Young, a daughter of Brigham H. Young and a niece of Pres. Brigham Young, was the first woman to cast her vote.

But, by the passing of Edmunds-Tucker Law on March 22, 1882, the women of Utah lost this highly prized privilege. Section 20 of this law reads as follows: "It shall not be lawful for

any female to vote at any election hereafter held in the territory of Utah for any public purpose whatever . . . and any act of the Legislative Assembly of the Territory of Utah providing for or allowing the registration or voting by females is hereby annulled."

But when Utah became a state of the Union in 1896, it was declared in Section 1 of Article IV of the Constitution of the State of Utah that "Both male and female citizens of this state shall enjoy equally all civil, political and religious rights and privileges." From this time the women citizens of Utah have shown their appreciation of the privilege extended to them by taking an active part in political affairs and by loyally exercising their rights of the franchise.

**WOMEN'S INDUSTRIAL HOME,** Salt Lake City, Utah, was the title given to a large building erected on South 5th East St. for the benefit of polygamous wives deserted by their husbands, in consequence of the enforcement of the Edmunds Law. The building, a three-story edifice with two wings two stories high, erected and furnished at a cost to the United States Government of \$112,000, was formally opened in June, 1889. But the good intentions of its promoters, mostly misinformed women, did not result in the anticipated emancipation of a large number of women from the "awful conditions" supposed to exist in Utah, as only ten women connected with polygamy sought shelter in the institution. To these were added a few indigent non-Mormon women, but the average number of females receiving benefits during the brief period in which the "Home" was maintained was only seven. After a useless existence of ten years, the buildings and grounds were sold at auction in Washington, D. C., Sept. 7, 1899, for \$22,500. Later the "Home" was converted into a family hotel. (See Roberts' "Comprehensive History of the Church," Vol. 6, 184-186.)

**WOODEN BOX CONFERENCE,** British Mission, consisted of the Lat-



ter-day Saints residing in the town of Wooden Box, Derbyshire, England, and adjacent villages in the southern part of the county. The Wooden Box Conference was organized in the summer of 1843, and two years later (in 1845), the conference having extended to other parts of Derbyshire, the name of the conference was changed to Derbyshire Conference.

**WOODLAND WARD**, Portneuf Stake, Bannock Co., Idaho, consists of the Latter-day Saints residing in the southwest part of Marsh Valley, on the two small streams known respectively as Marsh Creek and Birch Creek. Nearly all the inhabitants are farmers and stock-raisers who irrigate their lands and gardens from Birch Creek and Cherry Creek. Dry farming is also carried on. The center of the ward is the district school house, situated on the bench between Marsh Creek and Birch Creek, commanding a fine view of Marsh Valley. It is two miles south of the point where Birch Creek empties into Marsh Creek, 5½ miles southwest of Downey, the headquarters of the stake, 15 miles southwest of Garden Creek, and 20 miles south of McCammon.

The first settlers in that part of Marsh Valley now included in the Woodland Ward were William West Woodland and others who came from Willard and Brigham City, Box Elder Co., Utah. They arrived in Marsh Valley April 15, 1864, and settled on Birch Creek at a point about 1½ miles above the junction of that stream with Marsh Creek. There were eight men in the company. Two women and a few children arrived later. In 1864 there was not a ranch or a station of any kind in Marsh Valley, only a few straggling Indians. Only three men (David Whittaker, and William and Henry Woodland) spent the winter of 1864-1865 in Marsh Valley. Thus it will be seen that Woodland, though now (1930) a small ward, was the first place in Marsh Valley to be settled by the Latter-day Saints. No grain was

raised in the valley for several years, owing to the hard frosts. In 1876 a sawmill was built on Birch Creek by William W. Woodland and others, which was the first sawmill in the valley. A shingle mill was added the next year. The first L. D. S. settlers in Marsh Valley affiliated with the saints of the Malad Ward, where they attended meetings and paid their tithing, all the original settlers of Marsh Valley being members of the Church. During the following year other settlers located in the valley, and the first school house was built in 1877. As early as 1882 the saints in Marsh Valley were organized as a branch of the Church, which branch became a part of the Marsh Center Ward, where it belonged until Dec. 5, 1891, when the Woodland part of the Marsh Valley Ward was organized and called Woodland, in honor of Wm. W. Woodland, the first settler. William Henry Harrison Wakley was chosen as Bishop of the Woodland Ward. He was succeeded in 1909 by Jacob L. Hartvigsen, who in 1912 was succeeded by Asael D. Blanchard, who in 1915 was succeeded by George E. Webb, who in 1923 was succeeded by Willard Wakley, who still presided Dec. 31, 1930. On that date the Woodland Ward had 120 members, including 19 children.

**WOODLAND WARD**, Summit Stake, consists of the Latter-day Saints residing in a village of that name located on the Provo River, and on the west slope of the Uintah Range of Mountains, partly in Summit and partly in Wasatch Co., Utah, about 16 miles east of Park City and 12 miles northeast of Heber City, Wasatch Co. There are several saw mills in the district, but now the people are chiefly engaged in dairying business or in farming. Eight families belonging to the ward reside on the south side of the Provo River in Wasatch County, Utah. A meeting house, built of cement blocks, was erected about 1925 in lieu of the old meeting house, which was destroyed by fire.

In 1874 Thomas P. White and family took up some land on Bench Creek, about two miles southeast of Woodland, and soon afterwards other settlers took up land in the district on both sides of Provo River, and for several years the settlement was known as Bench Creek in Wasatch County. Under this name a branch was organized in 1877, with John T. Moon as presiding Elder. On July 25, 1881, the Woodland Ward was organized with Henry Moon as Bishop. Bishop Henry Moon was succeeded in 1885 by his son John T. Moon, who was succeeded in 1891 by Ephraim Lambert, who was succeeded in May, 1906, by Thomas A. White, who was succeeded in August, 1906, by Emanuel B. Murphy, who was succeeded in 1916 by Alma S. Carlisle, who was succeeded in June, 1930, by Harold V. Winterton, who presided Dec 31, 1930, on which date the ward had a membership of 213, including 65 children.

**WOODROW BRANCH**, Fremont Stake, Clark Co., Idaho, consisted of a few families of Latter-day Saints engaged in dry farming out on the desert in the neighborhood of Camas, a station on the Oregon Short Line Railroad, about 38 miles northwest of Idaho Falls.

The saints who had located in the above described district were organized as a branch of the Church in 1913, with James M. Inman as presiding Elder. He was succeeded in 1916 by Henry C. Eddington. In 1917 a number of people moved away from the district on account of continued drought, and the branch was discontinued.

**WOODRUFF STAKE OF ZION** consists of the Latter-day Saints residing in the south part of Rich County, Utah, the southwest part of Uinta County and the south part of Lincoln County, Wyo., with headquarters in Evanston, Uinta Co., Wyo. The stake consists of five fully organized bishop's wards, namely Diamondville and Kemmerer wards in Lincoln County, Wyoming, Randolph and Woodruff wards

in Rich County, Utah, and Evanston Ward and Almy and Hilliard branches in Uinta County, Wyo. Evanston is a railroad town on the Union Pacific Railroad and the seat of Lincoln County, Wyo. Almy, Kemmerer and Diamondville are coal mining camps, and Randolph, Woodruff and Hilliard are farming communities. There is no regular stake tabernacle within the limits of the stake, but most of the stake conferences and other large gatherings are held alternately in Evanston, Randolph, Woodruff and Kemmerer. There is a convenient stake office in Evanston, affording accommodations for the stake presidency, High Council, etc.

Woodruff is the only stake of Zion which contains three county seats. Evanston, the seat of Uinta Co., Wyo., Randolph, the seat of Rich Co., Utah, and Kemmerer, the seat of Lincoln Co., Wyo., are all within the limits of the Woodruff Stake.

At a special conference held at Almy, Wyo., June 6, 1898, attended by Apostles John Henry Smith, Heber J. Grant, Matthias F. Cowley and Abraham O. Woodruff, William Budge, president of the Bear Lake Stake, and Alma Eldredge, of the Summit Stake presidency, a new stake of Zion was organized with the following wards: Randolph, Aigyle, Woodruff and Diamondville, formerly belonging to the Bear Lake Stake, and Almy, Evanston, Fort Budge and Rock Springs, hitherto parts of the Summit Stake. The new stake was called the Woodruff Stake, thus named in honor of Pres. Wilford Woodruff. John M. Baxter, Bishop of the Woodruff Ward, was chosen as president of the new stake, with Byron Sessions, of Woodruff, Utah, as first, and Charles Kingston, of Evanston, Wyo., as second counselor. A High Council and stake auxiliary organizations were also organized.

In 1901 Archibald McKinnon succeeded Byron Sessions as first counselor, and in 1904 Thomas J. Tingey succeeded Charles Kingston as second counselor. In 1914 Thomas J.

Tingey was promoted to first counselor, succeeding Archibald McKinnon, and James Brown, sen., of Evanston, was chosen as second counselor. First Counselor Thomas J. Tingey died July 16, 1918, and James Brown, sen., was promoted to first counselor and Geo A Neville chosen as second counselor John M. Baxter, who had presided over the stake for thirty years, was honorably released July 1, 1928, together with his counselors (James Brown, sen., and George A. Neville), and William R. Smith was chosen as president of the Woodruff Stake, with James Brown, jun., as first and John M. Peart as second counselor This presidency stood intact Dec 31, 1930. At the time of his release Pres. Baxter was, as to length of service, the oldest stake president in the Church. Thomas J Tingey was the first stake clerk; he was succeeded in 1904 by Peter McKinnon, who in 1917 was succeeded by John Neilson, who acted Dec 31, 1930 On that date the Woodruff Stake had a total membership of 3,272, including 826 children Among the Priesthood were three Patriarchs, namely, James Brown, sen., John C Gray and Andrew Easton

At a stake conference held July 19, 1926, the Woodruff Stake was divided, and a new stake called the Lyman Stake (thus named in honor of the late Apostle Francis M. Lyman) was organized consisting of the following wards and branches Lyman, Millburne, Mountain View, McKinnon and Fort Bridger, in Uinta County, Wyo., Green River, Rock Springs and Superior in Sweetwater County, Wyo., and Manila in Daggett County, Utah. After this division the following wards and branches were left in the Woodruff Stake Evanston, Almy, Randolph, Woodruff, Diamondville, Hilhard, Kemmerer and Cumberland

**WOODRUFF WARD**, Malad Stake, Oneida Co., Idaho, consists of Latter-day Saints residing somewhat centrally in Malad Valley, the south boundary of the ward being the boundary line

between Utah and Idaho, from which line the ward extends north about five miles to Henderson Creek. East and west the ward extends from mountain to mountain, Malad River passing through the center of the ward from north to south. The headquarters of the ward are on Muddy Creek, where about half a dozen families reside in the village, beautifully situated on rising ground overlooking parts of the Malad Valley 12 miles south of Malad, Idaho, and five miles north of Portage, Utah, also 2½ miles north of the Utah-Idaho line. Most of the inhabitants in the ward are farmers and stock-raisers Meetings are held in the district school house

The first man who took up a land claim within the present limits of the Woodruff Ward was John H. Williams, who, enroute from Montana in 1865, stopped with his family on the south side of Muddy Creek, where he made a dug-out, in which he lived a short time In November, 1865, Christopher Gardner located with his family on the north side of Muddy Creek Other families arrived in 1866 and 1867. The first presiding Elder on Muddy Creek was Moroni Ward, afterwards Bishop of Washakie He was appointed to preside late in 1877 and acted under the direction of the Portage bishopric, of which ward the early settlers on Muddy Creek constituted a part. Brother Ward was succeeded as presiding Elder later in 1877 by Joseph R. Harris, who presided until June 16, 1891, when the saints on Muddy Creek and vicinity were organized as the Woodruff Ward with Joseph R. Harris as Bishop. He was succeeded in 1905 by Isaac D. Zundel, who in 1914 was succeeded by Nathan D Yearsley, who in 1921 was succeeded by Benjamin Lundberg, who on Nov. 9, 1930, was succeeded by James A Beeton, who presided Dec. 31, 1930. At that time the Woodruff Ward had a membership of 141, including 39 children. The total population of the Woodruff Precinct was 133 in 1930.

**WOODRUFF WARD, Snowflake Stake, Navajo Co., Arizona**, consists of Latter-day Saints residing in a snug little valley on the Little Colorado River, 12 miles southeast of Holbrook and 21½ miles north of Snowflake, the headquarters of the Snowflake Stake of Zion. In December, 1876, Joseph H. Richards, Lewis P. Cardon, James R. Thurman and Peter O. Peterson came from Allen's Camp (later Joseph City) to select a site for a dam in the Colorado River. Others came out to work on the dam and a ditch was surveyed and dug to carry water onto the land that crops might be raised. Among these settlers were Ammon M. and Nathan Tenney. Nathan Tenney was called to act as presiding Elder over the settlement, which for some time was known as Tenney's Camp. In February, 1878, Lorenzo H. Hatch was appointed to succeed Bro. Tenney, who was called to Mexico, and at the same time the name of the settlement was changed to Woodruff in honor of Apostle Wilford Woodruff. The dam was erected, but soon after its completion it was washed away. Other attempts were made to erect dams until seven structures had been carried away by the swollen river. Finally a dam was erected to shut off the water of Silver Creek, about three miles south of Woodruff, at a cost of \$50,000, to which the state of Arizona contributed \$10,000, the Church through the First Presidency, \$21,000, and surrounding ward members and friends \$3,000, the balance was contributed by the people of Woodruff. After the completion of this dam, Woodruff commenced to prosper, and the dry land responded to cultivation. A ward was organized at Woodruff Sept. 26, 1880, with James C. Owens as Bishop, he was succeeded in 1889 by Edward M. Webb, who was succeeded in 1891 by Levi M. Savage, who was succeeded in 1918 by James Brinkerhoff, who presided Dec. 31, 1930. On that date the Woodruff Ward had 216 members, including 62 children.

**WOODRUFF WARD, Woodruff Stake, Rich Co., Utah**, consists of the Latter-day Saints residing in the town of Woodruff and vicinity, constituting a farming and stock-raising community. The town of Woodruff is situated on Woodruff Creek in Bear River Valley, about 1¼ miles west of Bear River, where the valley is about three miles wide. It is 10½ miles south of Randolph, the county seat, and 22½ miles northwest of Evanston, Wyo., the stake headquarters. There is a fine brick meeting house in Woodruff, built at a cost of \$3,500, without any assistance from the Church. The first meeting house in Woodruff was a small log building, which was also used for school purposes. Later an adobe building was erected, which served the same purpose. During a period of years, when Woodruff was the headquarters of the Woodruff Stake, a commodious two-story brick stake house was erected at Woodruff which is now used as a bishop's building. Woodruff was first lighted by electricity Dec. 23, 1930.

The first white settler in that part of Bear River Valley which is now included in the Woodruff Ward was George Eastman, who had a short time previously arrived from the state of Maine. He was accompanied by others, who spent the winter of 1870-1871 on the present site of Woodruff. The people of Woodruff were organized as a precinct by Bear Lake County Sept. 5, 1870. A townsite was surveyed that year, and in the summer of 1871 Bishop Wm. Budge of Paris visited Woodruff and organized the saints there into a branch of the Church, with William H. Lee as presiding Elder. This branch was organized into a ward Aug. 26, 1877, with William H. Lee as Bishop. He was succeeded in 1890 by John M. Baxter, who in 1898 was called to act as president of the Woodruff Stake. He was succeeded as Bishop by Peter McKinnon, who on June 10, 1905, was called to act as stake clerk, and Peter Carlos Cornia was called to take temporary charge of the ward until Aug. 6,

1905, when Carl G. Youngberg was chosen as Bishop. He was succeeded in 1908 by George A. Neville, who in 1913 was succeeded by Thomas J. Tingey, jun., who acted Dec. 31, 1930. On that date the Woodruff Ward had 350 members, including 71 children. The total population of the Woodruff Precinct was 404 in 1930.

**WOODVILLE WARD, Shelley Stake, Bingham Co., Idaho,** consists of Latter-day Saints residing on the west side of Snake River, opposite Shelley. It embraces an area of country extending about six miles from north to south and four miles from east to west. The center of the ward is the village of Woodville, which is situated eight miles by road by the Shelley bridge, or  $3\frac{1}{2}$  miles in a straight line north of Shelley, nine miles southwest of Idaho Falls, and 25 miles by road northeast of Blackfoot. The people live in a scattered condition on their respective farms and only half the population within the limits of the ward are Latter-day Saints.

The first L. D. S. settler in that district of country now included in the Woodville Ward was William Austin Hammer of Hooper, Utah, who in May, 1889, located with his family in Section 17, Township 1 north, Range 27 east, Boise Meridian, or immediately west of where the Woodville school house now stands. Other settlers followed soon afterwards. These early Latter-day Saints attended meetings at Eagle Rock (Idaho Falls), but were organized as a branch of the Church May 4, 1894, with Jasper John Hammer as presiding Elder. Much work was done by the settlers in digging canals, and work was commenced in 1891 on the Woodville Canal, which taps Snake River about three miles below Idaho Falls, or about six miles above the center of Woodville. In 1900 the branch had a membership of 179.

The Woodville Branch was organized as a ward July 24, 1904, with Jasper John Hammer as Bishop. He was succeeded in 1906 by John M.

Rider, who in 1910 was succeeded by James P. Fugal, who in 1916 was succeeded by Joseph P. Bischoff, who in 1928 was succeeded by George H. Risemay, who presided Dec. 31, 1930. On that date the Woodville Ward had 426 members, including 134 children. The total population of the Woodville Precinct was 572 in 1930.

Woodville has a fine brick meeting house built during the administration of Joseph P. Bischoff, at a cost of about \$20,000.

**WOOLFORD WARD, Alberta Stake, Alberta, Canada,** consists of the Latter-day Saints residing in a farming district lying east of St. Mary's River. The center of the ward is the village of Woolford (thus named in honor of Thomas H. Woolford, one of the Mormon pioneer settlers in that locality). The village is situated in the northeast quarter of Section 10, Township 3, Range 24 west of the 4th Meridian, and six miles in a direct line, or nine miles by roundabout road, east of Cardston. The business town of Woolford is located  $1\frac{1}{4}$  miles southwest of the ward center, and is the terminus of an eight-mile branch of the Canadian Pacific Railroad, extending from Raley to Woolford. Of the 38 families constituting the membership of the Woolford Ward, about 20 live on the townsite.

The first L. D. S. families who, in 1900, made their homes in that part of Alberta which is now included in the Woolford Ward, were those of Thomas H. Woolford and Wm. P. Ainscough of Smithfield, Utah. Other settlers arrived the following year. In 1906 a school house (a frame building) was erected on the adjoining townsite, and on May 13, 1906, the saints in the locality were organized into a branch of the Church, called the Woolford Branch, with Wm. T. Ainscough as presiding Elder. This branch was organized as the Woolford Ward April 13, 1913, with Leo L. Harris as Bishop. His successors in the bishopric of the ward were Wm. P. Ainscough, 1915-1918; Arthur Wm. Pitcher, 1918 until

his death in Dec., 1923; John A. Johanson, 1924-1928, and Joseph Evan Steed, 1928, who presided Dec. 31, 1930. On that date Woolford Ward had 223 members, including 60 children.

**WORCESTERSHIRE CONFERENCE**, British Mission, organized in 1842, consisted of the Latter-day Saints residing in Worcestershire, England, and contained the branches of Worcester, Earl's Common, Pivin Flyford-Flavell, Broomsgrove, Randon Woods, Barford, St Johns and Milton. To these were added Catthorpe in Leicestershire and Leamington and Stratford-on-Avon in Warwickshire, transferred from the Birmingham to the Worcestershire Conference in 1844. Worcestershire Conference became part of the Herefordshire Conference in 1867.

**WORLAND BRANCH**, Big Horn Stake, Washakie Co., Wyoming, consists of a few Latter-day Saint families residing in the railway town of Worland on the Chicago, Burlington and Quincy Railroad on the Big Horn River, 80 miles south of Lovell. These families were organized into a branch of the Church Aug 21, 1920, with George M. Porter as presiding Elder. He was succeeded in that capacity in 1924 by William Moncur, who presided Dec 31, 1930. The Church membership of the Worland Branch Dec 31, 1930, was 69, including 16 children.

**WYOMING CONFERENCE**, or District, of the Western States Mission, consists of the Latter-day Saints residing in the state of Wyoming outside of the four organized stakes of Zion (Big Horn, Woodluff, Lyman and Star Valley). The district in 1930 had a total Church population of 785, including 213 children. Within the limits of the district there were five branches of the Church, namely, Casper, Cheyenne, Laramie, Rawlins, and Thermopolis-Gebo. There is also a Sunday school at Scotts Bluffs, Neb., belonging to the district.

Wyoming was organized as a U. S.

Territory in 1868 from sections of the country which formerly belonged to Dakota and Utah; it was admitted into the Union as a state by act of Congress approved July 10, 1890. Wyoming was the first state which granted the elective franchise to women. The area of the state is 97,548 square miles. The population was 9,118 in 1870; 20,789 in 1880; 62,555 in 1890; 92,531 in 1900; 145,965 in 1910; 194,402 in 1920, and 225,565 in 1930.

The pioneers of Utah, under the leadership of Pres Brigham Young, passed through what later became the state of Wyoming in June, 1847, and during that time some of the most important episodes of that famous journey transpired, among others, the meeting with the famous scout James Bridger, who tried to dissuade Pres. Young from making a settlement in Great Salt Lake Valley, claiming it was too barren to sustain white people.

In 1853, Fort Supply, the first real Anglo-Saxon settlement in Wyoming, was founded by a company of thirty-seven brethren in charge of Capt. John Nebeker. Others followed, bringing their families. The object was to farm and raise bread stuffs for the emigrating saints, and thus save the need of bringing so much with them from the East. The settlement flourished until October, 1857, when, on account of the approach of Johnston's Army, the fort was vacated and the buildings burned.

Fort Bridger (which Pres. Young purchased from its owner, James Bridger in 1855) was also vacated and set on fire. The sites of both these forts were later used by the U. S. Army. It was a mistaken idea to send Johnston's Army to suppress a rebellion which did not exist, and the saints felt justified in protecting their mountain homes. In this connection, the burning of several government trains loaded with provisions for the army, at a point near the Big Sandy and Green River, makes an interesting chapter of Wyoming history.

In 1876 settlements of the saints in the Upper Salt River Valley were com-

menced, the towns of Afton, Auburn, Grover, Fairview, Cottonwood, and others sprang up, and a stake of Zion, called the Star Valley Stake, was organized Aug. 13, 1892. (See Star Valley Stake.)

Coal was discovered in the vicinity of Almy previous to the advent of the Union Pacific Railroad, and when that railroad was under construction in 1868, a number of saints from Utah and Idaho obtained employment at the mines, or on contracts for the railroad, taking their families with them. Branches of the Church were organized at several points and on June 6, 1898, the Woodruff Stake of Zion was organized with saints residing in Wyoming and Utah.

In 1893 Latter-day Saints commenced settlements in the Big Horn country, made a big ditch to tap the Gray Bull River near Otto and the town of Burlington came into existence. In 1900 more settlers located north of Burlington and, after building the Sidon Canal, tapping the Shoshone River, the towns of Byron (named for Byron Sessions, the first presiding Elder), Cowley (named for Matthias F. Cowley), Penrose (named for Charles W. Penrose), Owen (named for A. Owen Woodruff), etc., began to flourish and were organized May 26, 1901, as the Big Horn Stake of Zion.

In July, 1926, the Woodruff Stake was divided and the Lyman Stake organized with headquarters at Lyman, Wyoming. These four stakes in Wyoming contained, in 1930, thirty-four organized wards and branches of the Church, and a total Church membership of about 12,000. There are also branches of the Church in the Jackson Hole Valley, belonging to Teton Stake

Fort Douglas Military Reservation), east by the mountains, south by 13th South St. (or Wasatch Ward), and west by Douglas St. and Gilmer Drive (or LeGrand Ward).

Yale Ward was organized Feb. 17, 1924, from the eastern part of LeGrand Ward, and has within its limits some of the most desirable residential sites in Salt Lake City, upon which are constructed many palatial homes, occupied by some of the most influential business and professional men of the city. Immediately after the organization of the ward, a temporary chapel was erected, but in 1925 a substantial, modern chapel was built on the corner of 14th East St. and Gilmer Avenue, at a cost of \$80,000.

Edward M. Ashton, the first Bishop of the ward, was succeeded in 1926 by Gaskell Romney, who acted Dec. 31, 1930. On that date the ward had 1,631 members, including 249 children.

**YELLOWSTONE DISTRICT**, or Conference, of the North Central States Mission, consists of Latter-day Saints residing in that part of the state of Montana lying east of Great Falls. On Dec. 31, 1930, the district had a total membership of 1,082, including 322 children. Within the limits of the district are the following branches: Belfry, Billings, Chinook, Harlem, Tyler and Wolf Point. At Harlem and Tyler the saints own their own meeting houses, and Wolf Point Branch has a membership mostly comprised of Lamanites, the president and leading officers being Indians.

**YELLOWSTONE STAKE OF ZION** consists of the Latter-day Saints residing in Fremont County and the west part of Clark County in the northeast part of Idaho. It extends to Montana on the north, Yellowstone Park on the east, to the Teton and Fremont stakes on the south, and to Idaho Falls Stake on the west. It consists of eleven organized wards, namely, Ashton, Chester, Egin, Farnum, Heman, Marysville, Parker, Saint Anthony 1st, Saint Anthony 2nd, Twin Groves, and Wilford

## Y

**YALE WARD**, Liberty Stake, Salt Lake Co., Utah, consists of Latter-day Saints residing in that part of Salt Lake City which is bounded on the north by Sunnyside Avenue (or the

wards, and the Idmon Branch. Most of the inhabitants within the limits of the stake are L. D. S. farmers and stock raisers. All kinds of cereals are raised and some of the hardier fruits are also grown successfully, notwithstanding the high altitude, which varies from 4,971 to 5,225 feet above sea level. The headquarters of the stake are at Saint Anthony, where there is a stake tabernacle shared by the saints of the Saint Anthony wards.

St. Anthony, situated on Henry's Fork of Snake River, is 60 miles southwest of the west entrance of the Yellowstone Park, 35 miles northeast of Idaho Falls, and 258 miles by rail northeast of Salt Lake City.

Yellowstone Stake came into existence at a special meeting held at Parker, Idaho, Jan 10, 1909, attended by Apostles George F. Richards and David O. McKay, and the Fremont Stake presidency. On that occasion the Fremont Stake was divided and its northern part organized as a new stake named the Yellowstone Stake, this name being suggested on account of its close proximity to the Yellowstone National Park. The following named wards, which hitherto had constituted a part of the Fremont Stake, were transferred to make the new or Yellowstone Stake, to-wit: Ashton, Chester, Egin, Farnum, Kilgore, Marysville, Ora, St. Anthony, Parker, Twin Groves, Warm River, and Wilford. Daniel G. Miller, Bishop of Parker Ward, was chosen as president of the Yellowstone Stake, with Marion J. Kerr as first and James E. Fogg as second counselor. In 1913 Charles E. Lloyd succeeded James E. Fogg (who died Aug. 29, 1913) as second counselor. In 1925 Pres. Daniel G. Miller was honorably released, together with his counselors (Marion J. Kerr and Charles E. Lloyd), and John M. White was chosen as president of the Yellowstone Stake, with George H. Lowe as first and Karl C. Klingler as second counselor. In 1927 Willard W. Spiers succeeded George H. Lowe as first counselor. John M. White presided

over the Yellowstone Stake Dec. 31, 1930, with Willard W. Spiers as first and Karl C. Klingler as second counselor. Chester B. Walker was the first clerk of the Yellowstone Stake; he was succeeded in 1910 by Fred H. Mason, who in 1924 was succeeded by Leonard Kingsford, who acted Dec. 31, 1930. On that date the Yellowstone Stake had a total membership of 3,969, including 803 children. Henry W. Miller was the only Patriarch in the stake.

**YOST WARD**, Raft River Stake, consists of the Latter-day Saints residing on George Creek, in the extreme south part of Upper Raft River Valley, in Cassia County, Idaho, and Box Elder County, Utah. The settlement consists of a string of farms extending into the canyon on the south and down George Creek about seven miles. The meeting house is about 2½ miles south of the Utah-Idaho line.

Chas. Yost, a non-Mormon, was the first settler on George Creek. He located about 1½ miles northwest of the present Yost meeting house.

The first L. D. S. settler was Joseph F. Tracy of Park City, Utah, who arrived in 1880, and was soon followed by other members of the Church, who were attached to the Almo Ward of the Cassia Stake. A school house was erected soon afterwards in which Sunday school and some meetings were conducted under the direction of Ebenezer Richardson, appointed by the presidency of the Box Elder Stake. Yost, at that time, constituted a part of the Park Valley Ward of that stake, but was later transferred back to Almo Ward. Bro. Richardson was succeeded by John Beus, and Joseph F. Tracy was made superintendent of the Sunday school at Yost. Pres. Beus was a very enthusiastic worker and took an active part in the erection of a meeting house at Yost, laying the rocks with his own hands, and while thus laboring he contracted a severe cold and died of pneumonia in the fall of 1899. He was succeeded in the presidency of the branch by Joseph A. Montgomery, under



whose direction the meeting house was soon completed. On July 26, 1903, the saints residing on Clear Creek, George Creek, One Mile Creek and in Junction Valley were separated from the Almo Ward and organized as the Yost Ward, with Thomas H. Blackburn, jun., as Bishop. He was succeeded in 1907 by Joseph A. Montgomery, who was succeeded in 1918 by Don Chester Loveland, who presided Dec. 31, 1930, at which time the ward had a membership of 176, including 46 children. Yost Ward became part of Raft River Stake in 1915, when that stake was organized from part of the Cassia Stake.

**YOUNG BRANCH, Snowflake Stake,** Gila Co., Arizona, consisted of a few families of saints residing on the southwest slope of the Mogollon Mountains, about 70 miles southwest of Snowflake, the headquarters of the stake. The branch was organized by missionaries who had been appointed by the Snowflake Stake authorities to preach to the people in that district. These Elders made converts, who were organized in 1925 into a branch of the Church, with John W. Fulton as presiding Elder. In 1930 about half a dozen families resided in this district and a Sunday school was in existence. Meetings and Sunday school sessions were held in private houses. The branch organization was discontinued about 1928.

**YOUNG BRANCH, Yellowstone Stake,** Fremont Co., Idaho, consisted of the Latter-day Saints residing in a scattered condition on their dry farms in a tract of country lying northwest of St. Anthony, among the Lava Breaks. Some of the families, while farming there, spent their winters in St. Anthony and Parker. The center of the branch, or the place where the L. D. S. meeting house stood, is about  $2\frac{1}{2}$  miles northwest of St. Anthony.

When the first attempt was made to raise grain in the Snake River Valley without irrigation on the highland bordering on the Lava Breaks, near St. Anthony, some L. D. S. families

were among those who went out to make homes in that desert country. These saints were organized into a branch of the Church called the Young Branch June 21, 1914, with Charles Young as presiding Elder. The same year the saints erected a small frame building for a meeting house, in which meetings and Sunday school sessions were held somewhat regularly until the branch was disorganized in 1919. What few families were left in the Young district were then amalgamated with the St. Anthony Ward. Dry-farming had proved unsuccessful.

**YOUNG LADIES MUTUAL IMPROVEMENT ASSOCIATION.** President Brigham Young realized that the completion of the transcontinental railroad in 1869 would result in making the people of Utah more cosmopolitan in their views and that the effect upon the younger women might be to make them discontented with the simple, chaste lives they had been leading. After consultation with Sister Eliza R. Snow, Pres. Young called his family together at the Lion House, Salt Lake City, on the evening of November 28, 1869, and, after addressing them in an inspired manner upon the responsibilities that rested upon the women of Zion, he organized his daughters into a "Retrenchment Society", the members of which were pledged to avoid all extravagant practices, to retrench in regard to dress, eating, and even in speech. The time had come, he assured them, when the sisters must agree to give up their follies of dress and cultivate a modest apparel, a meek deportment and to set an example before the world. He did not desire that the sisters should wear a uniform, but only that they should dress modestly, each according to her individual taste. Such an organization represented sacrifice, but the young women nobly endeavored to do their part. They were also to receive instruction in the principles of the gospel, such as the young men received in their Priesthood activities. By the end of the next year

the Retrenchment Association was established on a firm basis. There were associations in nearly every ward in Salt Lake City while work in other towns and settlements had commenced. The older women were also anxious to be represented and the Retrenchment Association developed into Senior and Junior Retrenchment Societies

After the Young Men's Mutual Improvement Associations were organized, President Young expressed the desire that the name of the Retrenchment Association should be Young Ladies Mutual Improvement Association, but it was not until 1878 that the name was permanently changed

Tuesday evening is generally recognized throughout the Church as the time for M I A meetings, the young men and young ladies usually meeting together for the opening and closing exercises and separating for class work

The work of the Y. L. M. I. A. is divided into four groups, namely, Beehive, Junior and Gleaner Girls, and the adult class, the first three paralleling the Scout, Vanguard and M Men groups of the Y. M. M. I. A. The Beehive girls (ages 12-16) endeavor to fill a certain number of cells by the performance of duties which will tend to give them more knowledge, more spirituality, and prepare them more fully for the great future which lies before them as daughters of Zion and future mothers. These girls are known as Gatherers of Honey and are presided over by a Bee-keeper. The project of the Junior Girls (16-17) is to develop beautiful and vigorous minds and bodies through right thinking and right living. They study the subject of ideals for Latter-day Saint homes and home life, and are taught consistent behavior in public. The Gleaner Girls (ages 17-23) study the subject outlined for the year, that for 1930 being "A Century of Progress". They also give dramatic performances and are taught to assume responsibility in arranging social functions in connection with the M Men group. The adult

classes also study the topic for the year.

The first issue of the "Young Woman's Journal", the organ of the Y. L. M. I. A., appeared in October, 1889, as a monthly magazine, with Mrs. Susa Y. Gates as editor, acting under the direction of the General Board of Y. L. M. I. A. In 1929 this periodical was discontinued, being merged with the "Improvement Era" and published as the organ of both the Y. M. M. I. A. and the Y. L. M. I. A.

On Dec. 31, 1930, Mrs. Ruth May Fox presided over the General Board of Y. L. M. I. A., with Mrs. Lucy Grant Cannon as first, and Miss Clarissa A. Beesley as second counselor and treasurer. Miss Elsie Hogan was secretary. The number of Young Ladies Mutual Improvement Associations on that date was 1,277, with a membership of 56,497

**YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.** The Y. M. M. I. A. was established by President Brigham Young in June, 1875. Long prior to this, the necessity for such an institution had been recognized and a few literary and debating societies functioned. But, in the year named, President Young appointed Elder Junius F. Wells to organize Mutual Improvement Associations throughout the Church. Thus, on June 10, 1875, Elder Wells called a meeting in the 13th Ward chapel, Salt Lake City, when, after being instructed as to the aims of the proposed association, an organization for that ward was effected. It was desired in these organizations to develop the young men intellectually and spiritually and to provide needed recreation under proper supervision. On Nov. 6th of the same year (1875) letters of appointment were also issued by the First Presidency to John Henry Smith, Milton H. Hardy and B. Morris Young, calling them to assist Elder Wells in visiting the settlements of the saints and make general the work already begun. Such good work was accomplished by these

brethren that, at a conference of the M. I. A. held April 8, 1876, in Salt Lake City, the number of associations had increased to 57, with a membership of about 1,200.

In the beginning, a great deal of the association work was necessarily left with the ward presidents and the programs were disconnected and spasmodic in character, but in 1876 a central committee was formed with Junius F. Wells as president. This committee later became the General Board of Y. M. M. I. A., under whose direction a regular program and course of study is now outlined.

The earliest age of membership in the Y M M I. A. is 12 years, at which time a boy, upon recommendation of his Bishop, may receive the Aaronic Priesthood. After a while four grades were established, namely, Scouts (12-14 years of age), Vanguard, (15-16); M Men (17-23), and adults. The Scout group engage in activities as members of their quorum in the Lesser Priesthood of the Church and also as prescribed in national Scout practice. The Vanguard begin the study of ideals of manhood as taught by the Latter-day Saints and engage in troop activities in which they are taught leadership. The M Men are encouraged to engage in baseball and other manly sports, give entertainments in connection with the Gleaner Girls of the Y. L. M. I. A. and lead the younger groups in their activities. Preparation to respond to a call as missionaries in the Church is also part of their training. They and the adult group follow the line of study mapped out for them in their Manuals, which in 1930 was "A Century of Progress."

Tuesday evening is usually devoted throughout the Church to M. I. A. meetings, the young men and the young women meeting together for opening and closing exercises and separating for class work.

In October, 1879, the "Contributor", a monthly periodical, was commenced, with Junius F. Wells as editor, and served as the organ of the Y. M. M. I.

A. until October, 1899, soon after which publication of the "Improvement Era" was commenced by the General Board of Y. M. M. I. A.

On Dec. 31, 1930, Apostle George Albert Smith was president of the General Board of Y. M. M. I. A., with Apostles Richard R. Lyman and Melvin J. Ballard as counselors. Alma H. Pettigrew was secretary and Ole B. Peterson treasurer. There were 1,253 associations in the Church, with a membership of 58,104.

**YOUNG STAKE OF ZION** consists of the Latter-day Saints residing in the southwest part of Colorado and the northwest part of New Mexico, with headquarters at Burnham, New Mexico. The stake consists of four organized wards, namely, Burnham Ward in New Mexico, and Kline, Mancos and Red Mesa in Colorado. At Burnham there is a modern L. D. S. meeting house, affording accommodation for the stake presidency and the High Council. Stake conferences are held in the different settlements. The stake also includes the Durango Branch in Colorado as a branch of the Kline Ward.

The Young Stake was organized at a special conference held at Mancos, Colorado, May 21, 1912, when the San Juan Stake was divided into two stakes, named respectively the San Juan Stake and the Young Stake, the Young Stake to embrace the saints residing in Montezuma and La Plata counties in Colorado, and San Juan County, New Mexico, and to include within its boundaries the Burnham, Hammond, Kline, Mancos and Red Mesa wards. David Halls, who had acted as a counselor in the San Juan Stake presidency, was chosen as president of the Young Stake, with Hiram M. Taylor as his first and John H. Hammond as his second counselor. In 1921 Elmer F. Taylor, who had acted as Bishop of the Burnham Ward, was chosen to act as first counselor in the Young Stake presidency, succeeding Hiram M. Taylor. Pres. David Halls was honorably

released on account of ill health and on Nov. 30, 1924, Elmer F. Taylor was chosen as president of the Young Stake, with Willard C. Stalworthy as first and Henry Behrmann as second counselor. This presidency still stood intact Dec 31, 1930, on which date the Young Stake had 1,440 members, including 403 children. Among the officers of the stake were two Patriarchs, namely, Elmer F Taylor and Elihu K. Ball. Herbert Halls was the first stake clerk. He was succeeded in 1914 by James Lewis Halls, who in 1927 was succeeded by Elmer Alphonzo Taylor, who in 1929 was succeeded by J Lewis Halls, who acted Dec 31, 1930

**"YOUNG WOMAN'S JOURNAL (THE)"**, the organ of the Young Ladies' Mutual Improvement Association of the Church from 1889 to 1929, was published as a large size octavo magazine, issued monthly in Salt Lake City, Utah. The first number was published in October, 1889, as a 32-page periodical, in the issue of April, 1890, it was enlarged to 48 pages, and many of the later issues contained from 64 to 80 pages. The printed matter measured in double columns 8x4½ inches to the page. In the tenth year of its existence (1889) the lesson outlines for Y L M I A class work were published in the magazine, a practice which was continued from that time onward

Mrs Susa Y Gates was the first editor, acting under the direction of the General Board of the Y. L. M. I. A. She served in that capacity for eleven years, or until 1901, when she was succeeded by Mrs May Booth Talmage, who was succeeded in 1902 by Miss Ann M Cannon, with Miss Elen Wallace as associate editor. Miss Cannon was succeeded in 1907 by Miss Mary Connelly, who was succeeded in 1923 by Miss Clarissa Beesley, who in 1928 was succeeded by Mrs Elsie Talmage Brandley, who edited the magazine until it was merged into the "Improvement Era," formerly published by the Young Men's Mutual Improvement

Association, which in 1929 became the organ for both M. I. A. organizations. Mrs Brandley then became associate editor of the "Era," Hugh J. Cannon being the chief editor. Altogether 40 volumes of the "Young Woman's Journal" were published with an aggregate of 26,000 pages of printed matter.

## Z

**ZARAHEMPLA**, a settlement founded by the Latter-day Saints in Lee County, Iowa, in 1839, was situated on the uplands about a mile west of the Mississippi River, or immediately back of Montrose, opposite Nauvoo, Ill. Besides purchasing the town of Nashville (see Nashville), with 20,000 acres of land adjoining it, in June, 1839, the Church, through Bishop Vincent Knight, about the same time, bought an extensive tract of country lying west of Montrose, on which Joseph the Prophet advised that a town should be built and called Zarahemla. In March, 1841, this was sanctioned by revelation. (Doc. & Cov Sec 125, Verse 3.) Consequently a townsite was surveyed by George W. Gee under the direction of the Prophet Joseph, and the saints began to gather in considerable numbers. At the general conference held at Commerce, Hancock Co., Ill., Oct. 5, 1839, it was voted that a branch of the Church be organized in Iowa with John Smith as president, and Alanson Ripley as Bishop. A High Council was also organized when Elder Ripley moved to Nauvoo, Elias Smith was ordained a Bishop in his stead July 18, 1840. At a conference held Aug. 7, 1841, at Zarahemla, 750 members of the Church were represented in Iowa, namely, 326 in Zarahemla, 67 in Siloam, 80 in Nashville, 109 in Ambrosia, 65 at the Mecham settlement, 13 in Keokuk, 50 in Augusta, 11 in Van Buren township, and 30 on Chequest Creek, Van Buren County. It was intended that Zarahemla should embrace Montrose and become a sister city to Nauvoo in size; but for some reason

or other the town did not grow very fast. Only about 30 small houses were built on the townsite, and of these only one was standing in 1888. Since the saints left the country in 1846, Zaihemla has been lost sight of, and Montrose built up in its stead

**ZION NATIONAL PARK**, Washington Co., Utah, is one of the most famous natural parks of America. It consists of Zion Canyon and vicinity, the canyon being a spectacular gorge 14 miles long, between cliffs of gorgeous multicolored rock. The south entrance to the canyon is located about a mile north of Springdale, Washington County.

Joseph S. Black was the first L. D. S. settler to draw attention to the natural wonders of the locality and, on account of his enthusiastic description, the place became known about 1862 as "Joseph's Glory." Later, Isaac Behunin (the first settler of Ephraim, Utah) took up land there in the canyon and he, enthused with the grandeur of the scenery, called the district "Zion" and it is thus named on some of the early maps of Utah. In 1913 Hon. Wm. Spry, governor of Utah, and a party visited Zion Canyon and were so pleased with the magnificent scenery that they reported their findings to Senator Reed Smoot in Washington, D. C., through whose influence an appropriation of \$15,000 was made by the federal government to build a road from the nearest main thoroughfare to the entrance of the canyon. In 1917 a summer camp was established at the base of the so-called "Mountain of the Sun" by Wm. W. Wylie, who for many years had operated camps in Yellowstone Park. As the wonders of Zion Canyon became more widely known, tourists in large numbers came to see it, and in 1919 the district was set apart as a National Park by the United States Government and officially opened to the public by Gov. Geo. H. Dern May 15, 1925. Since that time splendid roads have been constructed, connecting the canyon with

great highways between Los Angeles and Salt Lake City, and camps and hotels have been constructed in the very shadows of the gigantic cliffs. A number of well kept foot and horse trails lead to the various points of vantage from which to view these natural wonders.

The Latter-day Saints residing in Zion Canyon and vicinity belong to the Springdale Ward of the Zion Park Stake, and are mostly engaged in farming, or are employed in the tourist camps, or as guides or bus drivers, etc., by the Zion Park officials.

**ZION PARK STAKE OF ZION** consists of the Latter-day Saints residing in the east part of Washington County, Utah, with headquarters at Hurricane. Northward the stake is bounded by the Parowan Stake, and eastward by the Kanab Stake. South the stake extends to the Grand Canyon of the Colorado in Arizona, and west to the Saint George Stake. Zion Park Stake consists of seven organized bishop's wards, viz., Hurricane North, Hurricane South, LaVerkin, Rockville, Springdale, Toquerville and Virgin. Most of the settlements in southern Utah were founded by colonizing missionaries called by Pres. Brigham Young, who desired to redeem from the desert parts of southern Utah, which possessed a milder climate than the settlements further north. His main object was to raise cotton and other plants and cereals which thrive in a semi-tropical climate. Under this arrangement the settlements of Grafton, Toquerville, Leeds, Washington, St. George, and others were founded, constituting from the beginning what was locally termed Utah's "Dixie," and the work was manipulated under the presidency of what was known as the Southern Utah Mission, in which the late Apostle Erastus Snow took a most prominent part. This state of affairs continued until 1877, when a general reorganization of stakes of Zion took place and the creation of a

number of new stakes was accomplished. This was during the last year of Pres. Young's administration. Thus that part of Utah, which had formerly constituted the Southern Utah Mission, was organized into two stakes of Zion, viz., the St. George Stake and the Kanab Stake.

The Saint George Stake was organized April 7, 1877, and the Kanab Stake April 18, 1877. The boundary line between these two stakes was changed several times, and at a stake conference held at St. George Dec. 8, 1929, attended by Apostle David O. McKay, the St. George Stake was divided into an eastern and a western part, the western part to continue as the St. George Stake, and the eastern part organized as the Zion Park Stake, to comprise the following wards, which had all belonged to St. George Stake: Hurricane North, Hurricane South, LaVerkin, Rockville, Springdale, Toquerville and Virgin. Also Short Creek Branch and Cane Beds Branch in northern Arizona were included. Claudius Hirschi was chosen as president of the new stake, with James Judd as first and Russell B. Swenson as second counselor. The dividing line between the new stake and the old St. George Stake was established on a line running north and southeast of the Leeds Ward, placing all the settlements lying east of that line in the new stake. The line in Arizona diverged so as to include Mount Trumbull in the St. George Stake. At the time of the organization of the Zion Park Stake the Church population consisted of 2,580.

In May, 1930, Alvin Englestead was chosen as second counselor to Pres. Hirschi, succeeding Russell B. Swenson, who had moved away. Robert P. Woodbury was chosen as stake clerk, and he acted in that position Dec 31, 1930, on which date the Zion Park Stake had 2,604 members, including 653 children. Benjamin F. LeBaron was the only Patriarch in the stake

**ZION'S CAMP** was a semi-religious and military organization organized

in 1834 for the purpose of rendering aid to the saints who had been expelled from their homes in Jackson County, Missouri, in 1833. In the fall of 1833, after the saints had been driven out of Jackson County, and were locating temporarily in Clay County, Parley P. Pratt and Lyman Wight were sent as messengers by the exiled saints to Kirtland, Ohio, where they gave a report of the persecutions and mobbings to the Prophet Joseph, who asked of the Lord what to do in the matter. In answer to his inquiry he received a revelation on Feb. 24, 1834, in which the Lord commanded him to gather the strength of his house, the young and middle-aged men from the various branches and conferences of the Church in the East and march with them to Missouri, to assist the brethren (who had been driven out of Jackson County a few months previous) to return to their inheritances. The Lord called for five hundred men to go on this important mission, if they could be obtained, but if not, less would do, only he gave a strict commandment that no less than one hundred men should go up (Doc. & Cov. Sec. 103.) Two days later (Feb. 26) Joseph Smith and Parley P. Pratt left Kirtland to obtain volunteers for the purpose named, while other Elders started out two and two on a similar mission in other directions. Before starting, a council was held in which Joseph was accepted as commander-in chief of the armies of Israel and leader of those who should volunteer. The Elders visited the various branches of the Church in the East, pleading the cause of Zion, asking the saints to assist in her redemption by contributing of their substance, and thus relieve the distress of their brethren who had been driven from their homes and now were exiled in a land of strangers, largely dependent upon the kindness and charity of friends for means of living. The response to this call was quite general and the spirit of the Lord also rested upon a number of young men belonging to the Church, who cheerfully

volunteered to go on that great and important mission. They commenced to assemble in Kirtland, Ohio, in April and May, and on the 1st of May more than twenty of the brethren left Kirtland for Missouri, accompanied by four baggage wagons, and traveled to New Portage, a village about thirty miles southwest of Kirtland, which had been selected as the place of rendezvous. They were followed by others, and on May 5th Joseph the Prophet started from Kirtland with about one hundred men, well supplied with clothing and other necessities to carry to their brethren and sisters in Missouri, who had been robbed of nearly all their effects. They had also provided themselves with horses and wagons, fire-arms, and all sorts of ammunition for war of the most portable kind for self-defense. Sidney Rigdon, Oliver Cowdery and a few of the brethren working on the temple were all that were left in Kirtland, save the aged and the women and children, when the camp started for Missouri. Joseph's Company arrived at New Portage May 6, 1834, where about fifty other brethren awaited their arrival. On the 7th preparations were made for traveling. All the money in possession of the several members of the Camp was gathered and placed in the hands of Frederick G. Williams, who was appointed paymaster of the company. Zerubbabel Snow was appointed commissary general, and the whole company now consisted of 150 men and 20 baggage wagons, but, before it arrived in Missouri, a number of brethren from Michigan and other parts of the country joined the Camp at different points along the road of travel. The company consisted mostly of young men, and nearly all were Elders, Priests, Teachers and Deacons. On the 7th the company was more fully organized by the Prophet, who divided the whole band into companies of twelve, each company electing its own captain, who assigned each man in their respective company his part and duty, which was generally as follows: Two cooks, two firemen,

two tent-makers, two watermen, one runner, two wagoners and horsemen and one commissary. The brethren purchased flour, baked their own bread and cooked their own provisions, which were good, though sometimes scanty. Sometimes they had Johnny-cake, or corn dodgers, instead of flour bread. Every night before time to rest, at the sound of the trumpet, the brethren bowed before the Lord in the several tents, and at the sound of the morning trumpet every man was again on his knees before the Lord imploring His blessings for the day.

The company started from New Portage on the 8th for Missouri. They traveled by way of Chippeway, Mansfield, and Richfield, in Ohio, Vandalia in Indiana, Decatur and Jacksonville in Illinois; crossed the Mississippi River into Missouri, into the Salt River country and arrived in Clay County, Missouri, June 16th. On their arrival at this point they found the Missourians excited and prepared to oppose the Camp. A terrific storm saved the brethren, but cholera broke out among them from which many suffered most severely, and thirteen of the members of Zion's Camp died. Finally a revelation was given—the revelation on Fishing River—in which the Lord said that the time had not come for the redemption of Zion, <sup>1 e</sup>, for the saints to return to their homes in Jackson County. But the Lord said He had accepted the sacrifice made by His faithful servants in undertaking the long march from the East to assist their fellow-religionists. Consequently, Zion's Camp was disbanded and soon afterwards most of the members returned to the East, while a few, such as Wilford Woodruff and others, engaged in missionary labors. Some of the brethren constituting the membership of Zion's Camp murmured on several occasions during the journey, and were much disappointed at the apparent failure of the expedition, but it gave an opportunity for the Church leaders to find out what element to be relied upon was found in the Church even at

that early day. When the members of Zion's Camp were called together in February, 1835, to receive special blessings, twelve men, nearly all former members of Zion's Camp, were chosen to constitute the first Quorum of Twelve Apostles and seventy others from the same band were chosen to constitute the First Quorum of Seventy. It may be said that from the time of Zion's Camp until Pres. Wilford Woodruff's death in 1898, members of Zion's Camp were numbered among the general authorities of the Church, including such men as Brigham Young, Heber C. Kimball, Jedediah M. Grant, Orson Pratt, Parley P. Pratt, Charles C. Rich, Joseph Young, Willard Snow, Lorenzo D. Barnes, Zebedee Coltrin, Luke S. Johnson, and Lyman E. Johnson. For many years after the saints settled in Utah, the members of Zion's Camp held annual reunions, which were always very enjoyable and it also reminded all participants of the Missouri persecutions and the terrible trials through which the early members of the Church passed. (See Historical Record, Vol. 7, pp. 577-591.)

**ZION'S COOPERATIVE MERCANTILE INSTITUTION (Z. C. M. I.),** the first department store in the United States, was organized under the immediate direction of Pres. Brigham Young Oct. 16, 1868. The chief purpose of the establishment of the Z. C. M. I. was the regulation of trade for the benefit of the people of Utah. At the time of its organization merchandise was hauled from the Missouri River by ox teams, a long and tedious journey of a thousand miles. Due to these conditions temporary scarcity of goods in common demand frequently occurred, and merchants were not slow to exact exorbitant profits when such conditions prevailed. To obviate this and promote the general welfare, instead of the enrichment of the few, was in the mind of the projectors of the Z. C. M. I. Success attended the venture from the beginning. The movement, once begun, grew rapidly so that

between the organization and commencement of business over \$245,000 had been subscribed. Business commenced March 1, 1869, the first year's sales amounting to \$1,230,700. Incorporation took place in 1870 with a paid up capital of \$220,000. In 1895, the period of incorporation having expired, the institution was reincorporated for fifty years, with a capital of \$1,770,000. In 1915 the capital was increased to \$6,000,000. This stock is held by some 1,300 stockholders. The entire store covers a floor space of 333,000 square feet, having a frontage on Main St. on the west and South Temple St. on the north. The annual sales of Z. C. M. I. of late years have been about \$13,000,000. That the Z. C. M. I. was the first department store in the United States can be substantiated by investigation. The idea throughout the Union was a new one, in fact, cooperation was looked upon in the East with distrust and suspicion, and eastern merchants for a time denied credit or recognition to the institution's representatives. But Z. C. M. I. has weathered the storm of three great commercial panics and several business depressions and maintained its credit in the chief financial and business circles of the country.

**"ZION'S PANIER" (Zion's Banner)** was a periodical issued in the interest of the Church in Hamburg, Germany, in the German language. The first number was dated Nov. 1, 1851, the second Dec. 1st, and the third Jan. 1, 1852. As far as we can learn, only three numbers were published, and although Pres. John Taylor, before leaving Germany in the spring of 1852, had made arrangements for continuing the publication of the periodical, it appears that this was not done. John Taylor edited the three numbers at Rosenstrasse No. 27, Hamburg, and the paper was printed by F. H. Nestler and Melle in Hamburg. A storm of persecution arose against the Elders and the few converts to the restored gospel, which had been made in Hamburg,



causing the activities of the Elders to stop for several years.

"ZION'S WATCHMAN" was a periodical published in the interest of the Church at Sydney, Australia, where the restored gospel was first preached in 1851. As the membership of the Church in Australia increased, it was decided to publish a monthly periodical entitled "Zion's Watchman", of which the first number was issued from the press Aug. 15, 1853. Only one complete volume was published, the last number of which was dated April 12, 1855. The periodical was published somewhat irregularly as the following details will prove. The first number only contained eight pages, but all the following issues contained 16 pages each (which were all double numbers).

Four issues were published in 1853, dated respectively Aug. 13, Sept. 24, Nov. 12, and Dec. 17; nine numbers in 1854, dated respectively Jan. 28, March 4, May 6, July 1, Aug. 5, Sept. 16, Oct. 14, Nov. 15, and Dec. 15; four numbers in 1855, dated respectively Jan. 15, Feb. 15, March 15, and April 12, making 17 issues altogether, the last issue containing Nos. 32 and 33.

A second volume was commenced, and at least three numbers (16 pages in each) were published, of which No. 1 was dated May 15, and No. 3 June 18, 1855. Thus it will be seen that only 20 issues of "Zion's Watchman" were published altogether, but most of the issues contained 2 numbers each, aggregating 312 pages. The size of the periodical was the same as the "Millennial Star," published in England, the reading matter on each page measuring  $4\frac{1}{4}$  by 7 inches. Augustus Farnham was editor and publisher of all the

numbers. The mission office was part of the time, during the publication, at No. 103 Parramatta Street, Sydney, and at 25 Bank Street, Chippendale, Sydney. During its brief existence "Zion's Watchman" represented the "Cause of Zion" which it advocated in an able manner; it contained some well written articles on the gospel and gave some interesting details of the introduction of the same into Australia. The main cause of stopping the publication, at the time it was done, was the return of the Utah Elders to their homes in Zion in 1855. The subscription price to "Zion's Watchman" was six pence per number.

**ZURICH CONFERENCE**, or District, of the Swiss-German Mission, comprises the Latter-day Saints residing in the northeast part of Switzerland and surrounding country. Zurich is beautifully situated on Lake Zurich, near the foot of the majestic Alps, and has about 235,000 inhabitants. The Zurich District had a total membership in 1930 of 599, including 75 children. There are eight branches in the district, namely, Ennenda, Herisau, Lucerne, St. Gallen, Uster, Wädenswil, Winterthur and Zurich.

**ZWICKAU CONFERENCE**, or District, German-Austrian Mission, consists of the Latter-day Saints residing in the town of Zwickau, Germany, and vicinity. Zwickau is in Saxony and about 70 miles southwest of Dresden. On Dec. 31, 1930, Zwickau District had a membership of 469, including 65 children. The district has five branches, namely, Planitz, Schwarzenburg, Werdau, Wilkau and Zwickau.













UNIVERSAL  
LIBRARY



133 942

UNIVERSAL  
LIBRARY

